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The Presbyterian Record

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PRESBYTERIAN Record

JANUARY 1993



If you're having a baptism, you need water
(Youth Triennial)

Also:

- The Charter and the Church
- A Strange Epiphany
- The Presbyterian Who Invented Basketball

Insecurity

It is typical of the insecurity in which humanity has always lived that every New Year is an adventure into which we must, as Abraham of old, go out, not knowing whither we go. . . . The faith by which those live who are informed by a biblical religion, that a Divine Providence does govern, enables them to approach the future with serenity rather than hysteria, knowing that "neither life nor death, things present nor things to come, shall be able to separate us from the love of God."

— Reinhold Niebuhr

Take Daily

Christianity, like vitamins, must be taken daily to sustain health.

Facing the Future

The late Christian futurist, Edward Lindaman, claimed there are three ways we can face the future: resist it, flow with it, or invent it. He suggested it is possible to invent the future because "Jesus Christ is the future incarnate now."

The new paradigm people of our day are people who wear spectacles of faith through which they see what might be and they respond by participating, face-to-face, in the arriving future. They seek to invent the future that can be.

— Dennis Benson

Demonic Element

Structures are created by communities to express their identity and to perform common tasks. But the power which structures accumulate ends up defining the community. Institutions soon decide who is in and who is out, who is right and who is wrong, who is healthy and who is sick.

Churches do not escape what he [Arne Sirala] called the "anthology of institutions." What makes church institutions even worse than secular ones is that they tend to equate their own authority with the will of God.

— from "The Teacher"
by Erich Weingartner

Success

I may, I suppose, regard myself or pass for being a relatively successful man. People occasionally stare at me in the streets — that's fame. I can fairly easily earn enough to qualify for admission to the higher slopes of the Internal Revenue — that's success. Furnished with money and a little fame, even the elderly, if they care to, may partake of trendy diversions — that's pleasure. It might happen once in a while that something I said or wrote was sufficiently heeded for me to persuade myself that it represented a serious impact on our time — that's fulfilment. Yet I say to you — and I beg you to believe me — multiply these tiny triumphs by a million, add them all together, and they are nothing — less than nothing, a positive impediment — measured against one draught of that living water Christ offers to the spiritually thirsty, irrespective of who or what they are.

— Malcolm Muggeridge



Fear and Love

Love God more than you fear hell.

— Max Lucado

Fear and Faith

The media thrive on creating a world of fear and despair, which not so coincidentally drives their audiences into the arms of — you guessed it — media promoters and advertisers. These sell consumer "peace of mind." Listen to the commercials. The Christian message "do not be afraid" is anathema to mass communication for profit. The miracle is that despite the combined promotional efforts of the wealthiest money machines in human history 26 per cent of teens are still committed to a life of faith.

— David Cooper

Two Kings

There are two kings and two kingdoms in Scotland; there is King James, the head of the Commonwealth, and there is Christ Jesus the King of the Church, whose subject King James VI is, and of whose kingdom he is not a king, nor a lord, nor a head but a member.

— Andrew Melville to James VI
(1596)

The Last Time God Spoke to Me

So, where does that leave us? Perhaps it leaves you with the feeling that if you step off society's treadmill and take some time, God will speak to you. Well, perhaps. Perhaps God will appear to you in a hard-to-miss physical display like the burning bush. Perhaps God will speak directly to you and you alone. But I doubt it, because events like that are the exceptions rather than the rule. Where it does leave us, for sure, is with this truth: If we are willing to step away from the mad routine of our lives from time to time, if we are willing to be surprised and awed by life, then we are more likely to recognize God speaking to us through the things we see or read or through the people we meet.

— Patricia Van Gelder

Mergers

Very few mergers of two or more congregations grow numerically. After five years, membership figures in most merged churches total about two-thirds of the pre-merger totals of the individual congregations. And fewer than 10 per cent of mergers report that their membership is larger than it was on the date of the merger.

— Herb Miller

Wisdom

True and substantial wisdom principally consists of two parts, the knowledge of God, and the knowledge of ourselves.

— John Calvin



crieff hills community

CRIEFF BRIEFF

JAN. 1993

YOURS TO DISCOVER

Crieff Hills Community invites you to discover your retreat and conference centre in southern Ontario. Crieff Hills offers a range of facilities for overnight, day, weekend, and mid-week for churches, individuals and businesses. In the past year we have hosted Presbyterian, ecumenical & other church groups from across Canada and some from the United States. In addition to renting out our facilities to various groups and organizations we organize and host a number of mid-week and weekend programs. (see program information page 2 and our handy tear out list on the back page)



FROM A DISTANCE

In order to make visiting and discovering Crieff Hills even more accessible for those travelling from a distance, we have decided to reinstate our special Bed & Breakfast rates for summer use (or mid-week during the remainder of the year). If you call ahead and make reservations we would love to accommodate you. In addition we will be offering family holiday packages where you can enjoy Crieff Hills and local attractions through the mid-week summer months at a discounted rate. For more information on these programs please contact our office.

LOCALLY

This year Crieff Hills hosted a unique family day of "Highland Games". A number of local Churches entered teams and brought cheerleaders out to this Sunday afternoon event in September. After the corn was all eaten and the dancers finished we presented the trophy and prize to Union P.C., Halton Hills. Local churches can participate in this program next fall and try to dethrone our Champions. A special thanks goes out to all the Scottish Dancers and the Piper who volunteered their talents on this very successful day.

Crieff Hills also holds a real sunrise service on Easter morning at the old rugged cross, a woodland walk among the spring wildflowers (May 2/93), an outdoor worship service (May 30/92); & two traditional country Christmas outings (Nov. 28 & Dec. 5/93) sharing carol singing, turkey supper, horse drawn rides, tree trimming crafts, and fellowship. Any of these one day events would be a great chance to introduce your Church and friends to Crieff Hills Community. Call us for details.

A RETREAT & CONFERENCE CENTRE OF THE PRESBYTERIAN CHURCH IN CANADA



MID-WEEK OPPORTUNITIES

Crieff Hills offers it's first class facilities to local, regional, & national organizations and companies during the mid-week. These groups represent all levels of industry, sales, manufacturing and Govt. agencies. It is this use that helps Crieff Hills operate, and offer Presbyterians the lowest rates possible. If your organization or company uses other facilities for training or meetings please encourage them to get in touch with us. They will find, as have many others, that our atmosphere, food and level of accommodation is very affordable and gives true value for the money.

To better inform businesses & agencies, we have created a four minute video that you can borrow. You can show this to your company, men's or women's club or next business meeting. Our Marketing Manager is also available for personal presentations. This type of new business will keep us going in these ever increasingly tough economic times. In fact, the savings that we can offer compared to traditional higher priced establishments, benefits the groups who use us as well.

VOLUNTEERING

Volunteering is a very rewarding aspect of life; for Christians it is part of our call to share our gifts, and at Crieff Hills Community it is an essential component to our continued maintenance and upkeep. Over the past year we have been blessed with the gifts of many individuals and groups not only from Presbyterians in Canada and the U.S.A. but from other denominations as well. Individual at-home and on-property projects are available year round, as well as week long group work parties. During our Mission and Volunteer work week (June 20-25/93) individuals and groups are asked to join us in work, prayer, and fellowship. At this week an international missionary will share world experiences on a personal level.

If you or your group is looking for a project we will be glad to offer assistance in room or meals in lieu of service. Crieff Hills also publishes a list of projects needed so that you can tailor your work to specific needs. For more information on volunteering at Crieff Hills please contact the office and ask for Dave Neufeld our Volunteer Co-ordinator/ Marketing Manager.

PROGRAMS

Crieff Hills Community offers programs that are best experienced with lots of discussion and sharing between the participants, which therefore enables everyone to go deeper into the issues. Thus our residential facility is most suited to this type of experience. Most day-only programs are of an introductory nature, either to the subject or to C.H.C. We also have several family oriented day outings.

Many people come back again & again to our spiritual retreats on various topics: - women (May 14-16, Oct. 29-31), men (Apr. 16-18), senior adults (May 17-21 & Sept. 13-17), and young people (Mar. 15-18 & Dec. 3-5). The later group is also being served by an excellent leadership training program over a three year period during March Break. Sr. Adults interested in a wide range of study programs are encouraged to ask about our summer Elderhostel programs. Each has biblically related courses during the week.

continued.....

For more information on programs, location, and our 1993 tear out & save program guide:

PLEASE LOOK FOR THE CONTINUATION OF THIS CRIEFF BRIEFF LATER ON IN THIS MAGAZINE. THANK YOU!

CRIEFF HILLS COMMUNITY

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John Congram

Madge White's Legacy

Snow came unusually early to Toronto last fall. Madge White would have loved it. I thought of her as I slushed into work the other morning. No Madge to extend a cheerful greeting, "Isn't it a delightful morning!" And she meant it. Although born and raised in Jamaica, she loved Canada's cold and snow.

Madge took early retirement last summer after almost 30 years working at church offices. When she arrived in Toronto in 1963, she had the good fortune, she recalled, to be directed to 50 Wynford. A three-week job extended into nearly three decades. "Every time I hear the words 'The Presbyterian Church in Canada,'" Madge said during her retirement speech in June, "it gives me a particular thrill. We have a fine church."

Unfortunately, soon after retiring, Madge was diagnosed with cancer. She died just before the first snow in November.

Before leaving, Madge told the staff: "I have found in each person on staff a giving of their own special talent to make the office work. In every department the willingness to answer questions and share . . . I thank God for all of you because over the years you have made my life beautiful."

If it had not been Madge who said it, you might have taken it as the typical thanks-for-the-gold-watch-after-40-years speech we've all heard. But Madge, we knew, really meant it. She had a way of looking at others . . . well, as we imagine Jesus looked at people.

On that same occasion, she recalled the 20-minute conversation she once had with someone who had called church offices out of a need to talk. The conversation, she said, made her think of the word "church," and of the Presbyterian Church in particular, and how "down through the ages" it remained "the only solid rock amidst

*Living faithfully
with joy in an
uncertain world*

the uncertainties of the world."

That's probably why Madge never seemed to worry too much about the things the rest of us worry about — like, for instance, the future of the Church. She took the view that if God is God he would look after his Church.

"There are difficult moments and difficult decisions," she said to us. "But if we give our best in the position we find ourselves, we are bound to find satisfaction."

The other day, someone dropped off Madge's library of taped music. Before her death, she gave instructions that the tapes be distributed among the staff at 50 Wynford. Her gift strengthens the joy of her presence which lingers in our midst.


On an easy-to-hate November evening, my car stops and starts its way through rush hour traffic on the Don Valley Parkway. I flip a cassette into the car's stereo. The incomparable sounds of Wynton Marsalis's trumpet begin to surround and lift me. It was one of Madge's tapes. I have inherited it. I remember her and long that both I and my church might inherit her joy as well.

Diet in '93: Lose A Stereotype

I'm not a great fan of surveys and statistics. But sometimes they can prove helpful. Like the study of 100 congregations from 14 denominations in Illinois and Indiana reported on in the November *Record*.

This study, financed by the Lily Endowment Fund, challenges the long-held assumption that conservative congregations and denominations are less socially active than their liberal counterparts. It indicated that "an evangelical theology does not automatically restrict a congregation from engaging in community ministries, nor does liberal theology inevitably lead to

attitudes that support social ministries." A related finding showed that clergy frequently underestimate members' support for social ministries.

This should come as good news for us all — one less piece of theological baggage to drag around to separate us from each other. Who knows how many other false stereotypes weigh us down. But the Lily Foundation has given us a good place to begin to unload and the opportunity to start 1993 considerably lighter. What was it Saint Paul said about 'the sin that so easily clings to us'? 

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Michael Laine and Kyle McLeod from Hamilton
Ont., open a hydrant for the "Wet Wild" during
the Presbyterian Youth Triennium at Purdue
University. (Photo: Harry A. de Vries)

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LETTERS

Thanks for the Rural Issue

Please accept our thanks for this most excellent publication. It continues to be a source of inspiration and instruction. The October rural issue is especially significant.

*L. Dale Gray,
Amherst, N.S.*

Our committee extends its sincere thanks and heartfelt appreciation for the interest and effort in producing the October issue on the theme of the rural church. The Committee on Rural Ministry, Synod of Hamilton and London, feels sure it was gladly received and much appreciated by farm folk and rural churches.

We believe the October issue played a part in what, we think, was a positive and well-received presentation on the theme of rural ministry at the recent meeting of the Synod of Hamilton and London in Woodstock, Ont.

*Byron Nevin,
Ancaster, Ont.*

The articles in the October issue describe well the life of the rural church. Many ministers and laypeople, some from urban backgrounds, learned of the problems of farmers and offered appreciated support.

Rural churches, usually smaller than urban churches, were more vulnerable to the general decline of the church in the past 20 years. This has been particularly true in

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

work with young people. I believe any examination of the rural church should give priority to work with young people.

Urban people should realize that the depression, about which all Canadians complain, has been an uninterrupted fact of life for 12 years among rural people. Technology has increased production to the point where we are now only two per cent of the population. More and more farmers are becoming redundant.

*Cameron MacAuley,
Ripley, Ont.*

Giving Pleasure

Since becoming executive director of The Churches' Council on Theological Education, I read (or at least scan) the church papers of the six denominations we represent. It seems to me you are managing to be *of* the church and *for* the church without being *bound* by the church. Congratulations, espe-

cially on the rural issue.

*Thomas Harding,
Toronto*

Puzzled

I was deeply puzzled to read the "You Were Asking?" column in the November *Record* that left the impression the appointments made to the staff of the national offices by the Assembly and the Assembly Council on the recommendation of the Special Committee on Restructuring had been 50 per cent women, 50 per cent men, 50 per cent lay and 50 per cent clergy.

Of the 15 appointments made to executive positions, nine are men and six are women; 12 are clergy (including one diaconal minister) and three lay. Sixty per cent of the appointments are male and 80 per cent clergy. This corresponds to the proportion of male/female lay/clergy nominations we received from the presbyteries.

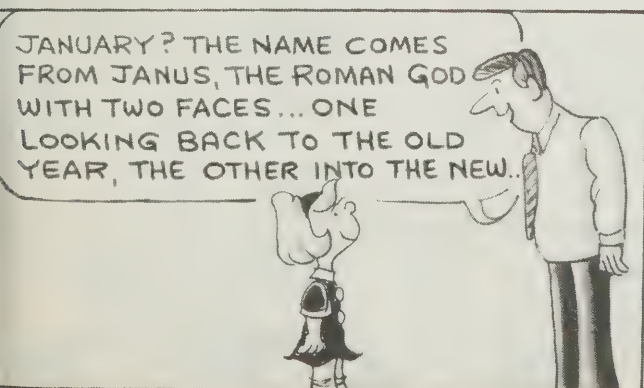
In all our deliberations, we were concerned to find the best qualified person for each position. "Affirmative action" was never used as a principle of selection. Throughout the selection procedures, we were aware of our churches' concern that such appointments are calls to God's service. We believe the Spirit was at work throughout the church to guide our church in these appointments.

*Alexandra F. Johnston,
Toronto*

continued over page

WATSON'S WORLD

Noel Watson



Letters

continued from page 5

Columbus and South Africa

I was delighted to receive the September issue of the *Presbyterian Record*.

Joseph McLelland's "1492 and All That" made relevant reflection in the South African context with its conflicting (complementing?) interpretations of history and reality, and with our quest for unifying constitutional principles and national values and symbols. The role of the Christian Church here has been, and remains, painfully ambiguous.

In South Africa, the enormous cost of apartheid, the effects of a terrible drought, plus corruption on a grand scale have combined with political uncertainty, economic recession, severe unemployment and drastic homelessness. The church, if it is to remain the church, must always seek ways to reach the victims.

The ship is sinking and many are still clinging to personal baggage instead of throwing it overboard and reaching out unencumbered to fill the lifeboats with living people. Here, like in the rest of the world, we will only eliminate poverty when we have eliminated greed.

*Greg van der Lingen,
Oudtshoorn, South Africa*

Heresy

There is a single, strong word that accurately describes the main thrust of the article "Freddie the

Frog and Redefining Redemption" (November issue). That word is heresy.

To distort John 3 and Romans 8 to mean "human salvation can be gained only as an integral part of the salvation of the entire creation" reflects the selective reading typical of the cults. These chapters are focused on individuals and their relationship to God.

A church that seeks "relevance" by turning its *primary* message "green" has lost its faith. It needs to ponder the fate of those who swung to the (then trendy) worship of a golden calf.

I fear we *are* being boiled — but it is by such trendy "theology."

*J. R. Muir,
Richmond, B.C.*

No Mennonite Lanes

At the risk of nit-picking, I would like to point out that the statement in your October editorial "at the end of a Mennonite lane" is scarcely proper for a denominational periodical. How can a lane be Mennonite? Not only the lane, but neither land nor buildings can accurately be described as Mennonite.

Over the years, we have made many Presbyterian friends. We were invited into various homes for meals. But it never occurred to me that we were driving down Presbyterian lanes or were being served Presbyterian roast beef.

*Kenneth W. Cressman,
New Hamburg, Ont.*

Justice and Equality

As I am a fifth generation Quebec resident, my family was in Montreal when the English speaking population was in the majority. I would like to extend my thanks to Daniel Forget for the song of Antoine Gérin-Lajoie as printed in the November issue of the *Record*.

I intend to send a copy to my children in the United States because it so clearly represents their feelings, I am sure. They were forced to move because one of Canada's two official languages can no longer be used to earn a livelihood in their Canada.

I agree with Daniel Forget there is cause for concern for our country. Let us hope he will join in our prayer that more of our French brothers and sisters in Quebec will adopt his attitude for justice and equality within the province.

*J. W. Cunningham,
Chateauguay, Que.*

A Relevant Church?

Are you being left out? Join the line-up. According to recent articles and letters, youth, evangelicals, francophones and even homosexuals are wondering if there is a place for them in The Presbyterian Church in Canada.

Surely there comes a time for some theological and scriptural reflection on the health of the church. Some of the key scriptural texts are the stories of how God used the unlikeliest candidates and

Pontius' Puddle

WISHES FOR THE NEW YEAR

by PONTIUS

MAY OUR PONDS NOT TURN SCUMMY,
MAY FAT FLIES FILL OUR TUMMIES.

MAY THE ROCKS UPON WHICH WE SIT,
ALWAYS STAY SMOOTH AND SUNLIT.

MAY THOSE WITH WHOM WE LIVE,
LOVE, JOY, AND HAPPINESS GIVE.

SO TO THOSE WHOM WE HOLD DEAR,
A VERY MERRY NEW YEAR,

BUT TO THOSE THAT WE DISLIKE,
MAY THEY —



PEACE ON EARTH TO ALL
GOD'S CREATURES.

MMMPPH!



situations to achieve his purposes. Although neither Rahab, who sheltered Israelite spies in Jericho, nor Samson, the Israelite champion against the Philistines, displayed exemplary sexual conduct, God used them to further his purpose. More than once in the Gospels, Jesus used the Samaritan-Jewish conflict as a model of an old irrelevant distinction that must be left behind despite the differences in the religious practices of the two communities.

Is it time to be truly relevant — to abandon unscriptural distinctions and affirm the gifts God has given us in our youth, evangelicals, francophones and homosexuals?

*Duncan Robertson,
Sudbury, Ont.*

Opportunity

The Live the Vision campaign is an extraordinary opportunity for Presbyterian Christians to demonstrate the application of Christ's Golden Rule, "Do unto others as you would have them do unto you."

The need is great and our response will be a measure of our belief in the power of Christian love and willingness to provide a small ray of light in a world where it desperately needed.

*D. E. Jonasson,
Lancaster, Ont.*

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Jim Taylor

Praise and Purpose

Years ago, our family used to listen to a radio program every morning. I think it was called *Don McNeil's Breakfast Club*.

Don McNeil, the host, used to have an ecumenical prayer every day: "Each in his own words, each in his own way . . ." Today, the language seems kind of wishy-washy, not to mention sexist. But for those days, it was quite remarkable . . .

I remember someone wrote to him, praising him for that prayer. And I remember thinking, "Now that he's gotten that affirmation, he'll quit doing it."

He didn't. And I was surprised.

In those days, I must have assumed people did things only to get their reward, their praise. And once they had received that reward, they had achieved their purpose.

It took years for me to learn that any worthwhile purpose goes beyond seeking praise.

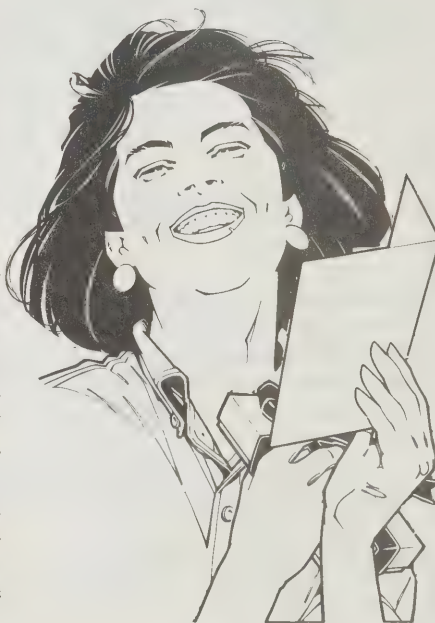
At times, the Hebrew Scriptures (what we commonly — and mistakenly — call the Old Testament as if it were outdated by the New Testament) give the impression that God's mighty acts were done to generate the people's praise. There's a sense that whatever the Hebrew people did, or whatever God did for them, was to generate glory for God.

But if that were the purpose, then God would have quit once that purpose had been achieved. But God didn't quit. The praise was incidental to the purpose.

Not long ago, I read a conservative evangelical magazine from the United States. It urged people to give 10 per cent of everything they earned to God. It assured them God would immediately make them prosperous.

In much the same way, a fiery television evangelist promised God always repays tithes abundantly. The more generously you give, the more you'll be rewarded. So send your cheque at once . . .

***Any worthwhile purpose
goes beyond
seeking praise***



I found myself wondering why people would give to these pleas. Somehow, the purpose seemed wrong. I almost sensed the motivation for giving was not the giving itself, but what they expected to get back.

If you expect to be richly repaid, is tithing a sign of generosity, or of greed?

I mentioned my concern to a small group during a Faith at

Work weekend conference. We talked about it, but had no answers.

But a little later, in another context, Helen Botell Hume told me, "When I first read your book *An Everyday God*, one of the pieces you wrote changed my life."

It was good to hear that. I need praise now and then. But I didn't write that piece for Helen, or, I guess, for anyone else. I wrote it for me.


I've learned I can't write for the purpose of getting affirmation. I write because I have no choice. I write because I need to hear those words, because I need those words to speak to me. Only then can those words mean anything to anyone else.

And in that context, I heard the answer I was seeking. What we do, we do because we have no choice. We give, because the alternative is selfishness and greed. We love others, because the only alternative is hate. We worship God, because the alternative is to worship ourselves.

Whatever you do, for yourself, and for God, you do it because you have no other acceptable choice.

If, perchance, there is something coming back, either in cash, or in affirmation, or in status, or whatever, that's a fringe benefit.

But you do not do what you do for the fringe benefit. You don't even expect the fringe benefit. You may never get any recognition, any praise, any benefit. You do it because it's right.

Then there is no danger, having received praise, you will quit trying. 

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

SUGGESTION BOX

Evelyn Carpenter

A Service of Appreciation for Workers




During the summer of 1992, First Presbyterian Church in Chatham, Ontario, undertook a major project of replacing the slate roof (more accurately, roofs) of the church. It involved the use of cranes and heavy equipment and a variety of skilled people.

When the work was completed, the congregation borrowed an idea from a neighbouring congregation (Knox, Leamington) and planned a service of appreciation for all who had worked on the project.

In the bulletin for Sunday worship on September 27, the welcome read: "Today, we heartily welcome into our midst a number of skilled workers, prime contractors, the supervisors and bank personnel who have shared with us in acquiring a new roof and roofing system. The Restoration Committee, on behalf of the congregation, is pleased to present a Certificate of Appreciation to our guests as a small token of our gratitude for their excellent workmanship and congenial presence, not to mention an amazing ability to manoeuvre a 30-ton crane and scaffolding and slates on such a tiny piece of our property, in a remarkably neat and efficient manner. Thank you so much from each of us."

The workers responded enthusiastically to the invitation to be present for the service. For most of them, nothing like this had ever happened before. Two came all the way from Toronto to be present, bringing their families with them.

While a few in the congregation felt that paying the workers well should be thanks enough, the prevailing spirit was that to acknowledge the gifts of skilled workers and to celebrate the conclusion of the project in this way provided a satisfying conclusion to the project.

Besides, the congregation believes what it did is based on good Reformed theology. Wasn't it John Calvin who said the first duty of a Christian carpenter is to build good tables? 

Evelyn Carpenter is minister of First Church, Chatham, Ont.

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Fred B. Craddock Grounds for Divorce?

A judge in a divorce court must really find it difficult to listen once more to what she has already heard a thousand times. But she does listen because she has never lost sensitivity to the pain for all involved, the desire to avert the divorce if possible and reasonable, and the concern to be fair to everyone. I hope it is not cynical to say the judge might welcome as a bit refreshing, however, hearing a case in which the application offers new or unusual grounds for the divorce. Such is the situation now before the bench.

"And you are suing for this divorce because of things your husband has been putting in your mouth?"

"Yes, your honour."

"How long has this been going on?"

"All our married life."

"Does this occur while you are awake or when you are sleeping?"

"He does it when I am awake, but he may also do it when I am asleep."

"Is it painful?"

"Very painful, your honour."

"Have you ever objected?"

"Not at first, your honour; I was afraid it might harm our relationship. However, more recently I have been expressing my feelings because I can no longer take it."

"Is it a poisonous substance?"

"No, your honour."

"Then what is it?"

"Words, your honour."

"Words? You will have to explain."

"Your honour, my husband is always putting words in my mouth. When I do not speak, he says to those present what I think, what I feel, what I like, what I do not like, what I believe. When I do speak, he then says what I really meant, what I really thought, what I really felt, what I really believed, or what I really wanted. He is always putting words in my mouth."

"Why do you think he does it?"

"Your honour, I am not sure. Sometimes he may even think he is being helpful. Sometimes it seems

He is always putting words in my mouth

he wants to impress his peers by making me seem more than I am or different from the way I am. I am sure I am, at times, an embarrassment to him. He does not say so, but it is clear he feels that way about me. I realize I do not have his education, or meet all the interesting people he knows, or read all those books he enjoys. I am still more traditional in my ways and more tied to my background. But I am older than my husband and know some things he does not. We disagree at times; but if treated with more respect, I would be more inclined to change, and he might change some, too. But even


if we did not change very much, more respect could make our marriage solid.

"However, I reached the breaking point recently when I learned he had spoken condescendingly of me to others when I was not present. I took that as an indication that his love for me had cooled, although I am sure he had planned on our living together, at least until retirement. As you know, there would have been professional and financial benefits to his remaining in the marriage."

"There is no doubt but that this marriage is severely damaged and your grounds for divorce are more than sufficient. However, I am not yet persuaded your marriage cannot be saved, provided both of you are willing to try. I will propose a course of action in one month. By what name do you wish to be called?"

"My given name is Laity."

"And you, sir?"

"The name given to me is Clergy." 

Printed with permission of Christian Board of Publication 1992, Robert L. Friedly, vice-president and editor, *The Disciple*.



Gordon Fish

A Voice from the Inner City

The October issue of the *Presbyterian Record* brought us up sharply regarding the decline of ministry in Canada's rural communities. This concerns us because Canada's economy and way of life were determined within a rural structure.

Times have changed, however, and the future now lies not so much with the rural community as it does with the urban community. Concern needs to be expressed here as well. As one who has been in an urban ministry for the past 18 years, I speak to that situation which, like the rural, has become afflicted by disinterest and disregard.

Most larger cities possess in their inner cores one or more congregations identified in the writings of Lyle Schaller as "Old Firsts." Perhaps, in our tradition, we might call them "Old Knoxes."

Old Knoxes tend to have large buildings with commodious seating capacity. However, those now attending on "a good Sunday" would occupy hardly more than an eighth of the seating capacity. Weekly givings, as well as legacies, are now more than consumed maintaining old buildings and paying stipends. Some legacies left to enable the congregation to carry on outreach are barely sufficient today to pay the ever-increasing costs of keeping Old Knox hanging together.

The history of most of the people of Old Knox goes back for years. To inquire of former days elicits an endless description of "the good old days" — crowds, choirs, community gatherings, busy agendas. Some would use the word "die-hard" to describe these folk who make up the continuing membership of Old Knox, who keep the facility going and meet the stipend. This is their spiritual home and they will be faithful to this building as long as it stands. But the ques-

***A work afflicted
by disinterest
and disregard***



tion is: How long do we maintain these reminders of the past?

There is another issue that cannot be ignored. It has to do with ministry. One aspect of Old Knox contrasts sharply with the rural situation. In most urban centres, the population has not decreased, but increased. Stately homes that once housed single family units are now replaced by multi-family units.

In many cities, the accents of Scotland and Ireland have been replaced by the sounds of Portugal, Vietnam, Korea and a hundred other areas of this transient world. Some refer to this as the "ethnic invasion." Does this mean we have closed the door to these people? We have no idea how to minister and make the gospel relevant to them, although for years we were

comfortable in sending our missionaries to their lands. But here in Canada? That's another matter.

So what should our course of action be? Close out the facility?

The Presbyterian Church in Canada has focused on establishing churches in new areas of development à la suburbia. When I first arrived in Hamilton, I was advised to sell the church property and move to the suburbs where I would see growth. I remember 53 people meeting and deciding to stay in this inner core, to rebuild in a facility that would be part of an apartment and business office complex. Were we wise in remaining in the inner core?

I have been enriched by adjusting to the demands of outreach to an ever-burgeoning population, while at the same time trying to support and to encourage those in the existing fellowship. I have tried to help church members see their unique ministry and responsibility toward those with particular needs within the city's core. Often it proves to be a lonely roller-coaster ride: always the sense of much need, while feeling so inadequate to meet that need.

Along with concern for new thrusts and new designs of mission in the city, we need more committed people living in the inner city.

Specialized training in outreach to this new global community is needed. The criticism that theological colleges emphasize the theoretical to the neglect of the practical is amplified many times over for those who minister to Old Knox congregations.

The gospel needs to be heard more distinctly now, for there was never such need. I wonder if we have lost passion for the lonely

Linda J. Bell

New Year's Resolutions



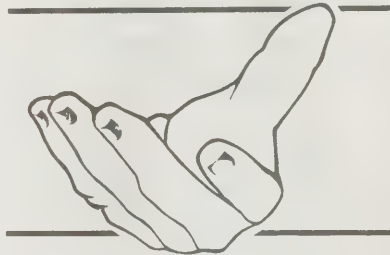
I am tempted to spend this time each month telling you about my travels as Moderator. They have been wonderful. But I am determined to wait until the conclusion of these experiences to share the stories in a more complete way.

A frequent question people ask me has to do with church membership and growth. Many agree with the Live the Vision campaign and the necessity of planting new congregations in areas of population growth. Yet, many also voice concern for the more established, older congregations which are experiencing numerical decline. Time and again, I have been asked, "How do we grow in more settled communities?"

What I share does not contain any new, magical formula. I invite people to think about the reasons they became involved in church life. I ask you to consider that same question.

Most of us belong to the church family because someone invited us to become involved — our families, our friends, a co-worker, a neighbour. Few join the church or become active in congregational life because of the influence of a minister. Statistics say only seven per cent of church members join because of a minister.

Logically, this means if we want our congregations to increase in membership and fellowship, we need to ask people to come along with us to church, to some church



function — worship, fellowship, study, prayer . . . We could offer to pick them up and bring them to our faith community.

We live in an age of ads and commercials. We expect, if something is worthwhile, someone will create a way of telling the world about it. We need to consider whether or not we think the word of God and the family of God are worth advertising. If so, we need to consider that we may be the only effective advertisements. The Presbyterian Church in Canada will ever have.

This is the season of resolutions. By the time you read this column, most will have made several resolutions and, likely, broken a few. Traditional resolutions like giving

up something — sweets, cigarettes or bad habits — are hard to keep. Maybe it's time to adopt a new method of setting resolutions. Maybe we can firmly resolve to *add* something to our lives and to the lives of those about whom we care. We don't hesitate to invite people to other functions; so let's make the church family the primary place to which we invite others.

We have the most wonderful reason in the world to know hope in the midst of despair, light in the darkness, wonder in sorrow. We are the recipients of endless, limitless, unconditional love. We believe this life is only the beginning of an intimate relationship with God. We believe there is life after death because God's greatest joy is to offer that gift to God's people.

Therefore, let it be resolved, over the course of this coming year, we will each invite someone into the fellowship of believers. We will let them know by word, deed and through prayer that there is room for them within God's house. They are needed and wanted in the Church.

May grace surround you,

Linda J. Bell

Full Count


continued from page 11

and the lost whom our community possesses in abundance.

Our greatest need may be *prayer*. I solicit the readers' prayers for ministry and ministers within the city's core. Pray for wisdom, insight and ideas for new thrusts of

the gospel in this chaotic age. Jesus' words were never truer than today: "The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest" (Matthew 9:37-38, *NRSV*).

I have written as a country boy, familiar with the needs of rural congregations, and one who has

served a suburban congregation. For almost two decades, I have worked in Hamilton's downtown core. There are and have been successful ministries in the inner city. Yet there is much need. 

Gordon Fish serves the congregations of St. John and St. Andrew, and St. David's in Hamilton, Ont.

My dear editor:

In your incessant (it is, isn't it?) perusal of the print medium (not, I am sure, just the church press), you must long have noticed a few features that have become seasonal chestnuts, left over at this time each year, unroasted and in the ashes of the banked fires of Christmas. A perennial favourite that usually finds print space, specifically on January 1 or 2, is a discussion — learned, humorous or both — of the care and cure of a hangover.

Inevitably, the general conclusion is there is no cure, except time or death. But those in shape to read such a feature generally derive some satisfaction from the thought of others paying for their excessive levity and good spirits.

Of course, dear editor, I am cognizant that *your* readership needs no advice on surviving hangovers of the baser sort. However, it is possible that a few of the less cautious among them might yet be a touch disoriented from too many verses of "Standing at the Portal" at an over-long watchnight service, or from one too many shortbread cookies. For them, I offer a tailor-made-for-Presbyterians-in-Canada formula for instant sobriety.

Take one copy of *The Acts and Proceedings of the 118th General Assembly*, a.k.a. "the last Blue Book" (available at any friendly neighbourhood St. Andrew's or Knox) and turn to page 829. There, in print small enough to fit on a DNA molecule, is information that is sobering indeed.

If one can decipher the code above the columns of numbers, a little like studying the Book of Revelation, one learns the communicant membership as of the end of 1991 stood at 154,717, down (again) from the previous year — this time, by 1,625.

Now, decline has not been news for some time and, at worst, is only mildly depressing. The sobering effect hits, or hit me, when I looked up the figures for the year of infamy, 1925. (Our congregation is the proud possessor of a nearly complete set of *The Acts and Proceedings*.) In 1925, the

**Misery may love
company, but
it is our misery**



membership for the continuing Presbyterian Church in Canada stood at 154,243. Thus, though we waxed and waned in the intervening 66 years between '25 and '91, the *average* growth in membership has been approximately *seven* members a year. And it seems likely, given the trend for the last 30 years, the 1992 figures will reveal a lower communicant membership than that left to the church when we gathered up the remnants after Union.

Drawn on to struggle with more figures, much as someone struggling in quicksand, I discovered the

WMS has accelerated down the road to oblivion at an even faster rate and the Sunday schools are nudging them in second place. Perhaps, the former might gain attention by becoming branches of "Dying With Dignity" and the latter could buy into "Park and Fly" franchises ("Park your kids with us until they get to be teens and fly away").

I know we have been reassured repeatedly, not to say mechanically, "the figures simply represent the pruning away of dead wood" or "other churches are suffering in the same way." In response to the first "explanation," one can only wonder at the men and women who so willingly supported a church or institution (pick) with so much extraneous, lifeless lumber encumbering it. To the second, one can only say "So what?" Misery may love company, but it is *our* misery.

We are being rallied, I know, with the Live the Vision campaign, or the Second-and-a-half Century Fund, or, to go back even a little bit further, National Development Fund — The Sequel. Part of the promise is the construction of new and needed (?) churches. Presumably, the premise of the promise is that of the movie *Field of Dreams*; i.e., "Build it and they will come." From where? Other half-empty churches?

We are told we need these fund-raisers because people don't give enough in the collection plate. Maybe they *are* parsimonious; but maybe there's a hint in there somewhere. Maybe, though they don't have the answers, they do have a few unanswered questions. Maybe, to paraphrase a line made famous by yet another film, they're becoming "mad as Sheol and not going to take it anymore."

Ah, well, dear editor, we must try and be positive. And, after all, if January comes, can February be far behind?

Peter Plymley II



Deborah Lannon-Farris

Doormat Christianity

Fourth Sunday After Epiphany — January 31

Micah 6:1-8; Psalm 37:1-11; I Corinthians 1:18-31; Matthew 5:1-12.

We live in an age when it is hard to be a Christian. Society no longer reflects traditional Christian values. The majority of the population does not attend church. Many people look at us with raised eyebrows if we so much as whisper words like ethics and justice. In such a world, it is difficult to know how to live as Christ's disciples, to be responsible and caring for those around us.

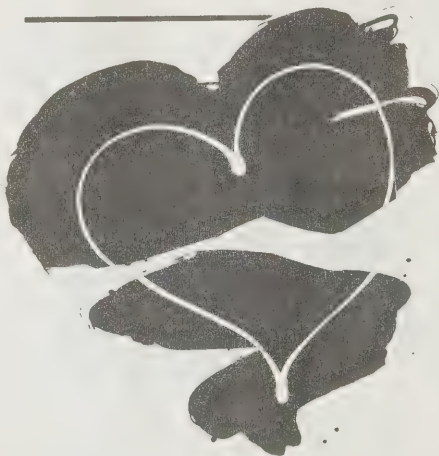
Love of our neighbours is foundational to the Christian faith. We assume we should be thoughtful, generous, accommodating and kind. All are admirable qualities. Yet we are often taken advantage of, our generosity abused, our thoughtful actions taken for granted. Some days we feel like everyone's doormat in the name of Christ.

We find no doormat image in Micah. The prophet tells the story of when God took his people to court. They had abandoned God and gone their own way. God wanted to know why, after all he had done for them. Why, after all the care he had lavished? The impassioned speech was effective. God won the case. The people listened and returned to God. The judgement against them: they must do justice, love kindness and walk humbly with their God. Do. Love. Walk. It is a call to action. It confronts with vigour the doormat image and leaves it wanting.

This three-fold judgement speaks of three dimensions in a life of faithfulness. Each depends on and reinforces the others. Have you ever seen the twisted vines of a wistaria bush? The vines are intertwined in such a way it is hard to tell one from the other. To separate them is to kill the bush. Likewise, "do . . . love . . . walk . . ." embodies what we need to know to be faithful.

What does it mean to do justice,

*The day God
took his people
to court*



love kindness and walk humbly with our God? First, a call to do justice is not an invitation to cheer from the sidelines. God's justice is not modest, polite or understated. It intervenes powerfully, usually on behalf of the poor, the weak and the oppressed. We are called to do likewise.

Biblical justice gives things back to people. It involves seeing through God's eyes to whom all things belong and making sure everyone has access to the goodness of life. It requires a brave heart, discerning eyes and a loud

voice. Doing justice incorporates thoughtfulness and generosity. Our passivity must fly out the window.

To love kindness also has a transforming power. To love kindness necessitates hearing the words of Christ: "Whenever you did it unto the least of these, you did it unto me." One who loves kindness sees with the eyes of compassion those without food, shelter or clothing and moves to respond. Kindness sees pain in the eyes of a friend and reaches out a hand to comfort.

When we move to help, we see the injustice at the heart of the situation. When we feed the hungry, we ask why people must starve when tons of excess food are dumped each month in order not to glut the market. When we find a place for someone to sleep, we ask why people should sleep in cardboard boxes on the street when we have the ability to build affordable housing. And so we cry for justice for the poor, the homeless, the hungry and the sick.

Finally, God calls us to walk humbly with him; to believe his promises to love, care for and abide with us throughout eternity. It takes a radical faith to believe God goes with us when we work for justice in a frightening world; to believe God walks with us when we respond with kindness and mercy toward people who are different and unknown to us. As we walk with God, we walk with our neighbour in love and justice.

Thousands of years later, God takes his people to court again. God challenges us to return to the way of life we know to be good and satisfying, even if it isn't always easy. R

Deborah Lannon-Farris is a Presbyterian minister. She worships at First Presbyterian Church, Winnipeg.

Country Rock

by David J. C. Cooper

U92" was the name chosen by a group of teens from North Simcoe County, Ontario, for a dramatic project they undertook during the summer of 1992. Thirty young people, some "off the street," produced and performed a home-grown Christian rock musical, "Destined to Win," named after one of the pieces in the production.

They gave evening performances at St. Paul's Presbyterian Church in Victoria Harbour, Coldwater United Church in Coldwater, St. George's Anglican Church in Fair Valley and Christ United/Anglican Church in Waubaushene. They performed in various communities during Vacation Bible Schools (VBS) to bring the teens, including many who helped in both U92 and the VBSs, together with VBS parents and younger children, as well as with the general audience.

The production required sound mixing, prop designing, painting and ushering in addition to the harmonized singing, dancing and rap pieces which were all performed by the young people. Musical back-up tapes were run through professional sound equipment.

Linda Martin was invited to be

Highly motivated helpers combined with leadership talent and youthful enthusiasm produces a summer to remember



A performance of the Christian rock musical "Destined to Win" given by U92 of North Simcoe County, Ontario. Co-ordinator Linda Martin is shown, centre.

Ecumenical Youth Co-ordinator for the summer (May to August) by the three-member Coldwater Ministerial Association. Funding was given by 10 combined churches of the Anglican, Presbyterian and United parishes in the area. Linda is a reader and elder at St. Andrew's Church in Coldwater and a candidate for the ministry (in third year at Trent University, Peterborough, Ontario). She is also a musical entertainer who has sung "O Canada" at a Blue Jays game, and performed in nightclubs and at rally day in St. Mark's Church, Orillia. This past summer, she directed five Vacation Bible Schools (a total of 135 children), acted as supply minister for six

Sundays and led the U92s through a busy schedule.

The teen group met for rehearsals twice a week during July and August. They raised money from a dance, car wash, barbecue at an Orillia mall, and from their musical performances, to send \$400 worth of supplies to a local food bank and Rosewood women's shelter in Midland. They also financed a visit in August to Canada's Wonderland, north of Toronto, with drivers recruited from parents and other supportive adults in the community. They are continuing to meet once a month during the school terms for dances, hay rides,



Working on a set, from left, are Kyle Bye, Crystal Monahan, Jason Merritt and Kenny McMahon.

continued over page

The production used native savvy and resources, not the mass-produced creation of distant "experts"

rap sessions and other activities which may interest them.

In addition to the indispensable talent Linda brought to the project, she was given wonderful support from church people who represent the international and ecumenical mosaic that has become the modern Presbyterian Church. Many volunteers from various churches, who wandered in and out in countless helpful ways, made the whole project a happy success.


Teens and adults now recognize and greet one another on the street. Young people have gotten to know each other and work together. The churches have been seen as caring enough to support the young people in things they

enjoy. The rock performances in church sanctuaries were greeted with enthusiasm and encouragement by old and young, without exception. (The local police even reported a decline in break-ins this summer!)

Most significant, perhaps, was that local people, using native savvy and resources, were able to do what was necessary. Churches were willing to contribute the money required to employ Linda and fund the work. That indicated the depth and seriousness of the commitment. The Vacation Bible School program (like the U92 musical) was a collection of available materials tailored to suit local needs. It was not a mass-produced

creation of distant "experts," nor were people paralysed by professional perfectionism.

At the end of an exciting and exhausting summer, when Linda finally put her feet up on our coffee table and stared reflectively at the lime and ice cubes floating in her glass of cola, we joked about a possible upcoming tour on "how to be a successful leader." We concluded there could be no "canning" of what happened. Leadership talent had to be there (the kids loved Linda). Highly motivated helpers are essential (they loved the kids and Linda). And the programs must arise from the soul of the community.

It may be possible to do it again next year. We don't know yet. But for many people, the events of summer 1992 have become a significant milestone in their spiritual journey. 

David J. C. Cooper is minister of St. Andrew's, Coldwater; Knox, Moonstone; St. Paul's, Victoria Harbour, Ont.

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Ecuador	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Ethiopia	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
The Gambia	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Haiti	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
India	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Jamaica	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Kenya	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Sri Lanka	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>
Uganda	girl <input type="checkbox"/>	boy <input type="checkbox"/>	either <input type="checkbox"/>

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Calm in Troubled Waters

by Harry A. de Vries

It rained almost every day at Purdue University last July during the North American Youth Triennium. Sort of a divine baptism and continuing shower of blessing for the 4,700 young people and 800 adult leaders who gathered to journey together for six days. Whatever motivated them to journey from various parts of the globe, whatever their vision of a good time in West Lafayette, Indiana, they travelled together through the week with amazing goodwill and little grumbling.

Frequent showers kept their feet wet. But they also took a spiritual bath in their "Lifeboat" discussion groups and daily morning worship services. Total immersion all around.

After breakfast, morning worship services lasted from 9:15 till about noon, actually one-half hour into overtime a number of times. One-and-a-half hours in church for 16- to 19-year-olds? Every morning?

You start with energizing music and body gyrations directed by Eve Jackson and Don Washburn. Then spirited singing with Jim and Don Washburn, sometimes accompanied by the Triennium Chorus. Then interpretive dancing and acting in a multi-dimensional way by the actor/preacher group IN3D. Finally, lively and thought-provoking preachers like Maake Jonathan Masango who related how God's love led him through turbulent waters in South Africa; and Joan Salmon Campbell who answered her "call from the deep" in her youth by staying true to the Lord's way.

After seashell mementoes and necklaces were distributed during the Sunday morning service, and Communion had ended, the spirit lived on in the hearts of everyone. It was carried to homes, churches and personal relationships in distant places on the North American

Goodwill, good fun and God's Spirit met 5,000 young Presbyterians at Purdue University

A rainy evening was a good time to dance.

Photo by Harry de Vries.



"Imagine 5,642 people gathered in once place, all having one thing in common — all of these people were Presbyterians! . . . Together we worshipped God through song, word, dance and prayer. Our hands were joined as we sang some of the most spiritually uplifting songs ever to be heard. There were times when I felt we should never have stopped singing . . ."

— Kari Riddell, Calgary, Alberta

continent and worldwide.

The 500 Canadians met twice as a denomination, once to dance to popular Canadian rock groups, another time to form the Canadian flag with hundreds of red and white pieces of bristol board.

Each day, the waters theme carried through: in one attempt to build the largest human ark for the *Guinness Book of World Records*; in

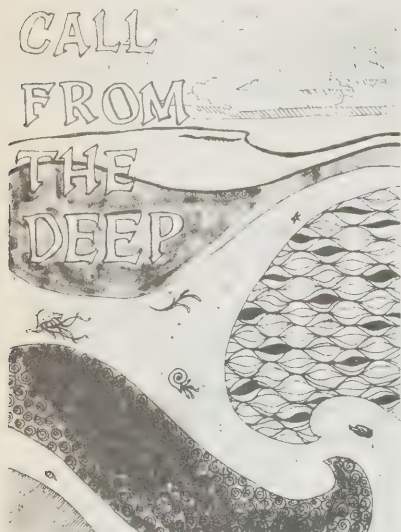
a massive, wild water-fight hosted by the university fire department; through evening Lifeboat meetings and discussion groups in residence halls. Some opted for yet another form of baptism in the university fountain.

But at 11:30 p.m., the sailors were called to their residences for curfew at midnight and lights out at 12:30 a.m. West Lafayette pizza

Calm in Troubled Waters

continued from page 17

makers were at their busiest hustling pizza snacks just before midnight. But the poor RHCs (Resident Hall Co-ordinators) didn't retire till about 2 a.m.



It took two years of planning by the Triennium Design Team to organize the event. Five Canadians served on the design team: two ministers, Tori Smit of Hamilton, Ontario, and Jim Biggs of Ajax, Ontario; and three young people, Julie Barnes from Fredericton, David Lee from Prince Rupert, British Columbia, and Christine Keith from Willowdale, Ontario. They combined prayer, faith and experience to assure smooth sailing for the week.

But participants also promised to keep the voyage covenant "to live and grow in Christ's spirit and love." They took the words to heart. Through all the busyness of the week, an inner peace reigned on board. In the words of Triennium chaplain John-Peter Smit of Hamilton, Ontario: "The week encouraged young Christians in finding out there are hundreds of other Presbyterians out there making their way as Christians; the church's youth are not limited to the five in their own local church." ■

Harry de Vries is a member of Chedoke Presbyterian Church in Hamilton, Ont., and a Resident Hall Co-ordinator at the Triennium.

"Triennium was one of the most awesome experiences of my life — a wonderful time to learn more about God, about myself, about the world, about being a Christian and about being Presbyterian. Let me encourage you, if you ever have a chance to attend Triennium, to take the opportunity. You won't regret it!"

— Tobi Lin, Vernon, B.C.



British Columbia participants in Triennium 1992.
Photo by Tobi Lin.

"After being a participant in the 1989 Youth Triennium, I became a part of the Design Team for 1992. It was an incredible experience to work with other Presbyterians on a project to benefit thousands of young people around the world. The experience of gathering with over 5,000 other Presbyterians to share Communion was one I didn't want to end."

— Christine Keith, Willowdale, Ontario

"Tomorrow is the end, beautiful friends. After yet another week that mentally and emotionally lasts several, Triennium is metamorphosing from reality to wonderful memory. Sometime, somewhere, for some strange reason, you will be sitting alone in your room late at night, listening to a certain song and feeling a certain thickness in the air. Suddenly, your eyes will glaze over with excited glory as you remember one of countless experiences you lived while you were at Triennium."

— from Tidewater, the 1992 Presbyterian Youth Triennium

Many young people in our church are already looking forward to 1995 and the next Presbyterian Youth Triennium. Joyce Hodgson and John Bannerman, staff of the Education for Discipleship team of the Life and Mission Agency, will serve on the Design Team for the event. Three young people and three adults from The Presbyterian Church in Canada will work with Presbyterians from the United States to choose a theme and design a program for 1995. The Design Team will be chosen in 1993. Young people who are now 15 or 16 years old are encouraged to apply. Application forms will be available early in 1993 from the Education for Discipleship Office, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

A Strange Epiphany

On the Epiphany of our Lord 1992, my wife miscarried. We lost Baby Michal. Although we did not see Baby Michal until after his or her death, we loved our baby. And we mourned — as we would mourn the death of any person.

We wanted a child. For 20 months we had tried to conceive: 20 months of plotting the optimum time, 20 months of waiting, 20 months of disappointment. Then, finally, we were pregnant. The joy and the excitement were limitless. The flood of emotions overwhelmed us.

But then came the miscarriage.

Although miscarriage is common (25 per cent of all pregnancies end in miscarriage), we don't talk about it. Even in the church, the silence is deafening. Yet the reality of the baby and the new life was there. And the loss is real, the grief genuine.

Too often no one understands the pain. People try to give answers rather than listening to the couple's grief. Since the baby had no visible, physical reality for most people, they feel no grief and wonder why the couple grieves. Support is focused on the woman (it is true she went through the miscarriage, dealing with the physical pain, the D and C, and the fears for her well-being). But the father, too, feels the pain. Few ask about his welfare.

Parents in pain need someone who will listen, someone who will walk with them through their grief journey. Like all grief, it will take time to heal; but the memory will never go away.

Shortly after our miscarriage, a woman in her 70s called to express her support and care. She talked about her eight pregnancies. Although the fifth pregnancy ended in miscarriage, she talked of her eight children. She understood that the memory does not go away. She understood our pain.

Other people were also sensitive when we needed to talk or to turn

Help for people who experience miscarriages



to something else. They were willing to take it when we needed to vent some steam, to express our anger and bitterness. And they still loved us.

Many church parents have felt the pain of miscarriage. But they bore their grief in silence, behind closed doors. As people in the public eye, our miscarriage has been public. Our public pain has become a way for others to touch part of their past. It has given them the freedom to look again at their own experience of miscarriage and talk about it after many years.

Some will want to keep their loss private. However, no matter how they handle their miscarriage, their grief must be validated. They must be told that tears and grief are normal, healthy responses to their loss.

We had the opportunity to see Baby Michal after the miscarriage. The few minutes alone with our baby became a time of closure and

emotional release of pent-up fears and worries from previous days of uncertainty. Parents need this option. It gives a reality to the pregnancy and to the baby as nothing else can. For the father who has not experienced the physical changes of pregnancy in his body, seeing the baby's body provides the only physical proof and memory of the life he loved and cared for.

Where we live, a memorial service is held twice a year for little ones like Baby Michal. Parents are invited to the chapel of one of the large provincial hospitals. After the service, the little ones are interred in a mass grave. This model fit our needs better than simply having "the fetal tissue" incinerated with other lab garbage. Where such services do not exist, churches and clergy should push for this important addition to the chaplaincy program of their health care system.

We chose the name Michal, meaning "Who is like the Lord?", because we saw Michal as a gift from God. Baby Michal touched our hearts and made us realize what really matters in this world: relationships are more important than a clean house; caring for others is more important than having all the paperwork done on time.

I also learned my wife and I are as much a family as those with 10 living children. And on Christian Family Sunday in May, we celebrated our family, along with other couples who have never conceived and those with living children.

Baby Michal was a gift of God. And although we feel pain and sadness, and even anger at times, we can join with the psalmist:

*My soul will rejoice in the Lord
and delight in his salvation.
My whole being will exclaim,
"Who is like the Lord?"*

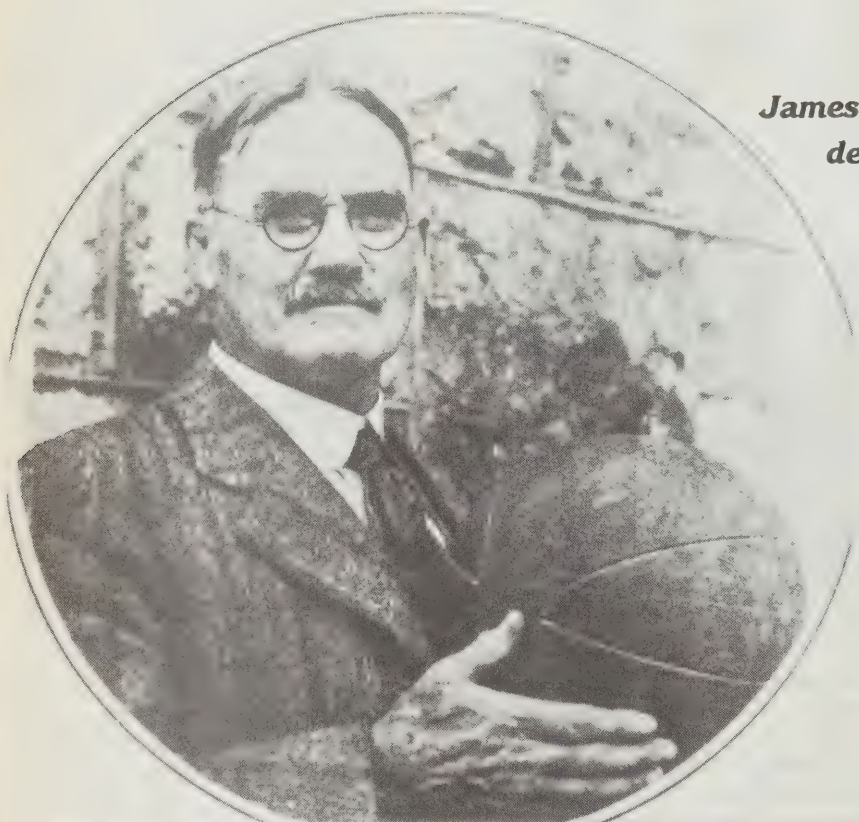
(Psalm 35:9-10)



The author's name is withheld by request.

The Presbyterian Who Invented Basketball

by Donald N. MacMillan



James Naismith
designed basketball
to promote
clean living
and Christianity

James Naismith.
Photo from
Canada's Sports
Hall of Fame.

whose Mill of Kintail studio, near Almonte, is worth a visit. Both Naismith and McKenzie resided in the Presbyterian College building on McTavish Street during their McGill years. Another gifted student of "P.C.", as McGregor was affectionately known, was Edward R. Peacock, who became a Director of the Bank of England and financial adviser to four British sovereigns.

In 1928, while serving as director of physical education at the University of Kansas, Naismith received a letter from Brockville, Ontario, requesting information concerning his invention of basketball. His reply, preserved in the archives of the Brockville *Recorder and Times*, was reproduced in the fall 1992 issue of *McGill News*. This previously unpublished letter provides the rationale of basketball, and the inventor gives his own explanation of how he came to devise the game and what he hoped it would achieve. Naismith's 1928 letter was supplemented and confirmed by the article "I'll Never Forget You . . . Papa Jimmy" in

On April 11, 1939, at the 72nd Annual Convocation of The Presbyterian College, Montreal, Principal F. Scott Mackenzie conferred the degree of Doctor of Divinity, *honoris causa*, upon Dr. James A. Naismith, BA, MD, MPE, the inventor of the game of basketball. At the time, few Canadians realized he was a graduate of McGill University in arts and in theology of the affiliated Presbyterian College. Probably even fewer Americans were aware that basketball, first played in Springfield, Massachusetts, had been planned and introduced by a Canadian.

Born in 1861 to parents of Scottish ancestry, who died while he was still a schoolboy, James was raised by an uncle, Peter J. Young, who farmed in Ramsay Township, near Almonte, in Lanark County, Ontario. At Almonte High School, he had the good fortune to be influenced by Principal P. C. McGregor, who is reputed to have prepared more students for university and fame in their life work than any other teacher in Canada.

With Naismith to McGill went R. Tait McKenzie, the future sculptor, whose Scottish American First World War memorial stands in Princes Street, Edinburgh, and

Guideposts magazine, May 1992, by the inventor's grandson and namesake James Naismith.

Although James A. entered McGill to prepare for the Christian ministry, his interest and participation in sports helped him to see that young people may be influenced for good by athletics as well as by the proclamation of the Christian gospel. In his 1928 letter, he noted: "The man who took his part in a manly way and yet kept his thoughts and conduct clean had the respect and confidence of the most careless. It was a short step to the conclusion that hard, clean athletics could be used to set a high standard of living for the young."

Instead of seeking a position as the minister of a church after graduation, Naismith spent the summer visiting institutions in Canada and the United States that offered an athletic program under

an instructor inspired by a vision of the benefits of physical exercise and self-discipline. In the fall, he was offered such a position at the YMCA Training School in Springfield, Massachusetts. The need for a new competitive game that could be played within the confines of the gymnasium was soon evident.

Naismith quickly drew up some plans and rules. He tells how he borrowed from three games played in Canada. At Bennies Corners School near Almonte, he and the other boys often amused themselves by throwing stones in an attempt to knock a slightly larger stone off a rock. In this game called "Duck on a Rock," the throw was more likely to be successful if, instead of trying to hit the target with straight force, the stone were thrown accurately in a lifting arc. Naismith realized that a large ball the size of a football, and the use of two hands, would

contribute to a gentle throw.

English rugby, which he played both in Almonte and at McGill, suggested throwing the ball up in the air on each series of plays so there would be less likelihood of violent contact between the contenders. He also recalled during practices at McGill the players endeavoured to toss the ball into a box at each end of the game, the defenders on the opposing team trying to prevent them.

From a third game, lacrosse, he borrowed the positions of the players on the field and the penalties for fouls.

James A. entered McGill to prepare for the Christian ministry

In the new game, Naismith hoped to lessen physical contact by eliminating pushing and striking, especially the use of brute force (and the need for an "enforcer" of the type that has marred ice hockey in recent years). For the same reason, there was to be no running with the ball, apart from dribbling, and the goals at the ends of the enclosure were to be well above the heads of the players.

When the janitor of the YMCA was asked to bring two boxes for goals, the best he could find was two old peach baskets. These were mounted on the 10-foot high railing surrounding the gym. An annoying problem soon presented itself. The play had to be stopped while someone climbed up a ladder to retrieve the ball from the basket. Cutting out the bottoms was a simple solution and, in time, the baskets were replaced by metal hoops and loose cords. Nevertheless, the peach baskets gave their name to the new game.

The first game of basketball was played on December 21, 1891. It soon became enormously popular, not only in the United States but



A Wm. Notman & Sons photo of the Presbyterian College Intertheological Champions, 1930-31, includes the Principal, Dr. F. Scott Mackenzie, and nine students: C. H. Kennedy (Manager), J. D. MacLellan, W. L. MacLellan, D. N. MacMillan, J. C. MacNeil, Oliver Nugent, N. F. Sharkey (Captain), S. J. Sharkey and E. J. White.

throughout the world. It was accepted as an Olympic event in 1936. In one century, it has been played by millions and viewed by billions, most of these in recent years by television.

Has the game fulfilled Naismith's hopes? The answer seems to be both "Yes" and "No." In the May 1992 *Guideposts*, his grandson points out that his grandfather "used basketball to spread his ideas of wholesomeness, both physical

game nor attempted to make money from it. *Time* magazine once reported: "Shrewd enough to invent the game, James A. Naismith was not shrewd enough to exploit it." Although not intended to be a compliment, the comment is a tribute to his character. On one occasion, when a tobacco company offered him a small fortune for the use of his name in advertising, he quickly said "No."

It should not be forgotten that Naismith introduced the game within the context of a Christian

society, the YMCA, and that he continued to respect those who devoted their lives to the preaching and teaching of the Christian gospel. Believing the game of basketball could help people, especially young people, to seek the things that are true, noble, right, pure, lovely and honourable, he also knew that the challenge and the inspiration offered in the Christian gospel are essential. That, we may believe, was why he was pleased to receive the honorary degree of Doctor of Divinity conferred upon him by his Alma Mater. ☐

For many years, until his retirement, Donald MacMillan taught systematic theology in The Presbyterian College in Montreal. He lives near Finch, Ontario.

Shrewd enough to invent, not exploit, basketball

and spiritual." Nevertheless, "other things were more important to him than basketball." He had a great concern for people and knew that more than a game was required to handle the problems of life.

In our time, it is evident that basketball is not free from the evils that have marred many sports; e.g., the presence of AIDS, the abuse of alcohol and drugs, the use of high-priced talent by management to achieve the Dream Team and the ever increasing demands for higher salaries by some players. In view of the Apostle Paul's statement that *the love of money is the root of all evil*, one wonders if many of the evils are more likely to be in the game as played by professionals. In spite of the inventor's intention to eliminate all unnecessary contact and to make it a game of skill rather than brute force, the game, especially at the professional level, is played more and more by exceptionally tall, strong athletes, willing to risk penalties in order to win at all costs.

Naismith never patented the

Westray Dust

I have breathed the dust into my lungs
That is the dust I have become
And now I am silent . . . but still young
To those I have loved and grown far from
I am no more . . .

I cannot ask for justice here
But I have lived, and known the fear
Of tunnels . . . dark and deep
I know the path and politic
That lead my brothers sure and quick
To depths they're paid to go

I only live in you who say
The price is now too high to pay
Please never let my sons —
Or yours — go underground
To depths that have no stay
Or rocks that are not sound

I am the miner you have mourned
Forget me not.

— Marion MacDonald

Marion MacDonald lives in Pictou County, Nova Scotia, near the Westray Mine.

Church Extends a Hand

by Bob Harvey

Beth Huber's husband walked out on her five months after their daughter was born.

"I was left sitting with nothing and nobody," she says. "The most powerful thing I felt at the time was that if the person I loved and trusted the most had rejected me, then I must be of no value."

This crisis seven years ago drove her to start looking for help from neighbourhood churches. Most of the churches seemed closed to newcomers, and she felt unwelcome. But Parkwood Presbyterian in Nepean, Ontario, was different. There she found people to talk to, and a place where she could bring her baby. Even more important, "the church gave me back a sense of value, and helped me to realize that God loved me and people could love me too."

Huber is remarried, but says Parkwood is still the only church she knows that offers as much help for single parents. After her first marriage broke up, she supported herself as director of a day-care centre, and quickly discovered many of her clients were also single parents and feeling as desperate and vulnerable as she was.

Parkwood now runs a support group for single parents, and also offers a course for single parents on Sunday afternoons at the church.

Parkwood Presbyterian is different in a lot of ways. For one thing, it's growing. It is one of fewer than 20 Presbyterian churches in Canada to meet denominational targets and double its membership in the '80s. In the 12 years since Rev. Floyd McPhee arrived, membership has increased from 150 to 300 families.

McPhee says he believes "churches are on the skids because we haven't been meeting the needs of the community." For McPhee,

How one congregation demonstrates God's love and gives people a sense of value



Rev. Floyd McPhee.



A Parenting Teens course group at Parkwood Church, Nepean, Ont.

reaching out into the community has meant developing what may be the largest array of family programs in any church in the Ottawa area. They include a support group for parents with troubled teens, and teams that present marriage preparation and marriage enrichment courses.


McPhee, who has three degrees in counselling, also spends 10 hours a week in counselling church and non-church families.

The church has five courses for parents, including a repeat of one for parents of troubled teens. All of these courses are open to the community, and about one-third of the people who come have no connection with churches. "We don't shove religion down their throats," says McPhee.

McPhee says society has undergone a revolution in family life, and many churches haven't caught up with the changes. In the 25 years between 1961 and 1986, single-parent families rose from

just more than eight per cent to 13 per cent of all Canadian families. And the number of mothers of young children who work has risen from 27 to 60 per cent.

"If churches are going to be relevant in the '90s, we've got to stop preaching at people, and stand beside them," says McPhee. Churches can no longer just open the doors and expect people to come in. "The message of the church is a message that's not relevant to people. The religious words that 'Jesus saves' . . . what does that mean, until you can first make a bridge to that person?"

"If we tell people we care for them, and love them, and are with them, that's a big step to having them hear what the church has to say about God," said McPhee. 

Bob Harvey is religion editor of the *Ottawa Citizen* in which this article first appeared February 22, 1992. Reprinted with permission.

The Cry of a Hungarian Reformed Christian

by E. A. Pereszlenyi

I have lived in North America for over three decades. During that time, I have sadly concluded the treatment of my homeland, Hungary, and of the church in which I grew up, the Hungarian Reformed Church, is grossly unfair. Many North Americans are unfamiliar with the history of both Hungary and the Reformed Church in Europe. What follows is a modest attempt to put forth a few pertinent facts.

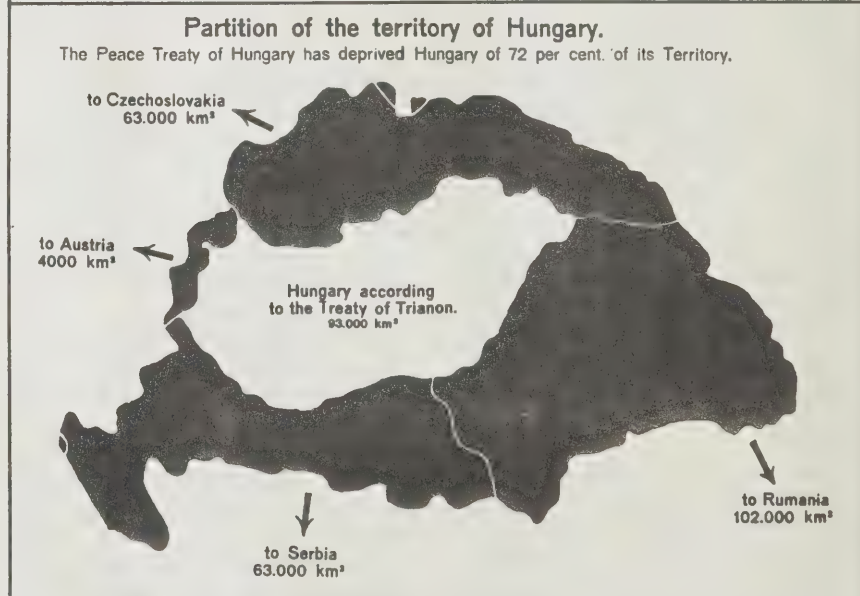
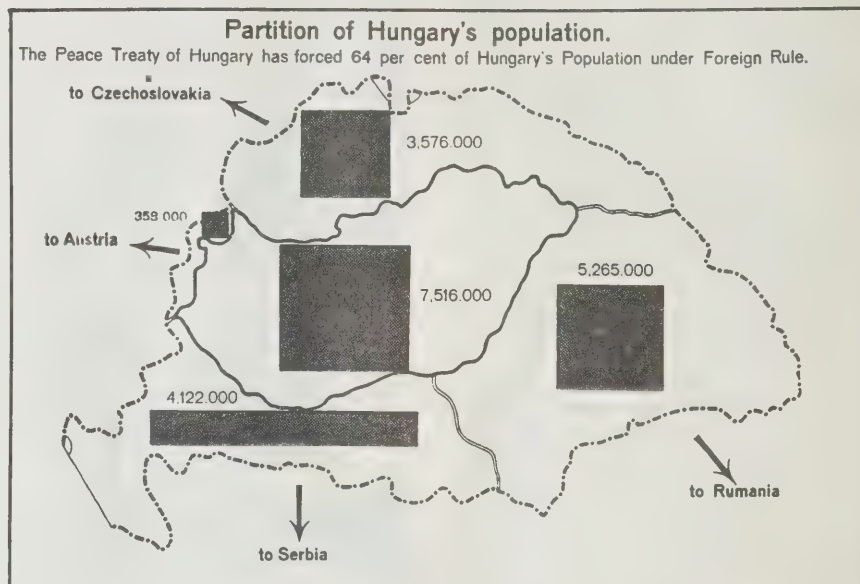
Political History

Hungary is a Central European country. Much of its history in the last 500 years is a story of occupation and oppression and of being caught between nations more powerful than itself. From 896 to 1920, it was a middle power.

The pre-Hungarians originally lived on the slopes of the Ural mountains until they were forced eastward to wander on the steppes of Asia. In the fourth century, they re-emerged in Europe and, slowly wandering westward, they occupied the Carpathian Basin in 896. Jealously guarding their independence, they adopted Western Christianity and became ardent defenders of the Cross. They beat back different Turkish nations. But in 1241-42, half the population was killed. From 1526 to 1686, the central third of the country was occupied by the northward expanding Ottoman Turks. This increasing state of war led to considerable depopulation.

The Turks were eventually expelled in 1686 with modest Western participation. This was followed by the completion of a partial Austrian occupation and colonization. Foreign settlers were invited to keep the "Hungarian Rebels" at bay.

Caught between warring nations, Hungary's history reflects long periods of oppression for nation and church



Austria lost the whole of Germany in 1853. Establishing a more-or-less constitutional monarchy remained the only choice for survival. In 1867, an agreement was reached with the Hungarians, and the Austro-Hungarian monarchy was founded. Nevertheless,

Hungary was not at liberty to disobey the emperor and was forced into the First World War.

At the end of the war, the allies sought to diffuse the power of the Austro-Hungarian empire by carving up its territory. But once again, it was Hungary which suf-

ferred most. More than two-thirds of the territory was given to other states. Four million ethnic-Hungarians found themselves living under foreign rule in countries known today as Austria, Czechoslovakia, Romania, the Ukraine and what was known as Yugoslavia until its recent break-up.

Leading up to the Second World War, Hungary sought support and a guarantee of her security from the West. When none was forthcoming, the country was forced again to participate on the German side, though as Germany's most reluctant ally.

At the conclusion of the war, Soviet occupation unleashed an unprecedented Red Terror. All of Hungary's resources were pumped dry. People were forced to buy inferior products from other communist countries. Again, Hungary was the most uneasy partner in the communist empire. The failed revolution of 1956 not only confirmed that but, in retrospect, became the first manifestation of the collapse of communism.

Church History

The Protestant Reformation reached Hungary in its earliest days. Hungarians preferred the Swiss Reformation as they disliked anything "made in Germany." Hungarian students have flocked to The Netherlands, Scotland and Switzerland ever since. (More recently, Princeton and Christian Reformed theological seminaries in the United States have opened their doors to them.)

Under Austrian absolutism, stake and galley slavery was the fate of the faithful in the 16th and 17th centuries. Early Hungarian reformers preached that the Turkish destruction was God's righteous judgement on national sins. Roman Catholic persecution of Protestantism continued almost to the end of the 18th century.

Meanwhile, the devastating heresies of the Enlightenment almost entirely ruined the spirituality of the churches. Despite this, in the 19th and early 20th centuries, the Hungarian Reformed Church remained three million strong, the largest Reformed body in Europe.

The dismemberment of Hungary in 1920 changed this for two million in Hungary, 800,000 in Romania, 160,000 in Slovakia and 40,000 in Yugoslavia.

The time of refreshment came around the middle of the 19th century. A slowly developing awakening culminated in an avalanche following the Russian occupation. At first, it was the united effort of a Bavarian Christian princess, a Hungarian Christian minister, Scottish missionaries ("Rabbi" Duncan was among them) and the German Reformed Church in Budapest. The subsequent standard-bearers of the awakening were the Bethania Alliance (mainly Reformed), the Febe Lutheran Deaconess Alliance, the InterVarsity Christian Fellowship (interdenominational) and from 1920, increasingly, the Soli Deo Gloria Student Alliance (staunchly Reformed and Calvinistic).

The flickering flame of 1956 has been re-lit

From 1950, the communists forbade any kind of mission work. All the parochial schools and secondary schools were secularized. Two 400-year-old seminaries were closed down. Only a few of the 50 institutions (orphanages, senior citizens homes and denominational hospitals) remained church-related. Christian publishing houses were nationalized and thus, for many years, Christian literature was scarce.

Clergy who were willing to collaborate with the government were put into leading positions in the church. Faithful, devout clergy, on the other hand, were sent to small, poor, isolated congregations. Others were defrocked or compelled to retire. Ministers were not permitted to preach anywhere else but to their own congregations. Church-going was discouraged with lower salaries and lack of promotion. Frank Chris-

tian testimony meant immediate dismissal and unemployment-without-aid for a year.

Hungarian Challenge

In 1989, Hungary became free and democratic again. Free elections have been held. The flame that flickered briefly in October 1956, and then was snuffed out, has been born again.

In the church, two alliances (the Bible Alliance and the Bethania Alliance) are now engaged in the re-evangelization of the Reformed and Lutheran churches. Work among children and youth is increasing. Yet to bring people back to their churches is a gargantuan task.

Bishop Laszlo Tokes of Timisoara (Temesvar for over a thousand years), whose arrest and deportation ignited the revolution in Romania, preaches prophetically like the Hungarian Reformers. The brilliant Lorant Hegedus, who was banished to a small, isolated parish for supporting the 1956 revolution, has been elected one of the new Reformed bishops in Hungary and now ministers out of Budapest. Some church schools have been reopened. The historic seminary at Sarospatak officially opened again in September 1992.

Despite all of this good news, 41 years of communist rule with its moral and economic consequences will take a long time to dismantle. In these critical years, it is important for churches in the West to build bridges of understanding and support to their brothers and sisters in the Hungarian Reformed Church. ☐



E. Akos Pereszlenyi was born in Hungary and is a physician practising in Toronto. He is a member of Glenview Presbyterian Church and life member of the College of Family Physicians of Canada.

Church Order and the Office of Superintendent

by Daniel J. Fraser

Christianity was introduced into Scotland by Columba about the middle of the sixth century. Ninian and Kentigern were before him; but their influence was confined to such narrow regions, we need not consider them.

Columba was not a bishop; he was ordained only to the priesthood. His missionary method was that of the monastic brotherhood — to present to the people among whom the order lived a model of a Christian community, industrial and educational, as well as evangelistic. It was an object lesson of what Christian religion and civilization really mean.

The Church of Scotland, in its origin, therefore, was communal rather than diocesan episcopal. It had distinctive features that differentiated it from the churches of Europe. It was organized on a different system and governed on a different principle from churches that had developed diocesan episcopacy. The organization was monastic, not congregational. In approaching the subject of Christian unity, it is important to remember that the earliest tradition of the Church of Scotland had no connection with diocesan episcopacy.

Some of the features of the organization of the church by Columba should be noted. First, the abbot was pre-eminent and the bishop was subordinate. The bishops were such in the apostolic sense rather than the Roman. Some of the bishops presided over single churches; others were unattached and went everywhere preaching the word. From the papal point of view, they were not proper bishops at all.

Secondly, the government of the Columban church was controlled by the distinct idea of the superior-

ity of personal qualifications to official credentials for office. In episcopal churches, the bishop represented the authority of office; in the monastic government, the abbot represented the authority of character.

The Celtic mind did not readily respond to the Roman love of exact order and reference to precise law. Instead, Celts were attracted by loyalty to a leader and by enthusiasm for a cause.

Presbyterian origins are monastic, not episcopal nor congregational

From earliest times, therefore, the Church of Scotland was presbyterian. The abbot was a presbyter, not a bishop. Columba was a presbyter and so were his successors. Also from earliest times, the Church of Scotland was trained to think of spiritual character rather than office as conferring ecclesiastical authority.


During the period of the Reformation, what was the attitude of the Scottish reformers to the episcopate? The Reformation in Scotland was really the removal of the Roman system (adopted in the 11th century) and a return to the presbyterian system of the ancient Columban church. It was claimed to be a return of the apostolic method — certainly it was a return, in part at least, to the primitive office of presbyter, out of which the diocesan episcopate evolved. It recognized only two orders — the presbyter and the

deacon. (The presbyter and the bishop were the same.)

Among the Scottish reformers there does not seem to have been any dogmatic preconceived theory of the Divine Law of Presbytery. They had no hatred of the episcopal system. Among the reforms which the lords of the congregation craved in their first petition, there was no mention of episcopacy — much less any demand for its abolition.

One of their first reconstructive acts was to perpetuate the episcopal system through the appointment of those who were called “superintendents” — the name meaning the same as bishop or overseer. They seem to have had no theory for or against the episcopal order. They did not believe it to be of divine origin or of satanic origin. They preserved under the Reformed conditions what they regarded as useful and apostolic in the old office. They appointed wise and good men as overseers of the churches. The authority of these men was not an inherited one, but one conferred by the church to meet its own necessities; and they were responsible for its exercise to the church as represented by its General Assembly.

The office of superintendent was not a temporary expedient, as many over-zealous Presbyterians sometimes say; it was not an appendage on the presbyterian system. It was one of the most carefully devised institutions of the Reformed Church of Scotland, and it was meant to be permanent. It was regarded as perfectly in accordance with presbyterian theory and practice. Its early abolition was not contemplated by those who instituted it.

In the Presbyterian Church of Scotland, the office of superintendent was, therefore, a distinct recognition of the episcopate as an office in harmony with presbyterian principles. It was not, however, a recognition of the episcopate as a distinct order from the presbyterate. 

The late Daniel Fraser was principal of The Presbyterian College at the time of Union in 1925. This is an edited excerpt from a paper entitled “Church Order.”

MISSION UPDATE

Racism

: An Ugly Word

by C. Joyce Hodgson

What is racism anyway? When I hear this word I cringe. I remember the Watts' riots in the sixties; the death of Steven Biko in prison in South Africa; the video clips of police, beating up an innocent black man in Los Angeles and a white jury setting them free. I picture student riots, black vs white, police brutality, segregation and apartheid.

In past mission studies we have been concerned with racism in the policies of the Japanese government towards our partners in the Korean Christian Church in Japan. Japanese apartheid has meant that Koreans, even those born and raised in Japan, are not considered citizens. They must be fingerprinted and up until recently, have had to carry an identity card. They have chosen to use Japanese names so as not to be discriminated against in choice of school or work placement. On our behalf, Jack McIntosh, one of our mission staff people in Japan, has refused to be fingerprinted to focus the attention of the community on this problem.

But where does the issue of racism touch us personally? In what ways might our behaviour or attitudes be called into question? How are we victims of racist remarks, acts or attitudes? I know that I still notice that I am a member of a minority group on buses and subways in Toronto. I hope some day to be "colour blind". I still "hear" accents and sometimes grin or comment when an accent is pronounced. Like a lot of Canadians, I "pick up" an accent when I am with people over time and that can often be misunderstood. I still believe, until I am told differently, that every Presbyterian, whether Korean, Guyanese, Scottish or Nigerian, understands and participates in church courts in the very same way Canadian Presbyterians do. Are these racist attitudes?

In this issue, you will find articles written by those who have experienced racism at our hands and articles about the Christian church's response to racism. Stewart Folster, a student for the ministry and aboriginal person shares some of his personal story of what it was like growing up in Manitoba. The President of the Canadian Arab Friendship Society talks about stereotyping Arabs in our media. This article will be of particular interest to those studying the Middle East. The South African Council of Churches has recently released a statement on their concerns about the offer of a general amnesty in South Africa. This statement has been printed in its entirety in this issue. The final article presents the various statements our church has made on racism in the last thirty years.

As with our other issues, we have included a series of discussion questions on the back page that can be used for either group or individual study. I believe that we can be either part of the problem or part of the solution.

WAS it Racism, Discrimination, Prejudice or Something Less?

by Stewart Folster

Stewart Folster is a member of the Nishnawbe or Ojibway-Saulteaux Nation. He works in Native Ministry in Saskatoon and is a student for the ministry at the Jesse Saulteaux Centre, Winnipeg. This article emerged from a talk given to a WMS group in Brandon, Manitoba in 1991.

"How do you wink at an Indian?"... The answer was a pantomimed pull of a trigger.

From the Aboriginal Justice Inquiry in Manitoba resulting from the shooting death of a native man, J. J. Harper:

"Harper was the author of his own demise, the natives drink and they get in trouble. Blaming the police for their troubles is like an alcoholic blaming the liquor store for being open late."

"If it hadn't been someone politically prominent, it would not have become an issue. Maybe they should give him a medal for shooting an Indian...I mean when you find out what the police actually have to put up with every day. And everybody basically hates their guts..."

When we include "race" in the police description of suspects, I believe we automatically set a stereotype that all First Nations people are like the unfortunate souls in the slum areas of the cities and that officers in charge of picking up suspects of a crime

must look for a "Native" person. I guess it sounds like I have become a very angry person.

I was ashamed to tell anyone at the Selkirk High School that I was from the Brokenhead Reserve, because the students talked about the drunken Indians who were shooting each other there and the police were afraid to go there to see who was hurt because they thought they would be killed on sight. We were denied protection, medical attention, and a proper investigation into each crime that was committed.

The students made me feel very low on the scale of human beings although they often asked me for help with their homework. I was good in sports and I had to learn how to fight in order to survive. However, I soon learned all of their bad habits and I failed grade 12.

I didn't know back then that I was being denied my rights as an Indian person, to live and grow up in my own culture and with my own spiritual beliefs, just to receive a white education with no Indian history, no Indian culture, no Indian language and no Indian family (because I had to leave them behind)....

My mother was pressured by the system to teach us English. As a result we were denied a very important part of our culture. We were given a strap for speaking our language anywhere on the playground or any part of the school on the reserve! How would you like it if you came to this country and were told you couldn't speak English, but you must learn Cree or Ojibway? That if you didn't you would be strapped and put on a small reserve where there was no running water and no proper heating system. Then when the Indian agent came everyone would be told "you are dirty people".

I remember I was very proud of the work my grandfather did and the care that my grandmother gave us, but I was embarrassed every time a white stranger came to our door because our house was not painted. It was made out of logs, and we had the same old furniture for 15 years (it was not brand new when we bought it). If I could live there now I wouldn't trade it for anything in this ugly city. I can't go back there because we have no resources and no jobs for our young people and family.

We were told what to think, when to think and how to think. We forgot how to be ourselves because we thought we were nothing, that we didn't deserve to think for ourselves.

I quote from the Winnipeg Sun: "For most Native people poverty is the norm. Housing is over-crowded and often unserviced. In remote communities unemployment reaches 90%. In cities, it is around 50%. Sixty percent of Native youth are unemployed.

Life expectancy is 10 years shorter. Violent deaths are three times the national nonnative average. Youth suicide is six times greater. Aboriginal people, comprising three to four percent of the population, total 9% of the nation's prisoners." Don't tell me that racism doesn't exist, but tell me that we can work together to erase it. We have to if we are Christians.

Main street, prostitution, alcohol, drugs, elder abuse, wife abuse and child abuse have painted an ugly image of our Canadian Indian in the minds of our youth. We must erase that image as soon as possible. Give him or her back self-respect, dignity, spiritual values, self-esteem and hope for a better future. Support Native issues, land claims, human rights, healing centres, healing circles, crisis centres, education centres, the right to medical treatment and protection and Indian justice for Indian people.

Dave Courchene's advice to the First Nation's young people is this: "Find out who you are; find out what your destiny is; go back to your roots and look for the good things so you can be proud of who you are." I am doing all of these things in my training at the Dr. Jessie Saulteux Training Centre and I am learning many practical ways to do ministry with my own people. Indians are locked inside themselves. I am trying to learn my spiritual beliefs and culture along side the teachings of the Bible to see if there is any way I can help to free our Indian people. I know that the good ways of our Indian elders have helped me to understand the Bible because now I can also feel good about myself.

I am sorry if I have sounded too bitter and too judgmental, but I needed to say some of these things because I have been silent for too long. I believe that all of us need to get back on a more healing road. I know the answer to all of this is Love, the kind of love that Christ expressed to us in giving up His life for our sins. Healing also means having control over our sins. I thank everyone in the Church who has shown me this love by the way they live and by their sincere words of love which were given to them by God.

*Ho megwatch (Thank you),
Stewart*

Comings

BUDDING; Herbert and Nan arrive from Nepal in April for a three month furlough.

CROSBY; Alison arrives from Mexico in May.

FARIS; Bob arrived from Mozambique in late December for vacation and study furlough.

HENDERSON; Clara arrives from Malawi in late April or early May for a three month furlough and then to Indiana for a one year study furlough.

PAULS; Dick and Jane arrive from Zaire in April for a three month furlough.

Goings

KENT; Gerald and Lorna and family arrived in Nepal in late December to serve with the United Mission to Nepal in the area of Development.

BARRIE; David and Miriam leave for Malawi in January for three months to work as volunteers for food distribution.

Arab Stereotyping - ANOTHER Form of Anti-Semitism

by Muna Salloum: President, Canadian Arab Friendship Society

Prejudice, or racial stereotyping, is a problem that says more about those who promote it than about those whom it seeks to portray. From the Klu Klux Klan to the Nazi genocide of the Jews we see the extremes of racial prejudice. Often, however, it is more subtle. This is the experience of 'Arabs', and especially of Arab-Canadians and Arab-Americans.

In 1986 in the PEI Legislative Assembly an MLA verbally assaulted Premier Joe Ghiz, calling him a 'black boy'. Joe Ghiz is a Canadian-born citizen of Lebanese origin. This would not be tolerated had it involved any other ethnic group. Myths about 'Arabs', and the negative stereotypes these promote, reflect prejudices. Arab-Canadians, many of whom are Christian, are an ethnic group like any other—Irish, Ethiopian, German, Ukrainian, Vietnamese or Scottish. They deserve to be appreciated as such.

Stereotyping is a kind of racism, promoting assumptions about others who are not known to us, but are nevertheless feared, distrusted or hated. It has made victims of many types of people. In the past, Blacks, Orientals and Jews were targets of racial stereotyping. Now it's happening to Arab-Canadians.

The Western image of "the Arab" is of a swarthy, hook-nosed man, a scheming sheikh,

robes flowing as he rides atop his camel embracing a scimitar amidst the vast desert. Current images of 'Arabs' as arms dealers, wild-eyed terrorists and barbarians are preceded by images of 'Arabs' as portrayed in *The Thousand and One Nights*, *Lawrence of Arabia*, Rudolf Valentino movies and *Casablanca*. In addition there is the image of 'Arab' women who are assumed to remain in seclusion, submissive to men, who speak only when spoken to. On the other hand, 'Arab' women are shown as dark-eyed exotic belly-dancer temptresses.

The media continues to use interchangeably the term 'Arab' for Muslim or Muslim for 'Arab'. The majority of Muslims in the world are not 'Arabs'. To call all Muslims 'Arabs' is like calling all Roman Catholics 'Italian'. Or all Presbyterians 'Scottish'.

The image of 'the Arab' as one or all of these things has been part of Canadian and American popular culture for so long that it's no longer even recognized as a stereotype. Jack Shaheen, author of *The TV Arab* and *The Hollywood Arab* summarizes: in the eyes of the West, 'Arabs' are defined simply as "billionaires, bombers and belly-dancers."

Comics, political cartoons and television shows often portray negative images of 'Arabs' involved in drug peddling, white slavery or smuggling, evoking suspicion and hatred of 'Arabs' and the 'Arab' world. The targets in Canada are Canadians of Arab descent - Christian and Muslim.

Derogatory definitions and synonyms for 'Arab' still exist. In the *Merriam-Webster Collegiate Thesaurus* an 'Arab' is defined as a vagabond, drifter, hobo, tramp, vagrant, floater, mongerer; in the *Britannica World Language* (Funk & Wagnell edition) an 'Arab' is (4) a homeless street wanderer.

Many high school textbooks equate 'Arabs' with nomads and associate them with desert life. Canadian educational curricula ignore thousands of years of culture and learning amongst Arabs.¹ They fail to depict Arab city life and all that is associated with the 'modern' Arab world. Education should play the most important role in the campaign to counter stereotyping. The classroom is the location where tolerance and appreciation of diversity can be encouraged.

Anti-Arab propaganda is evident as popular cultural images regularly appear in popular entertainment. The swarthy and bearded 'Arab' villain, rich and filthy, has appeared in past TV series such as *Charlie's Angels*, the *Bionic Woman*, the *Six Million Dollar Man*, *McCloud*, *Hawaii Five-O* and *Cannon*, to name only a few. In the popular M.A.S.H. series, Jamie Farr played the role of a cowardly transvestite who is a Lebanese-American from Toledo. Television, for the most part, has discontinued

Stereotyped Image of Middle Eastern Women Challenged

Taken from MECC newsreport, November 1992

pejorative characterizations of women and other minorities; however, 'Arabs' continue to be excluded from television's cultural reorientation of ethnic groups.

These distortions of 'Arabs' to the average Westerner determine a Arab-Canadian or -American to be a liability and not a benefit. He is not liked. She is not trusted.

Ideas and images of people develop when we are young. Youngsters watch the Electric Company whose Middle Eastern villain, Spell Binder, is always defeated by all-American Letterman.

Anti-Arab sentiment has also been nurtured by some Christian fundamentalists. In their prophesying of the Second Coming they praise the re-emergence of Israel and identify its 'Arab' neighbours as the allies of the Anti-Christ.

The 'Crusading' spirit is prevalent between the Christian west and the 'Arab' east. It ignores the fact it was Arab intellectual superiority which arose from Cordova, Seville, Toledo and Grenada that pulled the West out of the 'Dark Ages' with the emergence of translations of Plato, Aristotle and others. Arab contributions in the fields of medicine, philosophy, mathematics, science, architecture, literature, law, religious tolerance and the general development of human civilization are discounted.

And then, the Gulf War. Zuhair Kashmiri, a Globe and Mail reporter, wrote a book *The Gulf Within* detailing the harassment, racism and hatred against Arab-Canadians that was instigated by that conflict. Violent assaults against those who 'looked like' Arabs were reported by the media. The Rushdie/Satanic Verses affair, hostages in Lebanon, the Palestinian Intifada and the Arab-Israeli conflict in general, also influence perceptions. The Canadian Arab community feels very isolated, and very alone.

'Arabs' have become the contemporary cultural villains. 'Arab' is a word that people learn to hate - there is never a human 'Arab', never a good 'Arab', Muslim or Christian. We have seen the appalling cost of anti-semitism in Europe in this century. It is time to identify this related form of anti-semitism - anti-Arab stereotyping - and resolve to work together with Arabs, both Christian and Muslim, and with Jews - in the Middle East and in Canada - to overcome this intolerance and racism.

¹Prof. Kenny. *The Middle East in Social Science Textbooks* (1975).
 Prof. S.M. Abu-Laban. *Stereotypes of Middle East Peoples: An Analysis of Church School Curricula* (1975).
 Prof. Morecai Briemberg. *Sand in the Snow: Images of the Arabs in Canadian Popular Culture* (1986).
 NECEF. *The Impact of Courses in Some Ontario Schools on Students' Perceptions of Arabs and Arab Life* (1988).

What about women in the Middle East? They would appear to belong to the most wretched and oppressed creatures of the world subjected to a blatantly "machista" society, subdued by a host of religious and cultural traditions. One would almost not expect to find them, except in the tent, kitchen, harem or any of its modern equivalents.

"The Middle East is a big area," the late Rena Mussad Obeid notes (in MECC Perspectives "Women in the Middle East"). "There are differences in geographical location, economic and social structures and cultural and economic identity as well as in regulations imposed on society in general and women in particular. Diversity abounds. The woman lawyer, doctor, government minister in one place and the woman peasant in another differ in dress, education, and the opportunities they have . . . Professional middle class women can be . . . compared with women of developed countries . . . There are about 2,800 women's organizations . . . in the Arab world which are actively involved in the public service . . . mainly educational, health and social development . . . Around two-thirds are church related."

Women of the region are impossible to stereotype, but then not much in the Middle East can be stereotyped.

South Africa needs **truth** & forgiveness **not general amnesty** and **general amnesia**

Statement adopted by NEC South African Council of Churches

As South African Christians from many denominations, we are alarmed by loose talk of a general amnesty. Our nation needs to purge itself of the violence and injustice of apartheid, but an amnesty declared by an oppressive government to cover up atrocities committed by its own employees is theologically and morally indefensible, and will condemn the nation to decades of disturbance.

The current version of amnesty as introduced by the government has three major dangers: it clouds the issue of the release of political prisoners; it would include persons who, in the present, are continuing to commit atrocities in the service of the apartheid regime. In not including some form of a disclosure of the deeds being pardoned and the persons involved, it would feed into the danger that these same persons may even continue to hold public office in the new government or civil service.

For religious people, the issues are simple. Apartheid was sinful, and its theological and moral justification was heretical. Apartheid was a crime against humanity and its perpetrators were criminals.

Injustice

Apartheid legislation was enacted by an illegitimate regime. Those convicted under it suffered injustice, and those who implemented it were unjust. Apartheid was imposed by sustained violence from which a hundred million persons in southern Africa have suffered.

There are clear religious teachings about nations which commit such infamy. The Bible, in Isaiah 10:12, says "Woe to the legislators of infamous laws, to those who issue tyrannical decrees, who refuse justice to the unfortunate, and cheat the poor among my people of their rights."

The effect of such turning against God is national collapse - a principle amply demonstrated by the collapse of the apartheid regime - and the call is clear: "Come back to the Lord your God: your guilt was the cause of your downfall" (Hosea 14:2).

The response must be not to forget apartheid, but to deliberately remember it and be ashamed of it, to particularise confession and repent. Scripture is clear: there can be no cover up. Sin must be confessed and wrongdoers rebuked before the forgiving and forgetting. Truth demands truth.

New life

II Chronicles 7:14 tells us, "If my people who are called by my name will humble themselves and pray and seek my presence and turn from their wicked ways, then I will listen from heaven and forgive their sins and restore their country." And Jesus, in Luke 17:3, says, "If your brother does something wrong, rebuke him, and if he is sorry, forgive him."

General amnesty?

It is only after remembering and repenting, after analysing our errors and changing our attitudes, that both nations and individuals can go on to establish a new life. To proclaim a "general amnesia" and bury our memories is to plant psychological and social disorders which will yield a harvest of bitterness seeking revenge for decades.

The truth must be spelt out. That is why the South African Council of Churches, at its 1992 Annual National Conference in July, called upon "Christians and other men and women of integrity who serve in the security forces or related structures and who have access to information relating to destabilising policies or actions, to come forward at once, and to tell the truth about what is taking place, and not to keep silent."

Confess

Culpably or vicariously, we are all called to confess the sin of our people and cleanse the violence from the spirit of our nation through confession, repentance and forgiveness. Oppressors cannot forgive themselves; they find the courage to confess. The apartheid government cannot pardon itself. The National Party government is not competent to grant a general amnesty. In any event, it is the interim government that should consider this matter. Concurrently, the victims must find the courage to forgive. This is the spiritual strength which will rebuild the nation.

We must tell the truth. Concealment means resentment and an age of retribution. Confession, repentance and forgiveness lead to a society of harmony and goodwill.

The Church SPEAKS

. . . on Racism

By Dr. Raymond Hodges, Justice Ministries

God is always calling the church
to seek that justice in the world
which reflects the divine righteousness
revealed in the Bible.
Justice opposes prejudice in every form.
It rejects discrimination
on such grounds as race, sex, age, status, or handicap.
Justice stands with our neighbours
in their struggle for dignity and respect
and demands the exercise of power for the common good.
Living Faith, 8.4.1, 8.4.6

The Presbyterian Church in Canada has clearly and consistently spoken out against racial and ethnic discrimination both internationally and domestically. Part of the reason for this has been the recognition that such exists in our own congregations. In 1964, the General Assembly noted the importance of "...rooting out racial and ethnic discrimination in The Presbyterian Church in Canada and by Presbyterians in all their work and relationships cultivating a new appreciation of the worth and dignity of all races and ethnic groups, and establishing a climate of mutual understanding and respect...."

As our denomination and our nation seeks new and creative ways to respond to the increasing pluralism and multi-culturalism of Canadian society we need to remember what was contained in our brief on Immigration Policy (1975): "We believe that all human beings are valuable persons and that any attempt to measure the value of human life in economic or educational terms provides an opportunity for a display of injustice, prejudice, arrogance, and racism. We believe that a multi-cultural and multi-racial nation offers an interesting and desirable environment for personal and societal growth."

Canadian society is changing rapidly. The church has a major role to play in both education and advocacy about dealing with changes in our society. In 1978, General Assembly noted that "the Christian faith, as contained in Scripture and taught in the creeds and confessions of the Church, places on majority groups in society the responsibility of honouring the linguistic, cultural and religious rights of the minorities within their midst. Indeed, the bias in the New Testament is specifically toward those who make up the disadvantaged of whatever nature. Therefore, concerning the matter of minority rights, Christians must reject any doctrine that denies the fundamental unity of the human family under God."

For over a decade there has been a noticeable rise of racism in regard to visible minorities and aboriginal peoples. In addition there have been incidences of prejudice against people of certain nationalities or areas of the country, regardless of race. In 1981 the General Assembly affirmed that The Presbyterian Church in Canada has "...continued to speak out against racism and work constructively for the unity of the human family. In our efforts to support multi-culturalism in the churches and in the community, we have acknowledged the richness, strength and dignity that all races contribute to the fabric of our society. Still the evils of racism seem to increase in every quarter....The Presbyterian Church in Canada is hereby called to a renewed opposition to racism in all its forms, using every means possible which is consistent with the Gospel of Jesus Christ and our free society."

Canada has been long regarded as an example for other nations on how to live peacefully in the midst of pluralism. However we cannot refuse to pluck out the log in our own eye. As the 1992 General Assembly commented: "We must first acknowledge our own weakness. Can we preach understanding, forbearance, compromise and patience without practising them ourselves?"

Update: The Fundamental Law for Buraku Liberation

from *Crowned With Thorns*, Buraku Liberation
Center, Osaka, Japan (26) Oct. 1, 1992

Despite strong national and international support for a "Fundamental Law for Buraku Liberation", including a total of 1,935 signatures from *Crowned with Thorns* readers, (including many responses from The Presbyterian Church in Canada petition circulated during the Mission Study on Japan) the second five year attempt to gain passage of the law failed to reach its goal. However, the support shown for that legislation did force the government to enact new, limited legislation to ensure that programs presently underway would be continued.

The national committee supporting legislation of the "Fundamental Law for Buraku Liberation" has begun a new campaign to gain passage. As in previous campaigns, rallies in Tokyo followed by discussions with representatives of the Ministries of Justice, Finance, Construction, Education and other ministries as well as the Prime Minister's office are being held to gain passage before the present extension expires in 1997.

Questions

1. Stewart Folster says in his article "I guess it sounds like I have become a very angry person." Is Stewart's anger justified? Where does it come from? In what ways was he "denied [his] rights as an Indian person".

2. In what ways can the church be supportive of First Nation's young people in finding out who they are, what their destiny is and finding pride in their roots?

3. Muna Salloum has had articles like this one published to be used in schools. What would high school students learn from this article about stereotyping? What are some of the stereotypes Anglo-Saxon Canadians have or have had of Blacks, Orientals, Indians or Jews?

4. In what ways do you think other cultures stereotype Anglo-Saxon Canadians? Why do Orientals think Caucasians all have big noses, for example? What harm does stereotyping do?

5. In what ways did the media coverage of the Gulf War depict people in the Middle East in a poor light? What was the effect on Canadian support for the war?

6. The South African Council of Churches' statement suggests that a general amnesty would lead to general amnesia. What do they think people would tend to forget? Why is forgetting a bad thing?

7. How are the scriptures used to reinforce the points the SACC are trying to make? What is God calling the people in South Africa to do? What is God calling us to do?

8. What has The Presbyterian Church through its various assemblies been calling us to do? "We must first acknowledge our own weakness." Where have we been at fault?

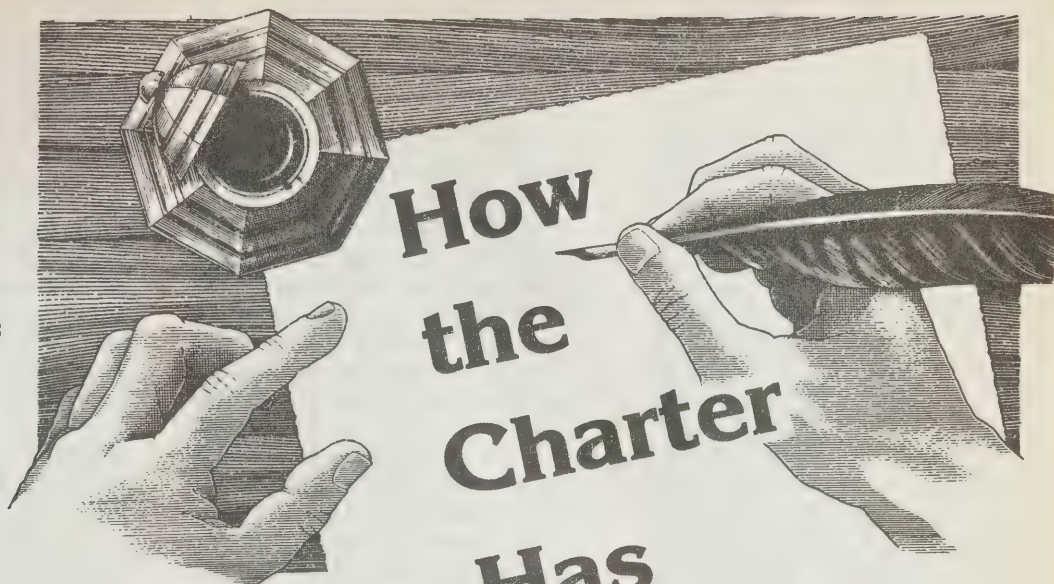
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by
M. H.
Ogilvie



How the Charter Has Changed Life in Canada

This is the first of two articles on the effects of the Canadian Charter of Rights and Freedoms with the author's suggestions on how Presbyterians should respond to these changes

Whether a social vision of equality for all is founded on equality of results (as the left would have it) or on equality of opportunity (as the right would wish), Charterland is widely perceived to be a less happy place within which to live than the old Canada ever was.

Yet, for Christians, the impact of the Charter on our public life creates new opportunities for renewal which are better appreciated once we understand how the Charter has transformed our civil society. Two fundamental and inter-related transformations have occurred.

First, political power has been

transferred from voters to statutorily designated groups to whom exclusive entrenched rights have been given, such as Native Peoples, official language minorities, racial, ethnic and denominational minorities. Additionally, other special interest groups such as feminists and homosexuals have claimed an equivalent status and demanded a greater voice than their numbers would warrant in determining social policies. Thus, the Constitution has endowed Charter-favoured groups with constitutional authority to challenge and change the political and social norms of the country. continued over page

Charter-trashing is one of Canada's few growth industries. Entrenched in our written Constitution in 1982 by the Trudeau government, for the purpose of creating a national Canadian identity, the Canadian Charter of Rights and Freedoms has divided and Americanized our public life to an irreversible extent.

In the beginning, the Charter was greeted as a perfect instrument for correcting alleged injustices in our society. Now, after 10 years in Charterland, few Canadians do not perceive themselves to be victims in some way of our "just society." Whether the use or abuse of the Charter has created greater inequities, or merely heightened awareness of imagined social slights, is anyone's guess.

The Charterphiles of 1982 have become the Charter sceptics of 1993. The Charter has not proven to be (and cannot be) an appropriate instrument for the radical redistribution of economic power which the left-leaning Charter sceptics regard as necessary for the creation of a society of true equality. And the right-wing Charter sceptics' fear that the deliberate entrenchment of special rights for certain politically correct social groups would be socially disruptive has been proven well-founded.

Charterphiles have become Charter sceptics in 1993

Secondly, final lawmaking authority has been transferred from elected legislators to the courts, to which these publicly funded interest groups refer their grievances. Generally, the courts have favoured the policy alternatives advocated by these groups to craft new fundamental norms, with little opportunity for discussion afforded to voters, other than elite Charter insiders such as special interest group activists, journalists and law professors moonlighting as constitutional advisers. Had the judiciary exercised greater restraint, law-making might still have been vested solely in elected legislatures.

The results of the application of Charter politics to Christianity in Canada are well-known: Sunday closing legislation declared null and void; Sunday shopping and employment permitted without adequate legal safeguards to protect Christian employees; religious teaching and exercises banned from publicly financed schools except in those Charter-favoured Roman Catholic schools in Ontario; abortion sanctioned by the state; homosexuals accorded spousal treatment for publicly funded social services benefits; Christian union members' compulsory dues in effectively closed shops allocated to non- or anti-Christian causes; and the mini-invasion of our major cities by non-Christian economic migrants from abroad.

Ironically, the dismantlement of Christian Canada has been accomplished by appeal court judges with publicly acknowledged active memberships in Christian denominations. Former Chief Justice Dickson, for example, who has served as Chancellor of the Anglican Diocese of Rupert's Land and former Madam Justice Wilson, an active United Church minister's wife, have written the leading decisions which have set the legal terms of reference for the immediate future.

As the civil and ecclesiastical worlds in which they wish to live are stolen from them, many Presbyterians have responded with bewilderment and anger. They often direct that anger at "leaders" who devote denominational resources of time and money to assisting Charter-favoured groups in their pursuit of the legalization of social norms at variance with the historical teachings of the Christian church. Yet, hopeless resignation or politically correct grandstanding (to increasingly diminishing congregations) do little to build up the Body of Christ. Nor do they exhaust the range of possible responses to the legal dismantlement of Christian Canada. Realism dictates acceptance of what cannot be changed immediately as well as exploitation of the new opportunities for service to which the Charter has freed us.

Christian Canada has been dismantled by Christians

How have we been freed? First, the application of the Charter has cleared away what remained of a Christian church establishment in Canada. The uneasy assimilation of church and state was the dominant paradigm in most Western countries from the fourth until the 19th century. In contrast to many other Western nations, Canada has been slow to separate church and state. Strict separation on the American or European models has not occurred. Indeed, American constitutional lawyers find the renewed commitment to public

funding of denominational schools found in the Charter quite peculiar.

While Charter litigation has dismantled many remaining ties between church and state, it should be acknowledged that their serious drift apart began earlier in this century, especially in relation to criminal law, where, for example, homosexual practice was decriminalized and abortion permitted in limited circumstances; or in family law, for example, by the liberalization of the legal grounds for divorce. The Charter could be described as the last straw in the collapse of the Christian political edifice in Canada. But the foundations were long crumbling and the walls badly cracked.

A second result of Charter politics is the creation of a religious free market. In Anglo-Canadian common law, when the courts and the legislature are silent, all are free to live as they please. By rooting out the remaining vestiges of Christianity from our public life, Charter politics has, therefore, rendered all religious groups legally equal and unrestrained.

A level religious playing field has its perils and its possibilities. When laws no longer dictate particular socio-religious behaviour, ultimate failure may attend the efforts of a previously too state-dependent church. It is not without practical reason that both Calvin's and Knox's theologies of church and state relations amounted to their virtual assimilation. Taking the state seriously is a hallmark of our Reformed tradition. But have we taken it too seriously?

By the beginning of this century, leading Protestant thinkers had been seduced by the novel secular ideology of socialism which believed the state to be the best instrument for eradicating the terrible misery which accompanied industrialization and urbanization in the 19th century. In these circumstances, falling for the socialist temptation was understandable. Only the modern state, with its ultimate sanction of physical force, could regulate working and living conditions, and redistribute

national wealth to provide adequate social services and public education.

But socialism was always a secular ideology and, in time, coloured the state with its own secular complexion. Its subsequent dismissal of Christianity now seems inevitable; yet many church members still run after it, seeking favours for themselves, or passing off their favourite secular causes as Christian to win state support. Now that it is settled in Western countries that the main role of the modern state is to ensure the creation and maintenance of a basic social infrastructure, it may be asked of our church leaders who still enjoy frequenting the corridors of power: whom do you serve — Marx or Christ?

In a religious free market, no Christian is legally required to shop on Sunday or to engage in Sabbath-breaking by attending or participating in secular recreational

activities. No Christian woman is legally required to undergo an abortion to terminate a pregnancy in excess of a state-prescribed family size. No Christian is obliged to contract a homosexual marriage because unnatural sexual preferences are in vogue. Some may have to work in activities of neither necessity nor mercy on the Sabbath, but that could easily be overcome by adequate legal safeguards. No law means freedom — shared equally with all other religious groups and atheists — to conduct our individual and corporate lives as we wish.

More important, we are free to engage in our primary Christian duty: winning people for Christ. If good works could win salvation, there would be little doubt those of our members who expend their energies on food banks and refugee families would have heaven sewn up. But faith precedes works. And the primary work of faith is to

win more faithful. We must be clear about this. Secular good works are only such until transformed by grace into the visible fruits of faith.

A religious free market frees us. The peril of freedom is failure when state power no longer enforces religious conformity. The possibility of freedom is success measured in genuine and uncoerced conversions.

Thirdly, Charter politics requires vigilance to ensure a religiously neutral state. The Charter has not only cleared the religious decks, it has also created a vacuum which no religious group should be permitted to refill. While we may no longer demand exclusive legal privileges from the state, we must expect it to accord the same treatment to all religious groups. An absence of law means the equal protection in law of all. Given the legal changes wrought by the Charter, the importance of a religiously



A NEW HEART AND A NEW SPIRIT

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To you, our sisters and brothers within The Presbyterian Church in Canada, who so generously and faithfully supported the mission and ministry of our church in 1992 through your givings to *Presbyterians Sharing*. . . , we say "Thank you" and "Thanks be to God." May God bless you in 1993.

"You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God."
(II Corinthians 9:11-12, NRSV)


neutral state for a tiny religious sect with only about 60,000 widely dispersed members committed on a Sunday-by-Sunday basis cannot be over-estimated.

On the other hand, we are one of many such religious groups in Canada today. Charter politics has accelerated the fragmentation of our public life, although this appears to be part of a worldwide trend away from all-powerful, monolithic, homogeneous, socialist states. The break-up of the Soviet Union; the push for separate state status within the European Community by groups such as the Basques or the Scots; the fragmentation of the Versailles-created nations of Middle Europe — all are examples of this trend toward small groups. Some are based on historic affiliation such as race, ethnicity or religion; others are

In terrible misery, falling for the socialist temptation was understandable

based on newer allegiances such as regionalism or even the multinational corporation. The evolution of the nation state to a "community of communities" is evident, and civil war may only be averted, in the absence of a genuine moral consensus, where states avoid favouring any group and restrict their activities to ensuring competitive freedom.

Charter politics has only got the world half right: group identity is more meaningful in de-ghettoized, multicultural societies than state identity, but constitutionally entrenched privilege may destroy the social balance required for national survival. Privileges for one are always at the expense of others. When our church publicly identifies itself with Charter-favoured groups, it is identifying with privilege — as it has often done in the past. And as in the past, such identification amounts to suicide by a thousands cuts.

How should The Presbyterian Church in Canada respond to the world now taking shape around it? What are these new opportunities for rebuilding our communion? How should our new freedom be exercised? I shall address these questions next month. 

Margaret Ogilvie is a member of Knox Church, Ottawa, and professor of law at Carleton University, Ottawa.

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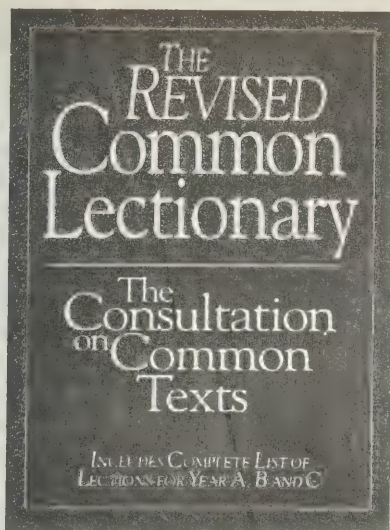
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The Revised Common Lectionary
by *The Consultation on Common Texts*.

Wood Lake Books, 1992. \$14.95.

This historic authoritative volume contains the complete three-year listing of the Revised Common Lectionary (A, B, C) to guide preaching and Scripture readings. Two major indices provide access to the Scripture passages according to the Sundays of the liturgical year, and according to the books of the Bible. Also included are a brief history of the Consultation on Common Texts and an introduction explaining the nature and uses of lectionaries. It is the official standard upon which many liturgical and educational resources will be based in the coming years. Participants in the Consultation included representatives of more than 20 international denominations in North America and Europe, including The Presbyterian Church in Canada.

Vision 2000: Praying Scripture in a Contemporary Way
by *Mark Link, S.J.*

Tabor, 1991. \$10.95 (US)

Vision 2000 is an invitation to all Christians to join in prayer for an outpouring of the Holy Spirit upon the human race as it prepares to cross the threshold into a new millennium. It is an invitation to pray

that the new millennium will see the fall of the "walls" that divide our human family.

With this theme in mind, popular Jesuit writer Mark Link has compiled a book of daily meditations which follows the gospel readings for Cycle A of the lectionary.

Each meditation features four elements: gospel reading, story, application to life and concluding thought.

Although over 400 pages in length, this book is small enough to slip into your pocket or purse. An excellent addition to devotional resources.

The Book of Common Worship
by *The Board of Congregational Life*.

The Presbyterian Church in Canada, 1991. \$44.06 (Resource Distribution Centre, 50 Wynford Dr., Don Mills, Ont. M3C 1J7)
Reviewed by Stephen Farris.

It is widely accepted that the nature of our belief as Christians is, in many ways, determined not by our confessional statements but by the way we worship. If that is so, it may be that the new resource *The Book of Common Worship* is the most important document produced by our church in many years. Ministers seeking contemporary liturgical resources have been drawing from many strange wells in recent years. It is good there is now a resource approved by our General Assembly. The old Presbyterian distaste for "liturgies" that include fixed prayers and responses is fading in many quarters, so there will doubtless be an appreciative response to this new book.

The book has many virtues. Chief among them is it attempts to bring all areas of our existence into the realm of prayer. Some of these attempts may raise snickers — one thinks of the prayer of thanksgiving for a new pet — but who can deny the essential rightness of the attempt? The book also seems to be thoroughly aware of the modern church's cycle of life and faith development. The language of the

services is contemporary and inclusive, although much of the material is ultimately dependent upon the rich liturgical heritage of the Church Catholic and Reformed. Those familiar with that heritage will hear many familiar phrases, albeit in slightly altered forms. It also appears the committee took care to make this resource as "user-friendly" as possible. It is distributed in a tastefully designed loose-leaf binder so the minister may conveniently insert resources to be published in the future or other useful resources. It is printed in large, easy-to-read print, opens flat and is small enough that most ministers will be able to handle it easily.

There are also some difficulties with the book. The language of the book is sometimes "flat," lacking the majesty of earlier liturgies. Some of the services are lengthy. The baptismal service, for example, contains most of the elements that take place in traditions which perform baptisms at separate services. These are too complex for many churches in which the baptismal service is rightly an integral part of regular Sunday worship. To be fair, it was decided to put in everything ministers *might* use and allow them to delete what is not needed. It is, however, not always clear what the editors think is vital and what is optional. On a personal level, I am disappointed the editors chose not to make the so-called "double-epiclesis" optional in the eucharistic prayers. Those who refuse to use this form of prayer for which no biblical basis can be found, and which was rejected at the time of the Reformation, will have to edit it out on the run.

The book is heavily influenced by the contemporary liturgical renewal movement. Similar liturgies will be used in Lutheran, Anglican and even Roman Catholic churches. If liturgy does eventually shape our theology, one wonders what the consequence of this trend will be

continued over page

Books

continued from page 31

for the future of a specifically Reformed Church. Perhaps that question should be considered at greater length in another forum. However one answers that question, every Presbyterian minister or worship leader should own this book. In the end, the reviews that truly matter will come from them.

Stephen Farris is professor of preaching and worship at Knox College, Toronto.



The Clown in the Belfry: Writings on Faith and Fiction by Frederick Buechner. Harper, 1992. \$22.95. Reviewed by John Congram.

Frederick Buechner writes books of wonderful fiction. Sometimes he writes books of theology that grab you. Other times he produces a book containing a grab-bag of things. *The Clown in the Belfry* is one of those. Its 14 pieces include six sermons, two written for anniversaries, with the remaining items (in Buechner's own words) "a real mishmash." Included are lectures, chapters from other books to which he has contributed, a chapter about the Bible ("The Good Book as a Good Book") and "The Opening of Veins," advice to writers. The title of the latter Buechner borrowed from Red Smith, one of America's greatest sports writers, who said: "Writing is really quite simple; all you have to do is sit down at your typewriter

and open a vein."

Particularly moving is a chapter about Flannery O'Connor. Buechner wrote it as an introduction to a book about her. He tells of visiting the farm where she lived and the grave where she is buried. If you have never read Flannery O'Connor, this chapter will make you want to.

What holds the book together is Buechner himself and his approach to writing. He has a startling, colourful way of putting words together which we have come to expect from him. The difference between faith and theology, he tells us, is that "theology is reasoned, systematic, orderly whereas faith is disorderly, intermittent, and full of surprises." Saints, he says, are human beings "with the same sorts of hang-ups and abysses as the rest of us; but if a saint touches your life, you come alive in a new way."

Buechner takes the title of this collection from an incident in

Rupert, Vermont, in 1831, when a man named Lyman Woodward climbed into the belfry of a local church and stood on his head. Who else besides Buechner would see in this strange event "a gorgeous, clownish, inspired and inspiring thing to do . . . a radically new way of looking at the mysteries of earth and heaven." Buechner's ability to see mystery and beauty (God's hand) in life's simplest events draws you in and keeps you reading to the last page.

The Abuse of Power: A Theological Problem

by James Newton Poling. Abingdon, 1991. \$20.95.

Reviewed by George Tattlie.

This is a book about power and its abuse manifested in sexual violence toward women and children. The author raises and discusses issues for both survivors and perpetrators of sexual violence by telling the stories of both. He analyses the organization of power in both individuals and institutions, and the role of power in sexual abuse. Poling follows this with a discussion of what survivors of the abuse of power seek and need in order to heal. The author concludes by setting out principles for the ministry of the church in response to the reality of sexual violence.

In places, *The Abuse of Power* might be heavy going for those with little background in either theology or psychology. On the whole, however, the book is readable. Those who as victims, perpetrators or care-givers are just beginning to confront issues around sexual abuse will find it especially valuable.

At the personal level, the book challenges readers to assess their own tendencies toward abuse in interpersonal relationships. At the level of community, it challenges the church to assess its responsibility for perpetuating abuse and for being an obstacle to healing. It calls the church to be accountable for what is heard and experienced in its corporate life.

It is also timely given the in-

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creasing realization within our denomination that the church must address the issue of sexual violence for the sake of victims and perpetrators as well as the church itself (1 Corinthians 12:26).

George Tattrie serves as a chaplain at Brock University, St. Catharines, Ont.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, 50 Wynford Drive., Don Mills, Ontario M3C 1J7. Prices subject to change.

Conversing with God

by J. Michael Ripski.

Abingdon, 1992. \$6.50.

Reviewed by John Guthrie.

Ripski, a Methodist pastor in Tennessee, describes new approaches to discovering the transforming power of prayer by addressing specific questions: What shall we pray for? How shall we pray? When shall we pray? What kinds of prayers shall we pray? What about unanswered prayer?

If we are honest, many of us must confess we are not as convinced of the power of prayer as was James (James 5:13-18). Prayer, says the author, is conversation that expresses and creates intimacy with God. He succinctly delineates the construct of effective prayer. We speak to God, the one whose speech brought us into being — and we listen.

Ripski uses the traditional formula of adoration, intercession, petition and thanksgiving to describe the practice of our conversation with God. His treatment of these components, however, is refreshingly different.

My only complaint is Ripski's treatment of meditative prayer — Guided Meditation, he calls it. I regret he did not develop it more.

Many books have been written on the subject of prayer. However, I have yet to read one that is as cogently and understandably written as Ripski's *Conversing with God*.

Highly recommended for young and old.

John Guthrie lives in Pinawa, Manitoba.

continued over page

Diet Chat

I understand why I am overweight,
Ingesting well beyond my proper ration.
Indulgence makes my fear attenuate
And curbs the keen iconoclastic passion.
Fanatics in their frenzies never eat
Beyond a very minimal subsistence;
Nor saints whose consummation is complete
Desire to dull with food their hearts' persistence;
So overeating blunts my inner urges
And clots the channels of my energy,
Inhibiting some self-obsessive purges,
But hampering my way to Ecstasy.
I'm corpulent because I am afraid
To tread the razor path which God has made.

— Frank Tedesco

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Books continued from page 33

More Than We Can Ask or Imagine: Reflections on the Gospel of John (Chapters 1-9)
by Desmond Hunt.

Anglican Book Centre, 1992.
\$9.95.

Reviewed by Ian MacPherson.

This daily devotional book, while written by an Anglican for Anglicans, has many little gems for all Christians seeking insightful comment as a guide to their own meditations.

Desmond Hunt has served as rector of the Church of the Messiah in Toronto and as suffragan bishop of Toronto in the area of Trent-Durham. His extensive pastoral experience gives him a down-to-earth approach to the gospel and a wisdom about human affairs that adds depth to his comments. The author's stated purpose is to provide something useful for either private devotion or group Bible study concerning the first nine

chapters of John. I believe he fulfils his goal.

Each comment has two main sections. One has insights into the Scriptures. The other comments on life. These are followed by a brief statement for reflection or prayer. Yet each comment is only two pages, perfect for a brief daily supplement to personal reading of Scripture.

Besides the obvious homework behind his comments, there is also a deep faith. No question Desmond Hunt believes in answered prayer or the power of evangelism. He concludes the section about the woman at the well: "Apartheid in South Africa will surely perish as men and women share the gospel. Eastern Europe has thrown over the shackles of communism, and the prayers of a small group of people have been answered. The faithful prayers of a handful of people in Northern Ireland will surely prevail."

Desmond Hunt is not afraid of

issues. He tackles evangelists who promise prosperity to those who believe and concludes this is not the truth of the gospel. He addresses the problem of other religions and the exclusiveness of Christ in John, and concludes, "In Christ we find God." If I have any criticism of this little book, it is at these points where his discussion is far too brief to be adequate. His comments on human suffering and death, while insightful, are examples of this fault.

Ian MacPherson is minister of Erindale Presbyterian Church, Mississauga, Ont.

The Woman in the Pulpit
by Carol M. Norén.

Abingdon, 1992. \$16.95.

Reviewed by Lucie A. Milne.

This is *not* a collection of sermons; it is an analysis of women's preaching. It examines women as preachers: their homiletical content and approach, how women interpret Scripture, use language and approach liturgy. The author's

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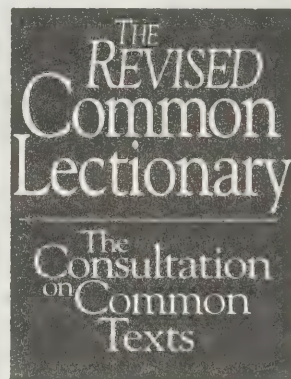
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analysis is based on research and extensive interviews with women, as well as hours of listening to women of various denominations preach.

Among several questions Norén answers is: how does a woman experience her call? Women tend to experience their call as a process rather than as a specific event. She illustrates this with experiences of women preachers.

An important question Norén discusses is: how does a woman preacher exercise authority? She shows her authority in the ministries of word and sacraments more readily than in leadership and administration.

Her practical and helpful chapter "Self-Disclosure in Women's Preaching" answers the question: what do women disclose about themselves when they preach? The writer looks at appearance, attire, head gestures, facial expression and body language — self-disclosure in non-verbal communication — and how this shapes listener perception.

The question of role models for women preachers reminds women they have few, or none. Women clergy are often isolated and alone. In my lifetime, I have heard only six to eight women preach. Most of these sermons were preached at special events.

This book affirms and confirms. Women who went through seminary having their sermons analysed, but never being critiqued themselves as women preachers, would find this book helpful now. It reminds all women in ministry who they are and can be as preachers.

Men in ministry should read this book, especially when one's own generational perception of women is confused with their role as women preachers. This book could provide a useful basis for a workshop or discussion group.

Lucie Milne is minister of Cromarty Presbyterian Church in Ontario.

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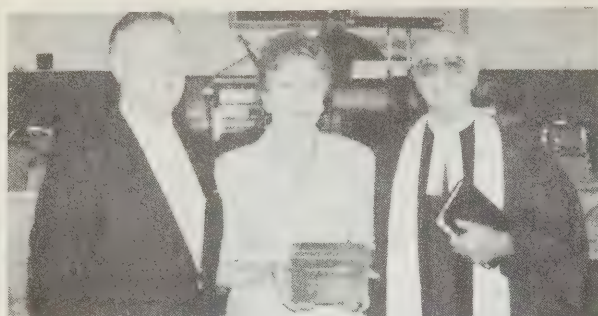
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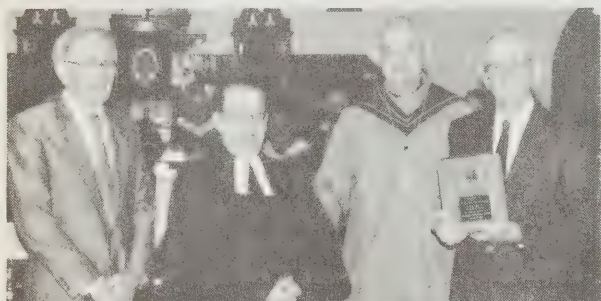
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A STAINED GLASS WINDOW was dedicated recently at West River Church, Durham, N.S. Depicting the theme "Go Ye Into All The World," the window was dedicated in memory of Clarice (Patterson) MacLean and Forbes MacLean and was presented by daughter Joan Quirt, son Kenneth and their families. Pictured, left to right, are Kenneth, Joan and Rev. Waldon Moase.



DURING THE 159TH ANNIVERSARY SERVICE of Centreville Church, South Monaghan, Ont., the congregation honoured Ernest Brackenridge on his retirement after 25 years as clerk of session. Pictured, left to right, are: Gerald Anderson, representative elder; Rev. Edward Smith; Dr. Kenneth McMillan, anniversary speaker; Ernest Brackenridge, holding the plaque he received along with a study Bible.



A BENEFIT PERFORMANCE of Handel's *Messiah* took place at Glenview Church, Toronto, earlier this year on the occasion of the oratorio's 250th anniversary. The net proceeds of the concert were donated to Casey House, a hospice for AIDS patients. Members of the church choir and of the Mississauga Choral Society performed with The Sinfony Players, under the direction of Chrys A. Bentley. He is pictured (left) presenting a cheque to Richard Silver, president of the Casey House Foundation.



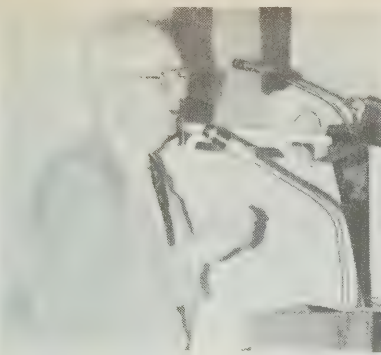
THE CONGREGATION OF Knox Church, Oshawa, Ont., held a 90th birthday party on Sept. 19 to honour Dorothy "Dot" McDonald, an active and longtime member of the church. Pictured with Dot is Rev. Noel Gordon.



THE 60TH ANNIVERSARY of the Rosalind Goforth WMS of New Westminster Church, Hamilton, Ont., was celebrated recently. Pictured at the reception are (from left): Kay Cowper, national council president; Helen Billiard, synodical president; Isobel Purnal, presbyterial president; and Jessie Douglas, president of the Rosalind Goforth WMS.



AN OPEN HOUSE was held at Kortright Church, Guelph, Ont., on Nov. 7 to celebrate the 50th wedding anniversary of Rev. Hans and Alice Zegerius. Among the guests were members of former congregations Hans has served in Duart, Toronto, Dunnville and Arthur, and friends from churches where he has supplied during his retirement. Alice and Hans are pictured with Rev. Don McCallum.



PICTURED IS Dr. Herb O'Driscoll of Christ Church, Calgary, guest speaker at the Fourth Annual Seminar of Leaside Presbyterian Church, Toronto, held October 17.

The Presbytery of Prince Edward Island held a special service at Clyde River Church to honour **Rev. James H. Bishop** on the 50th anniversary of his ordination. The service was conducted by Rev. Gordon Matheson, and Dr. John Cameron gave the address. A gift was presented by the presbytery. Formerly from P.E.I., the Bishops now live in Winnipeg, where they recently celebrated their 50th wedding anniversary. They were vacationing in their former province at the time of the presbytery service.



THE 233RD ANNIVERSARY of St. Andrew's Church, Quebec City, was celebrated on Oct. 25, with Tam Corbett the guest speaker for the service. The occasion was also a time for the congregation to say farewell to Tam, who has left St. Andrew's to assume duties as executive secretary of the Women's Missionary Society at the national church offices. A number of presentations were made to her, including two paintings, one by her late husband, Dr. Donald Corbett, former minister of St. Andrew's. Pictured with Tam is Isabel McCartney (left), an elder of the church.



A NEW PIANO WAS DONATED to Knox Church, Dunnville, Ont., by the Paisley family in memory of Robert and Gladys Paisley, who were longtime members of the congregation. Pictured are Gordon and Robert Paisley presenting the piano to Rev. Mark Lewis.



THE 205TH ANNIVERSARY of St. John's Church, Cornwall, Ont., was celebrated in September with a banquet and a special Sunday service. More than 200 people attended the banquet, including (left to right): Rev. Jonathan Dent, minister of St. John's; Carolyn Barclay, convener of the banquet committee; Rev. Clyde Ervine, a former student minister at the church who was guest speaker at the Sunday service; Lorna Van Mossel, a Citizenship Court judge from Kitchener-Waterloo, who was guest speaker at the banquet; Rev. Fred Rennie, pastor of St. John's. (Photo: *Jessa/Cornwall Standard-Freeholder*)



ANNIVERSARY SERVICES were celebrated at Union Church, Mira Ferry, Cape Breton, N.S., August 9. The 3:00 p.m. service was conducted by Kirk and Allyson MacLeod, lay pastors, with guest speaker Rev. Stewart Gillan. At this time, Stewart was informed that three Vacation Bible Schools held in the Mira and South charge (Marion Bridge, Mira Ferry, Louisbourg) raised \$600 through daily offerings and a closing concert for his ministry in South Africa. Pictured, left to right, are: Stewart Gillan; Ernest Weisner, elder at Union; Kirk and Allyson MacLeod, co-pastors of the Mira and South charge.



THE 101ST SYNOD OF BRITISH COLUMBIA was held at Knox Church, New Westminster. Pictured (from bottom of stairs) are: Rev. Ed Millin, moderator of synod; Rev. Anna Bois, the new clerk of synod; Rev. Hans Kouwenberg, the previous clerk.



THE 50TH ANNIVERSARY of Ralph Haynes's ordination to the eldership was acknowledged with the presentation of a framed print of First Church, Edmonton. Pictured with him are Elsie Barlow, member of session, and in the background, Dr. William Stewart, who expressed appreciation for his long service as treasurer of the congregation. Ralph continues to serve as treasurer of the Edmonton Lakeland Presbytery and his son Rev. Gordon Haynes is clerk of presbytery.



THE CONGREGATION OF West St. Andrew's Church, St. Catharines, Ont., recently dedicated a new pulpit Bible in memory of Rev. R. Wray, and a new Communion table runner, antependium and Bible bookmark in memory of Georgina Mullin. Pictured, left to right, are: Evelyn Wray, Rev. C. Chenard, Arthur Mullin and Della (Mullin) Easby.



I'M GOD'S CHILD was the theme for "Rainbows, Butterflies and Us," a three-day musical program for children held last year at Lucknow Church, Ont. Both children and adults joined in a "rainbow dance" at the end of the program.



PICTURED AT THE German Army Training Establishment at Canadian Forces Base Shilo, Man., are: Rev. James Peter Jones (centre), minister of St. Andrew's Church, Ottawa; Lt.-Cmdr. W. N. C. Fry, Chaplain (P), CFB Shilo; and German Corporal Renken, who served as a tour guide. James Peter Jones is convener of the chaplaincy committee of the Presbyterian Church and is a member of the Canadian Council of Churches Committee on Chaplaincy.



THE YOUTH GROUP of Lucknow and South Kinloss churches, Ont., recently completed a special project at Camp Kintail. Members of the group shown painting a staff room in MacDonald Lodge are: Amy Austin, Claire Weir, Adam Morrison, Duncan Mowbray and Robert Hamilton.



THE CONGREGATION of South Kinloss Church, Ont., recently honoured two longtime members, Harry and Mary Lavis, for their dedicated service. Harry has been an elder for 50 years and Mary has been active in the church in a variety of ways for many years. Pictured, left to right, are: Ruth Bell, choir leader; Mary Lavis; Harry Lavis; Rev. Peggy Kinsman; Frank MacKenzie, clerk of session.



THE CROSS FROM the roof of the old chapel of The Presbyterian College, Montreal, was recently given a new home at Briarwood Church, Beaconsfield, Quebec. The college chapel has recently been rebuilt after the original was destroyed by fire. Dr. William Klempa, principal of The Presbyterian College, conducted the dedication service. He is pictured with some of the members of the congregation.



PICTURED CUTTING THE CAKE at a farewell luncheon held in her honour at Kerrisdale Church, Vancouver, is Rev. Elizabeth McLagan. Looking on are John Jennings, church treasurer, and his daughter Katlin, who presented gifts to Elizabeth.

More than 1,200 years of membership were recognized at **Knox Church, Oshawa, Ont.**, Nov. 8, when the congregation honoured 24 of its members of 50 or more years. Certificates of Recognition were presented to the 19 members attending the service by Rev. Noel Gordon and Val Harvey, clerk of session and convener of the worship committee. Those honoured included: Antoinette Blair, Margaret Cormack, Archie Dancey, Vicki Dobroshinsky, Ethel Hall, Isabella Kerr, Marjorie Kerr, Bessie Knox, Anne Lee, Dorothy McDonald, Marian Miners, Gloria Ostrom, Mrs. David Rennie, Mrs. Howard Reynard, Madeline Sinclair, Molly Sinclair, Madeline Sisson, Charles Skea, Catharine Soanes, Sadie Thomas, Isabell Swindells, Jean Weir, John Weir and Ken Whitley. Marjorie Kerr was also recognized for her 50 years as a choir member and was presented with a gift from the choir. Jan Drygala, who recently retired from the session, was recognized for his 28 years of service as an elder.



Pictured at the appointment of Clayton and Stacy Sterling as Forester Missionaries (left to right) are: Rev. Robert Garvin, superintendent of missions, Synod of British Columbia; Meghan, Stacy, Micah and Clayton Sterling; Rev. George Peters, minister of St. Andrew's Church, Kamloops; Rev. David Webber, minister of the Cariboo Presbyterian Church, a house church ministry.

Forester Missionary appointed

An unusual new ministry began in October with the appointment of Clayton Sterling as forester missionary to work with the Kluskus and Ulkatcho Indian bands in the Cariboo-Chilcotin area of British Columbia.

Clayton and his wife Stacy were designated as missionaries during the recent meeting of the Synod of British Columbia. The Sterlings and their two children, Meghan and Micah, are from Dallas, Oregon, and have been seconded to the Presbyterian Church by the Mennonite Central Committee.

The Cariboo-Chilcotin area has been and continues to be the site of extensive clear-cut logging for pulpwood and small dimension lumber. A denuded landscape, and concern for the future, has led the Kluskus and Ulkatcho bands to propose a wholistic approach to land use in the area. They envision a land that can not only support logging but also allow for recreation, hunting, trapping, fish-

ing, guiding as well as sacred and ceremonial traditions.

To help them make their vision a reality, Clayton Sterling will work with the bands to help them obtain a tree farm licence from the government and to teach them the necessary skills to develop and manage the project.

Synod of Hamilton and London meets

Nearly 130 people attended the annual meeting of the Synod of Hamilton and London held at Knox Church, Woodstock, Ont., October 27-28.

"Rural Life and Ministry" was a special theme of the meeting, with guest speakers R. Alex Sim, author and lecturer in sociology, and Dr. Marvin Anderson, lecturer in rural ministry at Toronto School of Theology. A drama presented by Blacksheep Productions offered a portrayal of rural living in both trying and humorous moments.

The synod task force on the en-

vironment outlined two possible models for action for congregations with environmental concerns.

The synod also affirmed its commitment to aboriginal people within its bounds and to ways of advocating on their behalf.

The new synod youth consultant and Camp Kintail director, Rev. Gwen Brown, was introduced to the synod, as was the new area educational consultant, Margaret Grieg.

Rev. James Weir of Knox Church, Burlington, was elected moderator for a further year.

Synod of Saskatchewan meets

The Synod of Saskatchewan held its annual meeting October 20-22, sharing the facilities of Knox Church, Briercrest, and St. Mark's Church, Moose Jaw.

Among the main items discussed were recommendations for realigning the western synods in response to financial cut-backs and to make better use of synod staff. This matter will receive further study, and a committee made up of representatives from the synods of Manitoba and Northwestern Ontario, and Saskatchewan is expected to make recommendations at next year's synod meeting.

A number of guests addressed the synod. Rev. Annabelle Wallace of St. Andrew's Church, Saskatoon, provided an update on the Live the Vision campaign. Rev. Ralph Kendall of the Presbyterian Church Building Corporation discussed the corporation's status following the restructuring of national church offices, and the Retired Housing Program for elderly or disabled church workers. Dr. Brian Fraser of the Vancouver School of Theology told the synod that construction for a new state-of-the-art addition to St. Andrew's Hall, University of British Columbia, would be starting soon.

Another special guest at the synod was Stewart Folster, recently appointed lay minister to the Saskatoon aboriginal congregation currently worshipping at Circle

West Church. He made reference to the church's confession at last year's General Assembly of past injustices at residential schools and reminded the synod that the healing process must be left to the Native People.

The synod youth committee presented its first ever budget for the 1993 year, along with notice of special events planned.

Rev. Keith Humphrey, minister of the host congregations, was elected moderator.

Coalition calls on government to eliminate child poverty

The Partnership Against Poverty (PAP), a coalition of representatives from churches, community agencies, businesses and government, presented a petition to the House of Commons on November 24, calling on the government to honour its 1989 commitment to eliminate child poverty in Canada by the year 2000. The petition was signed by Canadians from across the country.

Rev. Brian Weatherdon, minister of outreach at St. Andrew's Church, Ottawa, and convener of PAP, says he was moved by the response of Canadians to the petition. He feels confident the government "will move to develop a plan to dismantle the trap of poverty for our children today."

Presbyterian revisits Guyana to monitor election

In 1985, when the Presbyterian Church in Guyana was celebrating its 100th anniversary, Rev. Wally Hong was there as a student minister. Seven years later, Wally, who is currently minister of First Church, Verdun, Quebec, was asked to return to Guyana as a representative of the Presbyterian Church and the Canadian Council of Churches. He was there to help monitor Guyana's first free and democratic election in 26 years.

At first, Wally says, Guyana seemed unchanged from his days as a student minister. Banana and palm trees still grew, cows and goats still roamed in some of the streets, and people went about

continued on page 42



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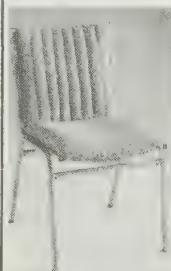
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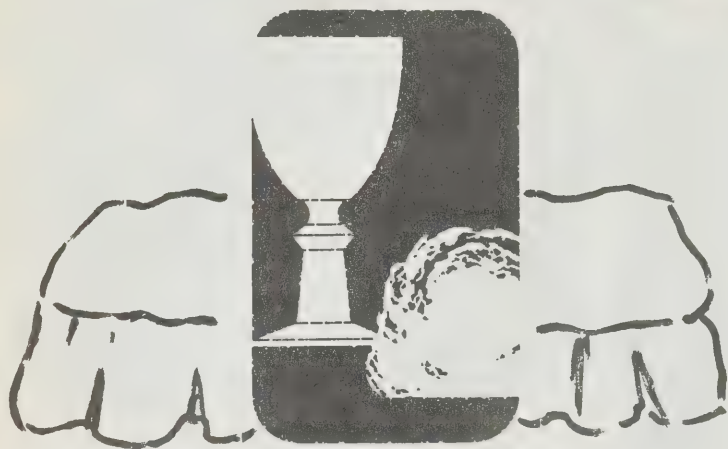
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Tony Plomp The White Cloth of Communion



It has become a practice in a new congregation I serve — where we have two retired clergy on the session — to set the Communion table before the service and cover it with a white cloth. The cloth is removed during the singing of the Communion hymn, then replaced during the hymn after the Communion. When I asked the elders about the theological basis for this tradition, no one could answer me — including the other clergy who admitted doing it that way for over 40 years. We searched through every book and liturgical reference I have in my library but were not able to come up with a reason. Help!

When I read your question, I suspected I might have to tell you I had no ready answer. During nearly 30 years of ministry, I, too, conducted Communion services which honoured this tradition. But I never asked the question "Why?" If nothing else, your query points out why we ought to question our traditions. There always are reasons for them, some better than others.

As I began my search, I consulted every possible book and reference in my library. I felt thoroughly defeated until I came upon *Presbyter-*

ian Worship by Donald Macleod (Atlanta: John Knox Press, 1975). I do not know how helpful you will find the following, but in his chapter on "The Sacraments: The Lord's Supper," he writes: "In the act of serving, the table ought to be uncovered with efficiency and skill. *The uncovering of the table symbolizes the action of the early church when the worshippers brought in their gifts of bread and wine [italics mine].* The Eastern churches perpetuate this action in the Great Entrance, and a similar idea is suggested by the rubric in the liturgy of the Church of Scotland, 'During the singing the elements of bread and wine shall be brought into the church and laid on the Holy Table.' Also, since in Presbyterian churches the residue of the elements is not consumed by the celebrant and his or her assistants, nor are the vessels cleansed at this moment, then it would seem appropriate to cover the table after the concluding prayer and thereby connote the completed action." [R]

Please send questions to: Dr. Tony Plomp, 4020 Lancelot Dr., Richmond B.C. V7C 4S3. Include your name and address for information.

News

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their business in no great hurry. He soon realized, however, that beneath this apparently calm surface, racial tension and poverty are tearing at the social fabric of the country. Once known as the "garden of the Caribbean," Guyana has become one of the poorest nations in the Western Hemisphere.

Yet, Wally says, he still met people who expressed hope for the future. At the New Amsterdam Christian Council, he talked to ministers who felt a free and fair election might be the start of a healing process. Rev. Wilfred Ledras, president of the council, expressed his thanks for The Presbyterian Church in Canada's work in Guyana.

Another sign of hope was the presence of a women's group called Red Thread. It is fighting for gender equality and offering support for women and children living in poverty.

Wally's assignment during the election was to monitor two islands in Essequibo, one which has electricity but no plumbing, the other still without either.

The election resulted in a win by the opposition People's Progressive Party over the People's National Congress. A Presbyterian minister, Dale Bisnauth, is the country's new minister of education.

The American mission field

The United States is the largest mission field in the Western Hemisphere. So says George Hunter, author of *How to Reach Secular People*.

Citing Gallup polls, Hunter says nine per cent of Americans in 1968 had no church background. By 1978, this percentage had risen to 17 per cent; and by the year 2000, it could reach as high as 37 per cent.

"The whole map of the Christian mission world has substantially changed," Hunter said. He says Uganda now has a higher percentage of professing Christians than

the United States. (Nat'l & Internat'l Rel. Report)



Kathryn Adams (right) presents the first copy of the Talking Record to Joanne Walters and George van Beek, members of the Experimental Fund Committee.

Talking Record recent recipient of Experimental Fund

In the early 1980s, The Presbyterian Church in Canada, through the generosity of a concerned benefactor, established an Experimental Fund. The idea behind the capital fund was to make money available for projects which would spread, explain and demonstrate Christian faith at home and abroad.

The guidelines for the fund insist that the projects be carried out in "good order and dispatch," with a two-year limit for completion. Projects must not conflict with the policies of the church courts or agencies and must be of use to the church and not simply a means to

a private end. The fund supplies the "seed" money; at least part of the project costs must come from those in charge.

Last September, the *Presbyterian Record*, with the help of a small group of volunteers, began recording excerpts from the magazine on audio-tape for use by the visually challenged. Assistance from the Experimental Fund has made it possible to provide tapes for up to 100 people for a one-year period. At the end of the year, the project will be evaluated. If the project proves successful, it is hoped other volunteer groups across the country will become involved.

In its 10-year history, about 45 projects have been submitted to the fund's directors for consideration. Of these, about 25 were approved, dispensing over \$30,000 in income from the fund. (Five of the approved projects did not reach completion.)

Shevardnadze finds faith

Eduard Shevardnadze, the Georgian leader and former Soviet foreign minister, says he has been born again. Shevardnadze, 60, told Georgian state radio recently he had been baptized in a Georgian Orthodox cathedral and his new Christian name is Georgy, although he will continue to use the name Eduard for most purposes.

For more than two decades, Shevardnadze was a confessed atheist. He headed Georgia's

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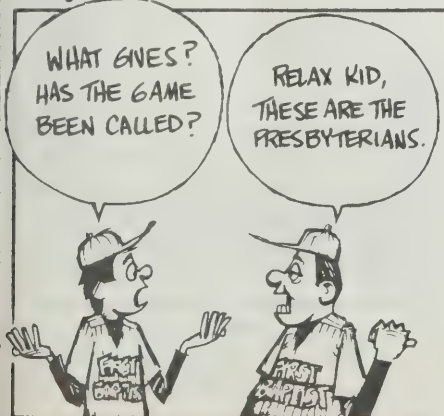
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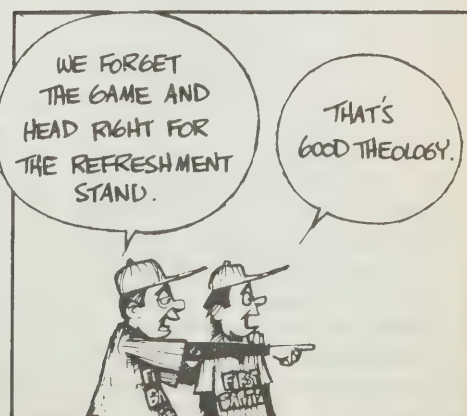
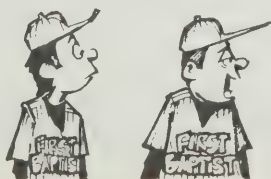


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News

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Communist Party before 1985, when Mikhail Gorbachev became president and brought him to Moscow as foreign minister.

"I have an icon in my office now," Shevardnadze said, "though there was a time when I had Stalin's portrait on my wall." The current portrait on his wall is of the Virgin Mary. (AP)

The PRESBYTERIAN MESSAGE



THE WORLD FOR CHRIST



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Vol. 102, No. 6

June-July 1992

Presbyterian Message celebrates 100 years of publishing

The Presbyterian Message, a publication of the Atlantic Mission Society, celebrates its 100th anniversary this year.

The *Message* had its beginnings as a small, eight-page magazine, with a subscription cost of one cent per month. Over the years, it has doubled in size and is now published 10 times a year. It has a four-fold role: to inform, educate, inspire and communicate. As evidenced by the inclusion of the phrase "The World for Christ" on its masthead, the *Message* places an emphasis on reporting mission in-

formation, from home and overseas.

Subscriptions to *The Presbyterian Message* (\$7.00 per year) can be obtained by contacting Mrs. Carol Isaac, P.O. Box 1124, Truro, N.S. B2N 5H1.

One creed for all

All Christians should adopt the Nicene Creed — even non-creedal Baptists. So says the World Council of Churches in a paper known as the Dublin Text. In this paper, the council urges non-creedal churches to adopt the historic Nicene Creed as a "central expression" of the faith and to incorporate it to some extent into their life. It is also asking churches that now use the Nicene Creed "to recognize those now willing to use it as churches in which the apostolic faith is expressed."

The request is an attempt to draw in churches that have remained on the fringes of the ecumenical movement at a time when the quest for visible unity confronts new problems and difficulties. (RNS)

Plans announced for Christian Festival

Approximately 25,000 people from across Canada are expected to participate in the fourth Canadian Christian Festival to be held June 23-26, 1994, in Hamilton, Ontario.

The theme for the festival is "Sharing the Joy/Partager La Joie," taken from John 15:1-11. Using the metaphor of the vine and the branches, the festival will focus on four sub-themes: Rooted in Christ's Joy, Nourished in Christ's Joy, Proclaiming Christ's Joy, Celebrating Christ's Joy.

Canadian Christian Festival IV, like its predecessors, will offer a mix of worship, Bible study, workshops, youth and children's programs, music, arts and drama. Other attractions include the "Marketplace of Possibilities," where a variety of Christian organizations and businesses will have displays, and a parade through

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January 1968 (25 years)

Miles for Millions

It only took six weeks to arouse an entire metropolitan area to Africa's needs. In those 41 days, adults gathered nightly in MacNab Street Presbyterian Church, Hamilton, Ontario, to plan a "Miles for Millions" walk in aid of six projects. . . .

On November 4th, 17,000 registered at city hall for the walk, to the music of orchestra, rock and roll groups and the Ancaster Jug Band. Presbytery PYPS and Presbyterian Men helped man the 600 registration desks and later stamped route cards and passed out apples at a check-point near Burlington. . . .

Similar walks have been successfully completed in other centres. Prime Minister Pearson shared in the Ottawa project. Chairman of the Kitchener-Waterloo Miles for Millions was the Rev. Grant MacDonald, assistant at St. Andrew's Presbyterian Church, Kitchener. And in Winnipeg almost 7,000 participated. . . .



Several thousand young people marched 35 miles through the Hamilton, Ont. area to raise funds for Africa.



RIVERDALE CHURCH, TORONTO

January 1943 (50 years)

Rev. Dr. John H. McComb, minister of Broadway Presbyterian Church, New York City, was the preacher at the 35th anniversary services of Riverdale Presbyterian Church, Pape Avenue, Toronto, on October 25, and his inspiring messages were heard by large congregations, morning and evening.

It was recalled that Riverdale Church, which originated as a Sunday School back in 1893, held its first services as a congregation, in a tent, in 1907. The church has more than recovered from the losses suffered in the disruption of 1925, and has a membership of 1,500. The Riverdale Sunday School is the largest in The Presbyterian Church in Canada, with an enrolment of 1,100 boys and girls. There are more than 150 members of the congregation away on active service. . . .

laden with munitions for the destruction of wrong; the other with relief for the victims of that wrong.

Through carelessness — or otherwise — the latter rammed the former. Fire! Explosion! In a few seconds much of the city was in ruins, some fifteen hundred dead or dying, five or six thousand more hurt or maimed, two hundred totally blind from driven, powdered and splintered glass, twice as many partially blind, and property, up to thirty or forty millions, destroyed.


From near and far first aid was rushed, and yet there is room and need for all the money that can be given, to repair, even in small measure, the ill. . . .

Some congregations were almost wholly wiped out. One of our own, the Grove Church, Rev. C. J. Crowdis, pastor, had church and manse destroyed, and three hundred of the congregation killed.

January 1893 (100 years)

Morrin College, Quebec

The Divinity classes opened November 2nd, with *four* students in the first year, *two* in the second and *three* in the third, *nine* in all.

The total number of students in the college in Arts and Divinity is "thirty-nine, *twelve* having the ministry in view." 

January 1918 (75 years)

The Halifax Disaster

The people of a big busy city were quietly at their morning tasks on the sixth of December last, not dreaming of ill.

Two ships in harbour were slowly moving on their way; one of them

News

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downtown Hamilton.

Dr. Heather Johnston of Hamilton, the Presbyterian representative on the Festival's executive, is co-chair with the Roman Catholic representative, Rev. Msgr. Harvey Roach.

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Dr. Wilfred Butcher presents his gift card to Rev. Harry Waite, campaign director, Live the Vision.

Ministers and diaconal workers respond to Live the Vision

Rev. Wilfred Butcher, who was director of The Presbyterian Church in Canada financial campaign known as The Peace Thank-offering in 1946, was among the first to respond to an appeal from the church's current Live the Vision campaign to ministers and members of the Order of Diaconal Ministries to make their financial

contributions in advance of congregations. To date, more than \$325,000 has been raised through this appeal.

Live the Vision hopes to raise at least \$10 million over three years. In 1946, Dr. Butcher's campaign had a goal of \$2 million.

Commission rules against church's call of lesbian minister

An avowed practising homosexual minister cannot be called by a Presbyterian Church (U.S.A.) congregation even if the minister was ordained prior to the church's 1978 ban on ordaining homosexuals. That was the decision reached by the Permanent Judicial Commission (PJC) of the denomination's General Assembly after it conducted a hearing involving the calling of Jane Spahr by the Downtown United Presbyterian Church in Rochester, N.Y. Ms. Spahr is the first openly gay or lesbian minister to be called by a congregation of the PCUSA.

After three days of deliberations, the PJC — the denomination's equivalent of the Supreme Court — voted 12 to 1 against the call. W. Clark Chamberlain, clerk of the Commission, cast the only dissenting vote.

Ms. Spahr observed that the ruling "essentially said if you lie or if you repent you can be in the leadership of the church." She said God wants an inclusive church and vowed to continue to fight for justice. (*Presbyterian Survey*)

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The deadline for applications is January 31, 1993.

DEATHS

PAULSON, THELMA G. (MARTIN), 90, member of the Order of Diaconal Ministries, died in Calgary on September 18.

Thelma Paulson was born in Coppercliff, Ont. From 1925 to 1937, she worked for the Bank of Nova Scotia. After graduating from Knox College in 1939, she was appointed by the WMS (ED) of The Presbyterian Church in Canada to British Guiana (now Guyana) where she served 1940-44. In Guyana, she met Paul Paulson assigned to security service in Georgetown. In 1953 they were married in Sudbury, Ont. They moved to Calgary in 1958 and Thelma became Dean of Women at Mount Royal College. She retired in 1969.

Thelma served as president of the Sudbury and Calgary Soroptimist clubs. She was a life member of Garnet Rebekah Lodge, Sudbury and of the WMS (WD). One of her great joys was teaching English to the Chinese community in Sudbury.

Thelma enjoyed life. She served faithfully in churches in Coppercliff, Ont.; Knox, Sudbury; Grace and Knox in Calgary; and in the WMS.

Thelma Paulson was predeceased by husband Paul.

WILSON, DR. DOUGLAS ALFRED, retired minister of The Presbyterian Church in Canada, died in Collingwood, Ont., on October 25.

Douglas Wilson was born in Springhill, N.S. After graduating from Acadia University in 1948, he entered The Presbyterian College, Montreal, from which he graduated in 1951. He was ordained in 1951 and served for three years in the three-point charge of Knox, Blue Mountain; Blair, Garden of Eden; and Zion, East River, St. Mary's, N.S. When he served at St. Andrew's, Sydney Mines, Cape Breton N.S. (1954-62), eight young people entered studies for full-time ministry. He also ministered in Ontario at St. Andrew's, Trenton (1962-76); and at First, Collingwood, from 1976 until September 1992 when he retired. In 1986, Wilson was honoured by The Presbyterian College with the degree Doctor of Divinity (*honoris causa*).

The church of Jesus Christ was his life. The people of the congregation were his love. He was also a church renovator, carrying out restoration projects in all his charges.

Douglas Wilson is survived by wife Isabel; daughter Joyce and husband Douglas Agnew (Ottawa); sons Ervin and wife Karen (Newmarket, Ont.), and Richard and wife Laura (Collingwood); and three grandchildren.

ALLEN, RICHARD JOHN, 79, elder 27 years, Central, Brantford, Ont., Oct. 30.

AUSTEN, THORA EDNA, 91, member 42 years, active in women's groups, Knox, Guelph, Ont., Nov. 3; mother of Rev. Fred Austen, St. Paul's, Bramalea, Ont.

COOK, JOHN, faithful elder 40 years, Sunday school superintendent 5 years, commissioner to 1954 General Assembly, Knox, Woodstock, Ont., April 18.

HAMILTON, GEORGE E., longtime member, faithful elder, Knox, Listowel, Ont., Nov. 4.

HOWARD, SAMUEL, 101, longtime member, dedicated elder, Rogers Memorial, Toronto, Nov. 15.

HOUSTON, MARY, longtime member, Rogers Memorial, Toronto, Oct. 9.

JENVEY, GERALD J., 67, member, former elder, Kerrisdale, Vancouver; adherent, Richmond Church, Richmond, B.C., musician, active in Sunday school, Camp Douglas, Presbytery Young People's Society, Aug. 28.

KELLY, EMILY, former choir director and soloist, Central, Vancouver, Aug. 31.

KNOTT, JEAN, 86, member WMS, former Sunday school teacher and junior choir leader, St. Paul's, Thornbury, Ont., Aug. 11; mother of Eleanor Knott who served under BWM in India.

MACMILLAN, JOHN RUSSELL, 94, longtime elder, St. Andrew's, Windsor, Ont.; instrumental in founding Paulin Memorial Church, Windsor, Nov. 20.

MacMILLAN, WILLIAM, 78, longtime active member, former elder, St. Andrew's, St. Lambert, Que., Oct. 18.

McCLUSKIE, ALVIN FRANCIS, 89, elder, active 34 years, first child baptized in Nashville Church, Kleinburg, Ont., July 9.

McFARLANE, ALEXANDRINA, longtime member, Rogers Memorial, Toronto, Oct. 27.

MITCHELL, FRANCIS, Erskine, Ottawa, March 25.

NEWBEGIN, DOROTHY, faithful, longtime member, elder, active in WMS, New St. James, London, Ont., Sept. 16.

PHILLIPS, LOTTIE ELIZABETH (TRUAX), 91, lifelong member, faithful organist, St. Andrew's, Monkland, Ont., Oct. 31.

PHILLIPS, PERCY W., faithful elder, former treasurer and member board of managers, Knox, Listowel, Ont., Oct. 17.

SCHNEIDER, IRVIN, 82, longtime faithful member, elder, lay preacher, St. Andrew's, Molesworth, Ont., Oct. 31.

SMART, JAMES, 86, elder, trustee, lifelong faithful member, Knox, Calgary, June 10.

SLEETH, ELSIE, Erskine, Ottawa, April 8.

SMELTZER, WALTER RAY, 78, faithful elder since 1958, Knox, Port Alberni, B.C., Nov. 10.

SWALLOW, JAMES HENRY, 84, longtime member, elder, First, New Glasgow, N.S., Nov. 7.

TAYLOR, IVAN, faithful, active member, elder, board of managers, former treasurer and choir member, New St. James, London, Ont., Nov. 11.

YOUNG, ELIZABETH, longtime member, Rogers Memorial, Toronto, Nov. 5.

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Clifton, Rev. Maj. Lloyd M., CFB chaplain, Force Mobile Command Headquarters, St. Hubert, Que., July 6.
Currie, Rev. Mavis, St. Andrew's, Virden; Lenore Church, Lenore, Man., Sept. 15.
Folster, Stewart, lay missionary, Saskatoon Native Ministry at Circle West Church, Oct. 25.
Schroeder, Rev. Ron, McKercher Drive, Saskatoon, Nov. 1.
Tubb, Rev. Mervyn, Dorchester, South Nissouri, Ont., Oct. 18.
Wehrmann, Rev. Martin, St. James, Melfort; St. Andrew's, Tisdale, Sask., Sept. 20.

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Yorkton, Knox; Dunleath Church, Dunleath, Sask. Rev. Joanne N. Slote, Box 730, 909 Alice St., Grenfell, Sask. S0G 2B0.
Synod of Alberta
Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.
Edmonton, Dayspring. Rev. George Johnston, 5703-52 Ave., Beaumont, Alta. T4X 1B5.

Lloydminster, Knox; Ganton. Chaplain William Graham, 406 Valhalla, 11307-99 Ave., Edmonton, Alta. T5K 0H2
 Red Deer, St. Andrew's; Penhold, Chalmers. Rev. Gordon A. Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.
 Tumbler Ridge, St. Paul's Shared Ministry Church. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 0C5 or Rev. Ian Morrison, Secretary, Canada Ministries, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.
 Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Abbotsford, Calvin. Rev. Kerry McIntyre, 45825 Wellington Ave., Chilliwack, B.C. V2P 2E1.
 Vancouver, Central. Dr. J.K. Livingston, 335 Seventh St., New Westminster, B.C. V3M 3K9.
 Vancouver, Kerrisdale. Rev. Ian Victor, 2893 Marine Dr., West Vancouver, B.C. V7M 1M1.
 Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.
 Vernon, Knox. Rev. Doug Swanson, 921-20th St. N.E., Salmon Arm, B.C. V1E 2L2.

LIFE AND MISSION AGENCY

International Ministries

China ESL Teachers
 Taiwan Fishermen's Service Centre, worker with

training in social work and community development

Contact: Dr. Marjorie Ross, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Canada Ministries

Ministers — for new church development and new mission work. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, Casier postal 86, Richmond, Que. J0B 2H0.

YOUTH IN MISSION

Part-time Co-ordinator to organize national and international mission opportunities for young people. Area of search: London to Kingston, Ont. Contact: Glynis Quinn, Box 827, Picton, Ont. K0K 2T0. (613) 476-1372.

SYNOD OPPORTUNITIES

Crieff Hills Community: Presbyterian Retreat and Conference Centre seeks retired, active couple to become part of an expanding hospitality and administration team. Contact: Rev. Robert Spencer, Director, RR #2, Puslinch, Ont. N0B 2J0 (519-824-7898).

The Synod of Quebec and Eastern Ontario seeks full-time **Youth Director**. Contact: Rev. Grant Wilson, Box 1073, Almonte, Ont. K0A 1A0.

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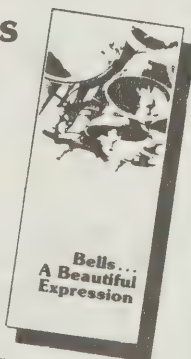
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Janice Carter

Our Journey



Read: II Corinthians 4:7-18; Romans 15:13

As a new year begins, Christians are assured that Jesus Christ lights the way for our journey. In John 14:6, he promised: "I am the way, and the truth, and the life." Throughout life's difficulties, he is always there, to help us when the going gets tough and to forgive us when we fall.

Our problem is we often choose to journey alone. We think we can make it on our own. But we desperately need the love, hope, healing and new life only Jesus, our Saviour, can give.

The good news is we never have to travel the journey of life alone. Jesus promised his Spirit would always be with us to comfort and guide. He said: "... Do not let your hearts be troubled, and do not let them be afraid" (John 14:27). Though unseen, Jesus is our best companion for the journey. He invites us: "Come to me, all you who are weary and carrying heavy burdens, and I will give you rest" (Matthew 11:28).

We all know people who are lonely and in need of hope and companionship. I recall moments of loneliness in my own life — moving to a small rural community where the majority of young people have to leave to find employment. It has been difficult to adjust. As the mother of four young daughters, I have felt many lonely moments while my husband, through economic necessity, spends a lot of time away from home.

To be a parent of young children requires much patience and strength. Often, I pause to ask God to give me both. I remind myself that God knows my needs and will provide.

In the younger generation, we see much hopelessness and lostness. Many young people in high school or university face career decisions when Canada's economic condition is depressed. For others, life has no meaning. They find life's journey difficult. If only they knew

No need to journey alone

Jesus gives hope and healing. We need to share Christ with those who do not know him.


Jesus makes life worth living. With him new beginnings are possible. We can have hope instead of despair. He can bring joy and peace to our journey. And we can know better times lie ahead.

Life's journey can be discouraging for any of us. Jesus' people need to become a community of caring and support for those who are struggling. By journeying together and helping each other, the load can be lightened. Christians need never journey in isolation.

Through the uncertainties that lie before us in 1993, the loving Christ travels with us. Let us keep our eyes on the living Lord and continue to look ahead.

When our journey is completed, may the Lord say to each of us, "Well done, good and faithful servant."

Prayer:

Almighty God, thank you for the assurance that the future is in your hands. May you comfort and guide us in the days ahead. May we walk in joy and love in the way of Jesus Christ, our Saviour and Lord. Amen. 

Janice Carter is editor of *The Presbyterian Message*, magazine of the Atlantic Mission Society. She lives near Kouchibouguac, N.B.

Presbyterian Profile

by Joanne Slote

In a denomination that frequently sings the praises of God in terms of mountains and oceans, can God be found on the flat and undulating expanses of southern Saskatchewan? The answer is found in the writings of retired farm wife and author Thelma Drinnan of Grenfell, Saskatchewan.

Thelma was born and grew up on the Prairies. After teaching for a few years, she married Jim, her lifelong companion until his death last spring. They raised four sons while coping with the trials and joys of prairie farm life.

Through the years, Thelma kept what she calls her "jottings" in a scribbler, a dime-store notebook. These hastily written thoughts and keen observations included descriptions of an early morning storm, the prairie wind on her back as she stooped to weed rows of vegetables, the family cat "hunting" through the window on a snowy winter morning. Each caused her to reflect on God's creation and God's presence in our lives.

When she and Jim retired, Thelma began to weave word pictures and stories from over 60 years of "jottings." God's presence permeates each vignette in her three published books. The reader is treated to a glimpse of the spirituality of a woman who has lived her entire life in the service of God.

Today, Thelma continues her relationship with God, still keenly observing God's world. Her direct gaze engages you as she relates how wonderful God has been to her. In her home congregation, Trinity Presbyterian in Grenfell, she sits on the newsletter committee, attends Presbyterian Women's

PROGRAMS cont...

Some of our training programs are repeated on an annual basis, to serve additional Church school teachers (Sept. 25), managers (Mar. 19-21), and Elders. The pre-marriage retreat (Feb. 12-14) is also repeated each year. The need and response in eldership training has encouraged us to offer two week-ends per year. The Nov. 5-7 program will be similar to previous events; the Jan 22-24 weekend will be all new in content. In addition to this we will hold a special Saturday-only workshop for clerks

of session (Mar 27). With this new spectrum of educational opportunities, sessions are well advised to make C.H.C. a regular part of their eldership development, along with regular in-session training & presbyterys' day or evening events. All of these together are aimed at strengthening & equipping our Church for service.

Each time we offer the programs for some events, we try to make the topic & information new & different eg. Pastoral Care (Mar. 26-

28) on Prayer and Healing, R.E.A.L.Y. for adult leaders of youth (Apr. 2-4) with many seminars, Church Secretaries (Apr. 19-21), Public School Teachers (Sept. 17-19), Writers & Editors (Oct. 15-17), New Years Celebration Retreat, & the mid-week personal retreats for solitude & community (Mar. 28-Apr. 2, Sept. 26-Oct 1).

We are pleased to host our first two Presbyterian Cursillo weekends this year, for Men (Apr. 22-25) & for Women (Apr. 29-May 2). A

continued...

CUT HERE & SAVE HANDY PROGRAM GUIDE



CRIEFF HILLS COMMUNITY PROGRAMS 1993

Jan. 22-24	ELDERS DEVELOPMENT WEEKEND	Jun 11-13	SINGLE PARENT FAMILY WEEKEND
Feb. 12-14	PRE-MARRIAGE WEEKEND (Engaged Couples)	Jun 20-26	ELDERHOSTEL #1 (Focus on Christian Life)
Mar 15-18	MARCH BREAK YOUTH BREAKOUT	Jun 20-25	MISSION AND VOLUNTEER WORK WEEK
Mar 15-18	PRESBY' YOUTH LEADERSHIP COURSE	Jul. 25-31	ELDERHOSTEL #2
Mar 19-21	CHURCH MANAGERS WORKSHOP	Aug. 8-14	ELDERHOSTEL #3 (Focus on Scots)
Mar 26-28	PASTORAL CARE WORKSHOP	Aug 30-Sep 4	INTERNATIONAL - VISITING COMMUNITY
Mar 27 (SAT)	WORKSHOP FOR CLERKS OF SESSION	Sep. 1-3	LIVING IN COMMUNITY
Mar. 28-Apr 2	WK. OF THE 5th MON: PERSONAL RETREAT	Sep. 13-17	SENIORS FALL WEEK
Apr 2-4	R.E.A.L.Y. EVENT FOR ADLT LDERS OF YOUTH	Sep. 17-19	PUBLIC SCHOOL TEACHERS RETREAT
Apr 11	EASTER SUNRISE SERVICE	Sep. 25	SUNDAY SCHOOL TEACHERS WORKSHOP
Apr 16-18	MEN'S RETREAT	Sep. 26	OPEN HOUSE, CORN ROAST, PRESB. PICNIC
Apr. 19-21	CHURCH SECRETARIES FELLOWSHIP	Sep. 26-Oct 1	WK. OF THE 5TH TUES: PERSONAL RETREAT
Apr. 22-25	MEN'S CURSILLO WEEKEND	Oct. 15-17	WRITERS AND EDITORS WORKSHOP
Apr. 29-May. 2	WOMEN'S CURSILLO WEEKEND	Oct. 29-31	WOMEN'S FALL RETREAT
May 2	SUNDAY WOODLAND SPRING WALK	Nov. 5-7	ELDERS TRAINING WORKSHOP
May 14-16	WOMEN'S SPRING RETREAT WEEKEND	Nov 19-21	CHURCH GROWTH WEEKEND
May 17-21	SENIORS SPRING WEEK	Nov 28	CHRISTMAS AT CRIEFF HILLS #1
May 28-30	CONNECTING WITH CREATION	Dec. 3-5	JR. HIGH JOY BREAK
May 30	SUNDAY CONVENTICLE SERVICE	Dec. 5	CHRISTMAS AT CRIEFF HILLS #2
Jun 11-13	MISSION STUDY-THEME CONFERENCE	Dec.31- Jan 2	NEW YEAR'S CELEBRATION



CRIEFF HILLS

PROGRAMS cont...

new program we are offering is Connecting with Creation (May 28-30) for naturalists interested in the spiritual aspects of creation & other Christians looking to connect with the natural side. The Church Growth weekend (Nov. 19-21) is for churches willing to send a small group of four or more, which includes the minister to develop a specific strategy for renewal for their own congregation.

We are open for new & interesting program & leadership suggestions for 1994. We are looking into some new events to serve you and your congregation.

FURTHER INFORMATION

Program fliers are mailed to all Presbyteries and are delivered to individual congregations via representing elders or Ministers. Our paid mailing offers you all of our fliers bi-monthly for only four dollars a year. Our "Friends of Crieff" list receives two mailings a year including program directories.

If any of these programs interest you and your local congregation does not have a copy of the detailed flier please contact us and we will be more than happy to send you one. Get up, get out and get involved, the rewards are endless!

Crieff Hills Community is your retreat and conference centre. Working together with Presbyterians from across Canada to promote lay training, personal spiritual growth, congregational renewal, and community-building programs.

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TO REGISTER:

Please send us your name, full address, phone number, name and date of event and appropriate registration fee: \$10.00 for one night events, \$25.00 for those over two nights and \$35.00 for longer events. Registration should be made as soon as possible as some programs fill up quickly.

BURSARY ASSISTANCE (Crieff Helping People Fund) This fund is available to help in meeting costs for participants who request assistance and who do not have access to a congregational lay training fund. Please make a note on your registration if you wish assistance.

Donations for this fund would be truly appreciated by the program participants it helps assist.



crieff hills community

1993 PROGRAM GUIDE

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Thelma Drinnan: *Prairie Writer*



Thelma Drinnan.

Association meetings, assists with the office work and encourages her grandchildren in Sunday school and church choir.

Thelma's books, dedicated to her beloved husband Jim as a tribute to their love and life together, make fascinating devotional guides. As she enters her 81st year, she has begun work on her fourth book. "It keeps me out of trouble," she says with a twinkle in her eye.

Joanne Slote is minister of St. Andrew's, Indian Head; St. Andrew's, Qu'Appelle; and Trinity, Grenfell, Saskatchewan.

The Snake Skin

by Thelma Drinnan

The snake skin lay colourless, transparent and empty near the front steps. By the size of it, I suspect it was shed by the big fellow I met, with mutual surprise, in the warm sun by the west wall the other day. The skin was a cast-off that had restricted and hampered

him. For the snake to grow, the skin must be discarded.

How I wish I had been on hand to witness that shedding process. I'm sure it took struggle and effort to break free. How did it feel to be free of restriction — maybe like shedding a too tight garment?

Have we "skins" that should be shed — old habits that are bad for us; prejudices; traditions that are no longer valuable; attitudes that keep us from growing mentally and spiritually, hindering us from reaching our full potential as creatures made in God's image? How can we go about shedding the "skins" that hold us back — not once, but again and again? I am reminded of the chambered nautilus which, when its shell becomes too small, builds on a bigger room, again and yet again.

Both snake and nautilus develop only by their own effort. There is no easy way. There is growth and pressure, work and struggle before the breakthrough into a bigger and freer space. Then it must continue over and over while life lasts.

We, too, cannot break free, grow better, without effort. To learn new things; to struggle for values that uplift us and those around us; to build better lives for ourselves, our families, our world; to grow as Christians — all takes mental and spiritual effort, and, yes, often physical effort also.

Oliver Wendell Holmes said it beautifully:

*Build thee more stately mansions,
O my soul,*

As the swift seasons roll!


Leave thy low vaulted past!

*Let each new temple, nobler than
the last,*

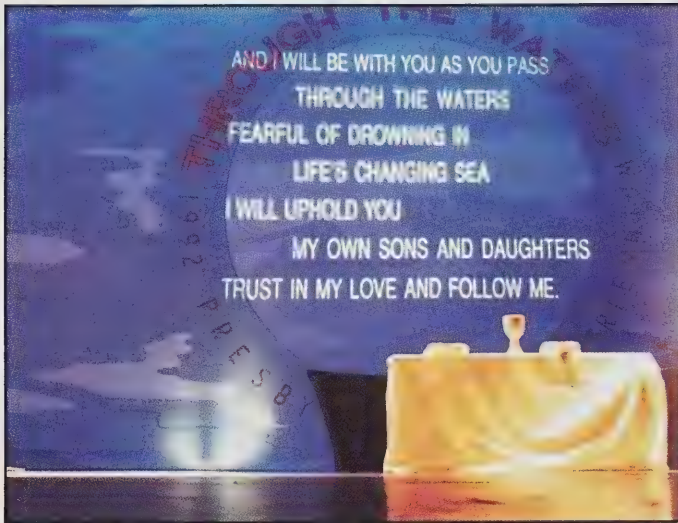
*Shut thee from heaven with a
dome more vast,*

Till thou at length art free,

*Leaving thine outgrown shell by
life's unresting sea!*

The unknown author of the book of Hebrews wrote (12:1): "So then let us rid ourselves of everything that gets in the way . . . and let us run with determination the race that lies before us." 

PRESBYTERIAN YOUTH TRIENNIUM



Communion service.



ABOVE:
Lifeboat leaders
Heather Jones
of Winchester, Ont., and
Carolyn Vickery
of Albany, N.Y.,
with their autographed
Lifeboat notice.

This
huge flag
was created
in the
auditorium.



Photo by Colin Penman.



Here is how the flag was formed.

Photos (except flag) by Harry de Vries.



**Jean Cameron of Thorburn, N.S.,
assists a firefighter at
the "Wet and Wild".**

PRESBYTERIAN Record

FEBRUARY 1993



Ecumenical Decade of Churches
in Solidarity with Women

Anna Page-Kepner

A Saint

A saint is a human being with the same sorts of hang-ups and abysses as the rest of us; but if a saint touches your life, you become alive in a new way.

— Frederick Buechner

Advice

It has to be borne in mind that the gospel does not traffic in advice. Nor did Jesus. Nowhere is it recorded that he spent much time saying "Please." Or "It would be very good for you indeed if you would." The wind never tips its hat. It sends you scurrying after your own. So does the New Testament.

— Paul Scherer

The True Wilderness

Most people's wilderness is inside them, not outside. Thinking of it as outside is generally a trick we play upon ourselves — a trick to hide from us what we really are, not comfortingly wicked, but incapable, for the time being, of establishing communion. Our wilderness, then, is an inner isolation. It's an absence of contact. It's a sense of being alone — boringly alone, or saddeningly alone, or terrifyingly alone. Often we try to relieve it — understandably enough, God knows — by chatter, or gin, or religion, or sex, or possibly a combination of all four. The trouble is that these purple hearts can work their magic only for a very limited time, leaving us after one short hour or two exactly where we were before.

— H. A. Williams



Lifelong Struggle

To be a Christian is to sail on perilous seas. We live by faith, and it's never a finished faith. Mine has been collapsed and lying around me in shambles time after

time. I've had to stop and reconsider and slowly build it up again, inasmuch as one builds it by oneself.

To build, we reinvestigate, see whether or not the new language can interpret more profoundly the old episodes and words. The task is never done. "I believe; help my unbelief!" (Mark 9:24). That's exactly where we all stand — even Luther, for example. Time and again in his own confessions, Luther talks about moments of what he calls *Anfechtungen*, when he had the horrible fear that he might have been wrong.

We resist the notion that the struggle toward the light is lifelong, but that is the fact.

— Joseph Sittler

On Sex

Captain Smith is one of the few people I have met with whom I can discuss with absolute frankness, any and every subject even the delicate one of sex. Sex is to men and women one of the most vital subjects in the world — perhaps the most vital subject since our total existence is based on and centres around it. Yet with how few, even of women, can this vital subject be frankly and intelligently discussed. It is so overlaid with conventions, inhibitions and taboos that it is almost impossible for anyone to see it as it really is.

— L. M. Montgomery

Most Wicked

This country, perhaps, is the most wicked and dissipated of any part of America . . . The holy Sabbath has no preference over any other day, except that they make choice of it as a day of wicked amusements, visiting in parties, often dancing, hunting, fishing, &c. For drunkenness and fornication I suppose no place is more noted . . . Many of the people know little of the Bible, having never learned to read. And some of these who can read have had no Bible in their families; nor did they think they

needed any, for some have openly blasphemed the name of the Lord Jesus, and spoke of the Virgin Mary in a manner too shocking to repeat.

— William Case, itinerant Methodist minister, in the Thames River area of Upper Canada, 1809

Curse and Blessing

Oliver Cromwell is reported to have stated that he would rather face an army than a handful of Calvinists who were convinced they were doing the will of God. That's our blessing and our curse.

— David Steele



No Shortcuts

Churches that serve basic human needs sometimes thrive without much theology, and modern communications techniques can turn ministers without education into excellent entertainers. I know of no evidence that these skills gather and build congregations of faith. The Protestant churches that endure are those that emphasize preaching, teaching and pastoral care. There are no shortcuts.

— John Leith

Preaching

Some preaching is like wine: it has colour and sparkle, but does no permanent good; some is like drinking coffee: it stimulates, but does not nourish; some is like carbonated water: a fuss over nothing; some is like spring water: good, but hard to get.

— George Bernard Shaw

What Matters

It is the *will* to pray that is the essence of prayer; and the desire to find God, to see him and to love him, is the one thing that really matters.

— Thomas Merton

John Congram

Nominees for the 119th General Assembly



In this issue, we introduce the three nominees for Moderator of the next General Assembly.

Last year was the first time the *Record* did this and it received a mixed reaction. From the laity, we received 100 per cent support. Some clergy, however, feared we were turning the choosing of the Moderator into an election campaign. We hope our efforts will counteract some of the backroom and whispered campaigns that often take place around the election of a Moderator. By providing an opportunity for lesser-known nominees to have some exposure to the church, we hope to help remove the election from a simple popularity contest it can easily become.

Although, technically, a Moderator's only official task is to conduct the sessions of the Gen-

eral Assembly, reality dictates that he or she represents our denomination to the rest of the world for the ensuing year.

Surely, in making a decision about a Moderator, it is as important to know something about what

the nominees believe as about what schools they attended or whether they own a pet pig. That Presbyterians should think otherwise, and believe a Moderator is elected in some mystical process, goes against all we believe about the ability of the Holy Spirit to operate through our reason.

Beyond that, as an act of responsibility and openness, we need to inform the members of our denomination regarding what those who may represent the Presbyterian Church think and believe about the important things of our faith.

Let's Begin With What We Can Agree About

With the adoption of the report on human sexuality as an interim statement, the debate over matters sexual was officially launched. Unfortunately, some areas of life cannot be resolved by issuing statements. Sexuality may be one of them. Nevertheless, given our propensity to solve problems by issuing statements, it is unlikely we will be dissuaded from making an attempt in this area also.

Even definitive statements cannot cover every situation. They tend to highlight our differences. In controversial issues, they often become invitations for people to choose sides and solidify their positions. They sometimes harden attitudes and cut off dialogue.

This particularly applies to certain sections of the report like the one described by the convener of the Church Doctrine Committee as the "vexed question of homosexuality."

Would a way for dealing with the most controversial parts of the report be to begin by affirming those things on which we can all agree? For example, in the case of homosexuality, could we all agree to the following?

1. Persons of homosexual orientation are part of the world God loves and for which Jesus died.


2. The highest office in the church (that of Christian brother and sister) will be open to those of homosexual orientation on the same basis as everyone else. That basis, in accordance with long Presbyterian tradition, is contained in the simple questions addressed to new members at the time of their profession of faith.

3. Sin, which distorts the lives of us all, is not evidenced in a greater degree in the lives of those of homosexual orientation than in others. The Reformation sought to recover this sense of sin and rejected the prioritizing of sins.

Therefore, in sin as in God's love for us, we stand on level ground.

4. The church must reach out in compassion and generosity to all those suffering from sexually transmitted diseases (including AIDS) as it does to those suffering from any other disease.

5. There is much all of us (including the experts) do not know about homosexual orientation. Realizing this, all sides will adopt a suitably humble stance in debates on the subject.

Affirming the great truths of the gospel we hold in common could get us off on a positive note. It might also enable us to see more clearly what is primary and what is secondary. The tragedy of our lives is that too often we allow secondary issues to create unwarranted hostility and division while the essentials get lost in the sound and the fury. 

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OUR COVER

A photograph of a painting commissioned by The Presbyterian Church in Canada to celebrate the Ecumenical Decade of Churches in Solidarity with Women. The artist, Anna Payne Krzyzanowski, took her inspiration from Jesus' words to the bent-over woman in Luke 13: "Woman, you are set free . . ." A poster of the painting is available free from Resource Distribution Services. A study guide is available from the WMS Book Room.

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Not Finished Yet

Rev. Rick Fee served well for over 16 years with us in Nigeria. He became more of a Nigerian than a Canadian. Indeed, it will take him some time to adjust to the normal Canadian way of life. Nigerian clothes and food have become a part of him.

He defied the mosquitoes and malaria. With a number of malarial bouts, some of which caused us real concern, he braved them all and immuned himself like the rest of us to the attacks of tropical diseases. We would like to record our appreciation for his courage.

A number of Nigerians, notably in the Ikwo areas, have benefited from his scholarship up to the degree level. What a contribution!

In the office, he undertook the job of the personnel officer, secretary, records, counsellor and preacher. Shakespeare would say the whole world was mixed in this one man. Yet, he also learned to heckle and yell like the Nigerians do, and very effectively, too.

You can understand why we were so reluctant to say farewell to Rick Fee. One consolation remains. We appreciate the post he now holds with Presbyterian World Service and Development. Exalted, yet able to have regular contacts with his kith and kin in Africa. So we expect to see him next month.

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Otherwise? Our spirit of love will keep him company. So Rick Fee is not finished with us yet.

*M. O. Ogarekpe,
Calabar, Nigeria*

Disturbed

I was disturbed to read the comments by Gerry Prins in the Letters section of the December 1992 issue.

The law of economics may well dictate few farms in the years ahead; but at what cost? Are we prepared for a complete breakdown of the rural infrastructure with the loss of the family farm? Do we want large, corporate farms with their concentrations of livestock and animal wastes? If the Good Lord had intended us to live only by the law of economics, we would have destroyed this earth a long time ago. Many of our enviro-

mental initiatives are contrary to this law. Believe me, it is a lot cheaper to let barnyard manure runoff drain in a low-lying creek than it is to build a \$40,000 containment structure.

Perhaps his final statement that the rest of the Canadian business world is as bad off, or worse off, than farmers reveals the ignorance of many urbanites to the problems faced by farmers. No other business I know of is so dependent on the natural elements. Weather can be our best friend and worst enemy in the same week. This past summer was one of the coolest on record resulting in immature crops and lost harvest, seriously impacting the income of most farmers. Diseases can wipe out crops and animals in no time.

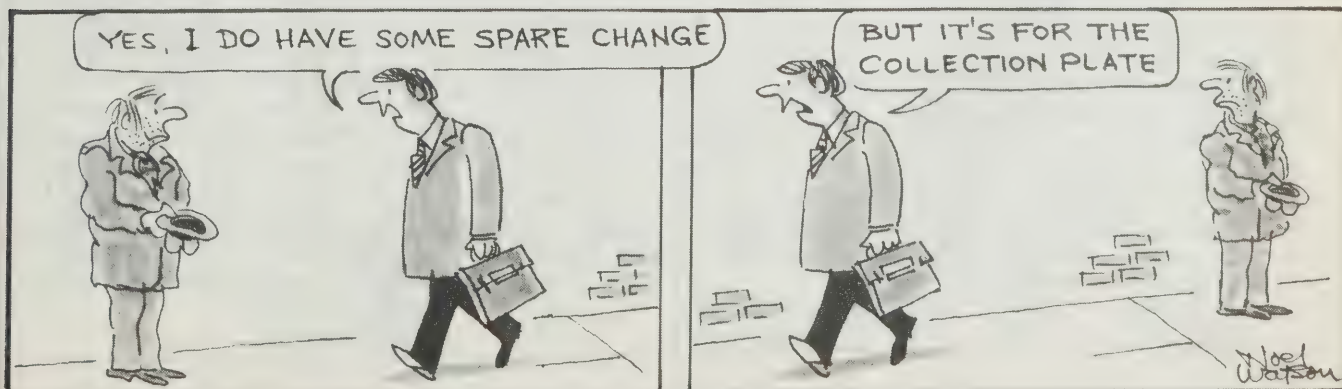
Prices at the farm gate for almost every farm commodity have hardly, if at all, increased over the past decade. Every single bit of improved farm technology and efficiency has been passed on to the consumer. If one simply looked at the return per hour of work on a farm, there would be few farmers. Fortunately, for those who want to eat, most farmers look beyond the dollars earned to justify their occupation.

*Henry Reinders,
Meaford, Ont.*

continued over page

WATSON'S WORLD

Noel Watson



Letters

continued from page 5

The October issue of the *Presbyterian Record* was most interesting. It was refreshing to read many positive reports on the life and work of the rural church. As a young member of a small rural church, I have had to fight the "seige" mentality that advocates closure. However, I was offended by some of the ideas noted in the article "The Rural Church, One More Time" by Sheldon MacKenzie.

Our congregation is much like the one in Glen Allan described by Mr. MacKenzie. It has "no church basement," no running water, etc. Mr. MacKenzie is correct in saying our church members are not gathering at the church mid-week to ponder over our church's mission.

It is true our congregation has few mid-week activities. Instead, our members are visiting and providing assistance to the sick and the elderly, driving patients to hospitals, working as volunteers, helping neighbours . . .

Although our congregation seldom hosts special events, we serve as an important support group for other local churches by attending anniversaries, suppers and other special events.

Our church families are quietly and humbly living their faith. Outsiders who know nothing of their private lives condemn them for their apparent lack of activity. Mr.

MacKenzie suggests: "There are so many wonderful people in our rural churches, the rest of our denomination will surely come to their rescue before it is too late." I ask those who wish to "rescue" us by closing churches how they will someday justify this to God.

Heather McVicar,
Newbury, Ont.

Good and Crazy

I can't say enough about how good a magazine you publish. Some people read in bed to fall asleep; but if you read the *Presbyterian Record*, you don't get any sleep!

The article "The Story of My Conversion" resonated with interest. There is nothing like an organ reverberating throughout a church. I am so glad this article pointed out the enduring qualities of a tracker-action pipe organ.

Happy to read Rev. John Duncan was called "crazy." You people in St. Giles Church in Sarnia are lucky he is. He makes things happen. You've got the great tones of a tracker-action pipe organ to prove it.

Eric Wilson,
Perth, Ont.

Blasphemy?

When I was in Sunday school back in the early 1970s, I was rebuked, and rightly so, for playing with a Ouija board. Yet, in 1991 when the World Council of Churches met in Australia, the

meeting was opened by Aboriginal witch doctors calling the spirits of the dead. *What kind of blasphemy is this?*

The church is not a social club, but a covenant community. It should stop trying to be molded by the world, and start being molded by its Lord. Pulling out of the World Council of Churches would be a good starting point.

Alex Greer,
Victoria, B.C.

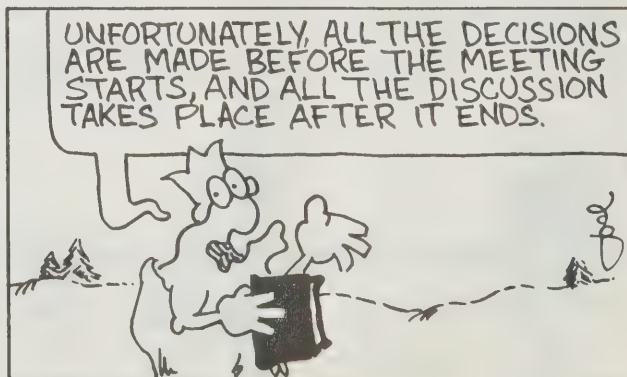
Nothing Sporting

When I read P. G. D. Kerr's article on hunting in the October issue of the *Record*, I chuckled in anticipation of the letters from Christian hunters and the standard responses comparing hunting to the natural thinning of the herds and to the killing of domestic food animals.

There is nothing sporting about hunting with today's technologies. Fishing is much less of a challenge now that nature's natural coverings can be so easily penetrated. True, the herds and flocks must be thinned since their natural predators have been reduced by hunters. Recently, I read where 300 wolves are to be killed from helicopters in order to double herds in the north. Hunters will be able to sign on for the sport. We have large populations of "fish ducks" which the hunters don't like. Yet, other species of waterfowl are on the edge of extinction or doomed by hunting.



Pontius' Puddle



I haven't hunted for decades. Yet, there are two scenes that bother me: one as a boy with my first gun and the other as a young hunter. They cause me to reflect: "His Eye is on the Sparrow."

*Ed MacDonald,
Ault Island, Ont.*

More on Margaret

It may be of interest to your readers that the removal of the statue of Margaret Wilson from the rotunda of Knox College caused some controversy on the campus of the University of Toronto as well as in the pages of the *Record*. It was the subject of an article in the Winter 1992 edition of the *University of Toronto Magazine*. Professor Donald Dewees of the Department of Economics and Faculty of Law was quoted as stating the statue's particular significance for academics is that it is "a symbol of a strong individual refusing to abandon her beliefs in the face of persecution." Professor Jens Wolleson of Fine Art was quoted as writing about the statue's removal as "gross interference with the principles and beliefs" of the college. He described the statue as "an allegory; it stands for an idea. If the idea is somewhat awkwardly expressed according to modern understanding, we must remember that Margaret Wilson and her sculptor were children of their times."

Would that the members of the senate of Knox responsible for this decision had been humble and wise enough to realize they too are children of their times.

Those today who dismiss the significance of the words and deeds of the people of history on the basis of the culture of the times should be humble and honest enough to admit their present day assessments are as likely to be based on the culture of our times. Future generations may decide the small politically correct minds of our day have victimized Margaret more than those of her own.

*Wallace Whyte,
Scarborough, Ont.*

Valentine's Day

This holiday was originally instituted to honour two martyrs of the early Christian church. During the reign of Emperor Claudius II, a priest and physician named Valentine was beaten and beheaded outside of Rome, Italy, on February 14, AD 269. Later, the Bishop of Terni, also named Valentine, was beheaded for his faith. Read more about the martyrs of the Christian church in *Fox's Book of Martyrs*, by W.B. Forbush, Editor. (Zondervan Publishing House, 1967). Available at your local Christian bookstore or by calling 1-800-727-3480.

I was disappointed to hear of the removal of the statue of Margaret Wilson from the foyer of Knox College. When I was a little girl, my father would occasionally bring me to Knox College. While he conducted business, I would wait by the statue of Margaret.

I remember being impressed by her story. The thought of someone being tied to a stake as the tide rolled in, because of her commitment and faith in God, greatly influenced my young mind and my perception of what it meant to be Presbyterian and a Christian.

In my opinion, the "sensitive feminists" have completely missed the idea the artist was expressing. The statue should not be considered a delicate issue. Margaret was a feminist herself. Independent and courageous, she upheld her beliefs despite what society deemed acceptable. Why insist that all of women's history is an account of victimization? Why not celebrate the fact that history is filled with the stories of strong, clear-minded women? And why must art serve a political/feminist agenda?

How unfortunate, visitors (children included) will not be able to see this statue of an early feminist and reflect on her faith and our church history.

*Heather A. Darch,
Pike River, P.Q.*

Courses at Knox College

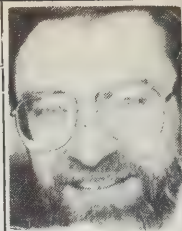
The news item (Dec. issue) on the new program at Knox College was less helpful than I had hoped due to extensive editing.

With respect to the Master of Divinity program at Knox College, the concentrations in Christian Education, Pastoral Counselling and Social Ministries, as well as the Internship and Academic streams which were omitted in the *Record*, all lead to the same degree, Master of Divinity and to ordination in our church. Therefore, this is at present the route into Diac-
onal ministry as well as Word and Sacraments.

Note that the courses offered in Pastoral Counselling and Social Ministries are *concentrations* not *specializations* which would involve other factors in the program which we are not equipped to offer with the present staffing.

Also the normal requirement for students coming into theology with an accredited undergraduate arts degree from a recognized university or college is a ruling of General Assembly for our two church colleges, Knox College and The Presbyterian College. The reference to a Bible College degree was given only as an example, along with non-denominational colleges, as academic credits that would require a student to do further study.

*Helen Goggin,
Toronto*



Jim Taylor

The Fire (or Cold) of Hell

One winter, some friends and I drove up the banks of the Skeena River in northern British Columbia. When we left Prince Rupert, it was warm. And wet. Very wet. Rain was pouring down.

Fifty miles up the road, the rain turned into a blizzard. A gale, howling down between sheer mountain walls, turned the highway into a wind tunnel. Snow drifted at the edges of the road; it swirled up off the pavement in blinding clouds.

But we could still see the highway, if only as a grey shadow under the eddying snow.

As we rounded a corner, a gust of wind puffed up the snow into a sudden white-out. The driver instinctively swung the car away from the shoulder closest to the river. The car bounced once, twice . . .

The engine quit.

We sat in breathless silence, waiting to see what had happened.

When the snow settled, we discovered our car was stranded in a snowbank off the side of the road. Like a sled, it had ridden up onto the snow. The wheels no longer touched the ground anywhere.

We were not dressed for a blizzard. We lifted the hood and peered inside. The engine compartment was jammed solid with snow; nothing we could do would get the motor to go again. We tried to push the car back onto the road. We didn't even have gloves to wear. When we put our bare fingers against that frigid metal, the cold seared to the bone. In that wind, our raincoats might as well have been bathing suits. In minutes — in seconds — we hustled back inside the car, rubbing our hands, rubbing our ears, shivering uncontrollably.

Three times we tried; three times we retreated into the car and huddled against each other in a desperate search for warmth.

Cold preserves and prolongs the agony



We finally got towed out by a snowplow. But I can still remember the pain of that cold. My joints ache, even thinking about it. It was a kind of hell.

We usually think of hell being hot. Dante's *Inferno* painted horrific pictures of tortured souls writhing eternally in pits of fire.

That idea of hell no doubt came from biblical references to Sheol or Gehenna, the garbage dumps that smoldered endlessly outside the walls of Jerusalem. Like many small town garbage dumps today, the fire often started spontaneously, and burned as long as it had something to burn up. But the point is, it was the *fire* that did not go out — not that the person consigned to Sheol would have to live in permanent flames.

The reference struck fear into hearers because it meant that

whatever was thrown onto those flames was worthless. To be consigned to Sheol was to have judgment rendered on your life — and you were found wanting, lacking any value worth preserving.

Dante may have been wrong. Maybe, living in Italy, he never experienced the agonies of cold. If he had, he might have recognized that hell is not necessarily hot, eternal fire.

I'm not suggesting being burned isn't agonizing. I've had serious burns myself; I've helped others suffering from burns. One time, a mechanic working on the car next to mine got doused in gasoline from a ruptured gas tank. Somehow, there was a spark. He erupted into flames. I drove him to hospital and waited in emergency while his heels drummed a tattoo of pain on the operating table. Yes, I know what fire can do.

But fire consumes. Even the fires of Gehenna and Sheol consumed. Cold does not consume. It preserves. It prolongs the agony. Given the right temperatures, it's probably possible to keep someone on the edge of life almost indefinitely.

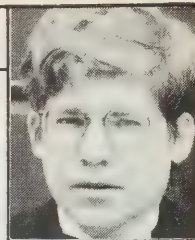
The only fire that ever burned without consuming was Moses' bush — and if Moses was looking into hell, rather than talking to God, then all the rest of the Bible is based on a serious misunderstanding.

If I had a choice between being consumed and gone, and being preserved in some kind of suspended life, indefinitely, I think I would choose fire as the greater blessing. **[R]**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Peter G. Merrick

Do We Really Need a New Hymn-book?



When I tell people I'm privileged to serve on the Task Force for the Revision of the *Book of Praise*, their response is often: "A new hymn-book? But we already have a new hymn-book!"

Of course, that's not exactly the case. In fact, when the new book comes out in 1997, our present book will be 25 years old. That, as it happens, is generally considered to be the lifespan of a hymn-book in our rapidly changing times.

There are several good reasons for a revision of the present *Book of Praise*. The first is the extraordinary outpouring of new hymns in the past 25 years or so. It is arguable that, in the whole history of the Church, no period has produced more, or better, hymns than our own day. Listen to these words of Fred Pratt Green: "Of all my prayers, may this be chief: / Till faith is fully grown, / Lord, disbelieve my unbelief, / And claim me as your own." Or these, from Brian Wren: "Great, living God, never fully known / joyful darkness far beyond our seeing, / closer yet than breathing, / everlasting home." Or these, from our own Margaret Clarkson: "Your people are your hands and feet / to serve your world today, / our lives the books our cities read / to help them find your way."

In these and countless other new hymns, the "old, old story" is again made fresh and compelling. The great heritage of the Church's hymns from the past must always be guarded and loved, but we dare not ignore this great gift of the Spirit to us today.

Another reason for a renewed hymn-book is the changing pattern of our worship. Not so long ago, we went to church to hear a lengthy sermon with "add-ons." We heard one Scripture reading, chosen by the preacher as the subject of the sermon. Throughout

*Many great hymns
are being
written today*



the year, only Christmas and Easter broke up the otherwise unvaried landscape. Children were not seen and not heard.


Today, however, more and more of us participate in a different kind of worship. The sermon is still important, but one of several parts. There may be two or three readings, plus a Psalm, chosen not by the preacher alone but as part of a systematic exploration of the whole of Scripture, over the course of several years. The Church's year follows the whole of our Lord's life and work, from the expectation of his coming to his sending of the Holy Spirit. Children may be both seen and heard!

All of this makes demands of a hymn-book that our present book was not designed to meet. Anyone who has tried to pick hymns for, say, the baptism of Christ will understand this immediately.

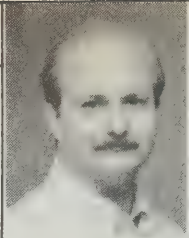
A third reason for a revision is

the red flag — inclusive language. Here, honourable people differ. Some feel to sing "Rise Up, O Men of God" hurts and excludes women. Others, including many women, disagree. I'd make a different point. Such usage is rapidly disappearing from our language; those of us in business, in government, in education know this well. So the coming generation will scarcely *understand* it. We cannot have it both ways. We want our church to have a future. We want our children and grandchildren to have a part in it. We cannot, at the same time, put unnecessary barriers in their way.

The good news is this: those concerned with inclusive language have learned and grown. They do *not* want to vandalize the great hymns of the past. They do *not* want us to stop calling God "Father." Sometimes "exclusive" language in hymns will be left just the way it is. Sometimes it will be improved by sensitive and careful editing. (Hymn-book editors have always felt free to alter the words of hymns. When did you last sing that fine old Christmas carol "Hark! how all the welkin rings / Glory to the King of kings"?) Most of the time, when hymn texts are well edited, we don't even notice; the changes seem absolutely natural.

Your committee is excited by the challenge of preserving the great heritage of the past, and enriching it with the best work of today's great hymn-writers. We'll be eager to listen to anyone who wants to share ideas with us. (And we *promise*: we'll get the tune for "Amazing Grace" right!) 

Peter Merrick is director of music at Calvin Presbyterian Church in Toronto.



Michael Farris Mountain Climbing

Transfiguration — February 21

Exodus 24:12-18; Psalm 2:6-11; II Peter 1:16-21; Matthew 17:1-9.

You have to go mountain climbing in church today. You may wish to follow Moses up Sinai to start. At the time, God's people were wandering in the wilderness. The Red Sea and the manna story were behind them. The tricky business of living as God's people for the rest of the Bible was all ahead of them.

So they came to Mount Sinai for the giving of the law. Moses goes up and God comes down. But this is one mountaintop experience that is not the end but the beginning of things. The whole adventure of law and gospel, betrayal and forgiveness will move on quickly from the foot of Sinai (chapter 32).

Before we leave, let's consider the larger picture on Sinai. This is not the same as scaling Mount Everest, a tribute to human daring. It is no less than God coming to his people in glory (vs. 16). Those who watched thought they saw only a "devouring fire" (vs. 17).

Point one is God's glory is no casual or comfortable affair, then or now. Nor is it easy to see with human eyes what God is up to. "Awesome" is a word we have worn out these days; but it is the real experience of God. We forget at our peril and remember to our gain that what we are about as Christians is a relationship with the Living God. We cannot begin to do it for ourselves, even if we dared. We are in debt to the one like Moses who brings us to such a mountain and climbs it in our place.

We can see, then, why Matthew wants us to have a finger in Exodus as we turn to the Transfiguration. Here, too, is God's glory (17:5). Moses and Elijah talk to Jesus like old friends, and Jesus blazes with light (vs. 2). If that's not enough, God speaks, "This is my Son, the Beloved" (vs. 5). But we're only halfway through the

God's Glory is no casual affair

gospel; it's still a quarter till Easter, and so there's got to be something more. This mountaintop, too, is not the end, not by far.

Transfiguration Sunday is a sort of vernal equinox that marks the change in church seasons. Here, on the last Sunday of Epiphany, we still bask in the light of Christmas morning; next Sunday we begin Lent, the season of shadows. One season comes out of Christmas morning; the other leads to Good Friday. In between is this place so bright we can hardly look at it. Until our eyes adjust (if they ever do), we will have to listen for the voices here, especially the one that says: "This is my Son, the Beloved . . . listen to him!" (vs 5). Listen to him!

There's listening — and there's *listening*. Did you know you take in about 10,000 words a day? But how many do you listen to? Whoever said "listening is an art" was right. Maybe they should have said it is an effort and a discipline as well.

Were people listening a chapter ago when Peter made his great confession: "You are the Messiah" (Matthew 16:16)? Perhaps. Were they listening when "Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders

and chief priests and scribes, and be killed . . ." Were they really listening? "Killed?" I guess not, because Peter took him to one side and said, 'No way, Lord' (16:22).

When Jesus said, "If any want to become my followers, let them deny themselves and take up their cross and follow me," did they hear? "Cross?" No wonder God said, "This is my Son . . . listen to him!" Because they weren't. Even then, it says: "Jesus ordered them, 'Tell no one about the vision until after the Son of Man has been raised from the dead.'" "Dead?" So they go on with some inane question about Elijah. There's listening, and there's *listening*.

So, on a day that wins hands down for special effects, are we still listening? We are entering Lent, a season when we come again and again to the question: "What does it mean to follow Jesus?"

Jesus tells us, if we're listening. It is the way to life and victory, wholeness and joy. Those who follow Christ will find all these things and more. No problem listening to that. But if we're *really listening*, Jesus also says the way of glory is the way of the cross. If we're really with Jesus on top of the mountain . . . listen.

You see, this story is not just about Jesus' life but about ours as well. It's not just Jesus on the mountaintop in a blaze of glory — it's his disciples. *Us*, in other words. And it's not just Jesus on the road to Jerusalem and Holy Week, it's his people, too. That's why God says, "Listen to him!" He's telling us not just where his life is going but where ours is as well. From glory unto glory — by way of a cross. **R**

Michael Farris is minister of First Church, Winnipeg.

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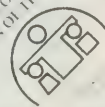
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FROM THE MODERATOR

Linda J. Bell

Because of Love



As I indulged in my third chocolate in the past hour, I told myself it was to get me into the mood of February — hearts and flowers and candies and all that. Yet, even as I justified my excessive impulse, another side of me said: "No excuses! You're giving in to temptation, plain and simple."

We seldom avoid making excuses for our behaviour, do we? Over the years in my devotional life, I have struggled the hardest, perhaps, to learn how to enter into honest confession before God. I begin to tell God about things but, then, somewhere along the line, I realize I've moved quickly into justifying myself, explaining how and why things "happened."

This month, we recognize two significant events — Valentine's Day and the beginning of Lent. At first glance, these two events don't seem to have much to do with one another. One is a religious season; the other a seemingly secular day. Lent is traditionally a time of repentance and confession — often a time of quiet, of fasting, of mourning. On Valentine's Day, we celebrate that wonderful thing called love. Yet, as far apart as the two events seem, I'm grateful they come together this month.

You see, I now do a lot better in my personal confessional life because of love. I John tells us: "In this is love, not that we loved God but that God loved us" (1 John 4:10a, RSV). Also, in Isaiah 43:1-4, the prophet speaks of a talk God had with the people of Israel. God told them where they stood in God's sight (heart). God said: "I have called you by my name, you are mine. . . . You are precious in my eyes, and honoured, and I love you" (Isaiah 43:1c, 4a). These words were spoken at a time when Israel had disobeyed, disappointed and distressed God. Still, God's love for the Israelites would not let God abandon them.



So I come to this season of repentance and fasting, reflecting on my need for confession and my hunger to begin again. And I am grateful there is a day that celebrates "love." I know when I confess, I come to the God of love, hope and salvation. I come before the God who has always longed for me, searched for me and who rejoices when I finally come home (cf. Luke 15) — when I drop my need for excuses and self-justification and, with honest longing, seek God's forgiveness and life.

I pray, in this special and holy season, you are experiencing this God who counts you precious and honoured and who loves you beyond measure and without condition.

May God's grace surround and encourage you, always —

Linda J. Bell

My dear editor:

I don't know how many of your readers deign to glance at that section of their daily paper devoted to what are commonly called "the comics" or, in another era, "the funny papers." (Some of the more cynical members of our presbytery have preserved the latter term for use in reference to the PCPak of information from church offices; but they are being a tad churlish.)

Being a famous low-brow, and proud of my humility, I confess to being a devotee of this art-form for the masses. At this time of year, I remember and lament the passing of a particularly fine cartoonist and, in his own way, a poet. I refer to Walt Kelly and his creation Pogo.

Quotations from Pogo have crept into many modern anthologies of stuff worth quoting. And the quality of the original has been otherwise highlighted by a largely failed attempt to revive the strip with a team of artists and writers.

Most, but not all, of the poetry was nonsense verse worthy of Edward Lear or Lewis Carroll — or so *I* say. It was usually declaimed by Churchy (full name Churchy La Femme, a turtle) or Albert (an alligator). One such effort was a parody on that old children's rhyme and mnemonic device "Thirty days hath September . . ." It went, "Thirty days hath my uncle / April, June and carbuncle," which, being interpreted, means an unfortunate period of incarceration for a near relative and the normal time from gestation to healing of a particularly nasty type of boil.

Thus and therefore, I am put in mind of February, the loose canon in that rhyme, and a month with all the pleasant associations of jail and excruciating afflictions of the skin. Almost its sole redeeming features are that it is short and (every four years) erratic.

Would it not, therefore, be an ideal choice for "National Presbyterian Month," combining, as it does, the brief sufferings of this present time with the glory that shall be revealed to us as we creep

Let's make February National Presbyterian Month

toward spring and summer? Many of our presbyters, at least many of mine, are both short and erratic. It is easier to affirm the doctrine of total depravity in February.

Such festive days as February has — Groundhog Day and St. Valentine's Day — are useful, modest, largely inoffensive, ecologically correct and biodegradable . . . as we are.

The groundhog and his shadow ritual fit perfectly with our deep-seated suspicion or double-entry theology that if anything nice happens (such as a sunny day on February 2nd), we will "pay for it later" (with six more weeks of winter).

Valentine, whose day is buried sweetly in the middle of the month, is one of those shadow saints whom even Rome isn't too sure about; so we can probably continue to keep his feast without

being accused of poisoning the wells of civic happiness with trace amounts of Christianity. And we have the candy lobby on our side. A perfect holiday for hard-shelled Calvinists with soft centres.

February is the month when the unofficial non-lobbying for moderatorial nominees heats up. The DDs (*honoris causa*) are announced. The shortfall from the previous year's Presbyterians Sharing is "dealt with fairly." Many congregations anticipate the annual meeting with serious glee.

What better month to call our own!

Of course, we have no hope at all of receiving any kind of recognition nationally, beyond our own claim on our own behalf. But that, too, fits comfortably within our ethos. Every Assembly, in a welter of recommendations, "urges" governments and international organizations (not to speak of our own congregations) to take this or that action post-haste; and no one seems to mind very much if we hear little or nothing of import in reply. We have urged.

And so, I urge you, dear editor, and your readers, to take up the cry: "February for Presbyterians! For Calvin, Knox and numb noses!" It can't hurt.

Peter Plymley II



Iris Ward.

Norman Rebin

Behold the Good Neighbour Fund!

Bringing the church to the world and the world to the church

Two years ago, St. Andrew's Church, Ottawa, embarked upon a formal voyage of discovery in Christian caring. Reaching into its financial reserves, the congregation established a \$125,000 fund to "bring the world to the church and the church to the world." In keeping with Jesus' teaching and with the principles of Saint Andrew the friend, the fund was named "The Good Neighbour Fund."

Specifically, it created a good works campaign to choose and financially support visionary and viable projects, one each on the local, national and international levels. The focus is to assist projects which have a strong component of self-help, and a component of multiplying our efforts through matching funds. Now, two years later, the fund is an unequivocal success, and it has catalysed the congregation's sense of global awareness and global responsibility.

St. Andrew's has rediscovered the exceptional leverage possible when working in co-operation with other like-minded organizations. One example, with the Co-operative Development Foundation, is the establishment of a project fund for the Northwest Territories to train indigenous residents to operate a community-run banking and savings centre. Another is the expansion of a producing co-operative in Colombia, South America, enabling women to assume financial responsibilities in families having almost no income. A third co-venture sponsored the national expansion of a local family reunification organization, Operation Go Home, to expand the program of getting street kids off the street.

Yet another set of projects with Plenty Canada, an international development organization based in the Ottawa area, brought water and nutrition to three villages in Lesotho, Africa; Nicaragua, Central America; and Haiti in the Carib-

**Once you seed a
kernel of possibility,
you reap a
crop of performance**



bean. Each of these projects provided basic sustenance to the people of the area. All of the projects have not only enhanced the lives of the recipients abroad but have given them a sense of self-sufficiency that will enable them to feed their families and to manage their lives better.


The thrust of the fund, however, is not only national or international. Going on the premise that to better your own community is to better your world, the Good

Neighbour Fund of five committed members has "gone local" as well. Reaching into the viscera of needs in the so-called "fat cat" city of Ottawa, the fund co-operatively established a program for low income households, dealing with nutritional training and group bulk food purchase. The emphasis is on empowering families to manage their scarce finances co-operatively and, through better nutrition, to improve their productive capacity. One of the groups meets regularly in St. Andrew's kitchen for joint food preparation and to discuss nutrition on a budget.

The success of the initial phase of the local nutritional program has led the church to produce a nine-minute promotional and training video (Community TV and VHS formats) for use by other Canadian churches and communities.

The fund regularly seeks authorization and support from the full congregation. What was the response at our recent special congregational meeting on progress to date? "Once you seed a kernel of possibility, you reap a crop of performance. Do it!"

Details on any of these programs or on establishing a Good Neighbour Fund in your congregation can be obtained through: Good Neighbour Fund, St. Andrew's Presbyterian Church, 82 Kent St., Ottawa, Ont. K1P 5N9

Although St. Andrew's was fortunate to have capital reserves to start the Good Neighbour Fund, donations have been made to supplement the initial funds and future fund-raising events are planned. A congregation need not have seed money to start a Good Neighbour Fund: the fund can be a fund-raiser itself in your community. 

Norm Rebin, above, is a longtime member of St. Andrew's, Ottawa, and president of the Pinehurst Institute for leadership and communications.

What Decade?

by Rosemary Doran

Tell me," I said to my friend, "what do you know about the Ecumenical Decade of the Churches in Solidarity with Women?"

"Nothing," she replied. "What is it?"

I tried another friend. "Have you ever heard of the Ecumenical Decade of the Churches in Solidarity with Women?"

"No," came the answer, "I don't think so. But wait a minute . . . isn't it something to do with Poland?"

Third time lucky? "Do you know anything about the Ecumenical Decade . . . ?"

"Yes, indeed," interrupted this friend. "I heard about it in church last week, and one of our groups is using it as a focus for study and discussion."

Hallelujah!

All Gaul, so Caesar said, is divided into three parts. Similarly, we might surmise with regard to the Ecumenical Decade, the general population, church and unchurched, is divided into three groups as indicated above: unaware, confused or enlightened. So let's see if we can move everyone from the first two groups into the third.

"The Ecumenical Decade of the Churches in Solidarity with Women" (I wish it had a snappier title, like the "EcDec"!) — what is it? In 1988, the World Council of Churches called for its members to commit themselves to a 10-year period of focusing on the situation and concerns of women throughout the world, with a particular emphasis on justice issues (see "What's the Purpose of the Decade?").

Why? There were then, and still are now, many people, both men and women, satisfied with the status quo, finding little wrong with

Half-way through the Ecumenical Decade of Churches in Solidarity with Women, where is the Presbyterian Church?



ECUMENICAL DECADE CHURCHES IN SOLIDARITY WITH WOMEN 1988 - 1998

the role and treatment of women in church and society. And it is true, for many women, life is pretty good. Some may feel, in comparison with earlier generations, they have never had it so good.

There are, however, many places in the world, including the Western world, where women still experience oppression in many forms — sexual, economic, political, reli-

gious, social, emotional, psychological, physical. As long as this oppression continues, no one is really free — not those who experience it, nor those who commit it. For the churches, then, to take a stand in solidarity with women is for them to make a statement about liberation and about the rights and responsibilities of all people, men and women alike. The Decade

Across the country, groups took the theme to heart and learned all they could

provides an opportunity for the churches to practise the gospel they preach.

What has the response of The Presbyterian Church in Canada been? In 1988, the 114th General Assembly received a report from the Ecumenical Relations Committee pertaining to the Ecumenical Decade and identifying three main areas of concern:

1. Women's full participation
2. Women's visions and commitments to justice, peace and the integrity of creation
3. Women shaping theology and sharing spirituality.

The General Assembly also adopted the recommendation "that sessions be encouraged to study the materials produced for the Ecumenical Decade of Churches in Solidarity with Women, 1988-1998, encouraging congregations to participate by prayer and action."

In 1990, the following recommendation by the then Board of World Mission was adopted: "that mission study themes for use across the church in 1992-1993 be:

Geographical: The Middle East
General: Churches in Solidarity with Women

and that where appropriate, the Board of World Mission, the Board of Congregational Life and the Women's Missionary Society (WD) co-operate in the preparation of suitable materials for use across the Church."

We are now at the mid-point of the Decade, perhaps a good moment at which to take stock. Were these "apple-pie and motherhood" recommendations, or has The Presbyterian Church in Canada gone into action?

My research proved interesting. Material to generate discussion there is aplenty: from well-organized study themes dealing with sub-

jects such as women and poverty, women and violence, women and aging; through anthologies of prayers, poems, reflections (and even sermons); to videos which bring the various themes vividly to life. (See "Some Resources.")

It wasn't difficult to find groups taking the theme to heart and learning all they could. All across the country, there have been study groups and conferences, workshops and worship services using resources about the Decade and emphasizing its concerns and issues.

Presbyterians have also co-operated with other denominations in promoting the Decade program. In Quebec, for example, Les Femmes Oecumeniques du Quebec organized a celebration of the Decade and were supported by Presbyterians (through the WMS) both

financially and in person. In Alberta, a successful provincial committee organized a conference in early 1992, with a speaker and workshops geared to various Decade-inspired issues, and, at time of writing, is planning a worship service based on the Decade theme to open the Week of Prayer for Christian Unity. In Ottawa, people have come together under the organization of the Women's Inter-Church Council to discuss issues such as poverty — which is a problem for too many women — and further events are planned.

Beyond using study/discussion/education as a means of promoting the aims of the Ecumenical Decade, the Presbyterian Church has also initiated some other concrete responses. The issues of gender balance and pay equity are being given suitable recognition and a watchful eye kept on what happens in these areas. At the 118th General Assembly, the then Board of Ministry presented a discussion paper on "Sexual Ethics for Clergy and other Professional Church Leaders." The paper is now in the hands of presbyteries for study and report. While this paper is not a direct result of the

What's the Purpose of the Decade?

The World Council of Churches decided in January 1987 to initiate an Ecumenical Decade of Churches in Solidarity with Women. The Decade provides a long-term framework for actions in solidarity with women. It is a sign of growing awareness and responsibility within the ecumenical movement.

The Ecumenical Decade of Churches in Solidarity with Women (1988-1998) aims at:

1. Empowering women to challenge oppressive structures in the global community, their country and their church.
 2. Affirming — through shared leadership and decision-making, theology and spirituality — the decisive contributions of women in churches and communities.
 3. Giving visibility to women's perspectives and actions in the work and struggle for justice, peace and the integrity of creation.
 4. Enabling the churches to free themselves from racism, sexism and classism; from teachings and practices that discriminate against women.
 5. Encouraging the churches to take actions in solidarity with women.
-

church's commitment to the Ecumenical Decade, it nonetheless touches on an issue which often affects women and may be seen as a gesture of recognition and solidarity.

Presbyterian World Service and Development has made its own response to the Decade by incorporating into its criteria for undertaking some projects the effect such projects will have on the women of the area, how far the projects will be controlled by women and how much participation women will have in them.

The 117th General Assembly voted to permit members of the diaconal ministry to participate fully in the business of the church courts. Since there are more women than men in the diaconal ministry, women are now more visible in these courts and, with the continuing ordination of women to the eldership, both ruling and teaching, there is more opportunity for balanced debate on the work and witness of the church as a whole.

Justice issues are the business of the whole Church

So we have done some things, but there is still a way to go. Some people, for example, equate support for the Decade with support for the feminist movement as a whole and, being uncomfortable with all or part of that movement, dismiss the Decade without stopping to discover what it is really about — i.e., standing with our neighbours in a spirit of Christian love. More education is needed.

Another concern I have is that too often it seems as if the converted are preaching to the converted. Women's groups tend to pick up the studies/issues and run with them. In the words of a member of the U.S. Ecumenical Decade Committee, this is not intended to be a decade of women for women. Sometimes, however, this is how it seems to be working

out, though some of the resource material listed does present specific and thoughtful response by men to the issues.

The Ecumenical Decade calls for the churches, not just women, to be in solidarity with women, and for good reason. The issues that affect women today are often, as noted, justice issues — such as violence, equality, discrimination, marginalization. Justice issues are the business of the whole Church. Listen to the words of the Pre-Assembly Women's Meeting of the Seventh Assembly of the World Council of Churches in Canberra, 1991:

"After three years of the initiation of the Ecumenical Decade of the Churches in Solidarity with Women . . . we recognize that it has been launched by

many churches around the world. Women have embraced the Decade with great enthusiasm as an opportunity to share their gifts to build a prophetic community of women and men. However, when we heard the testimonies of our sisters in the Pre-Assembly we recognized that the total church has not adequately claimed the Decade as its own or responded to the challenges the Decade poses to be in solidarity with women. We urge the churches to act resolutely so as to bring change in the remaining years of the Decade."

Amen! ☐

Rosemary Doran is minister of Riverside Presbyterian Church in Windsor, Ont.

Some Resources

Ecumenical Decade 1988-98: Churches in Solidarity with Women. WCC Publication, 1988. \$9.98. A collection of prayers, poems, songs and stories for the Decade.

Images of Ourselves: The Faith and Work of Canadian Women, compiled by the Canadian Ecumenical Decade Coordinating Group. The United Church Publishing House, 1992. \$19.95.

MECC Perspectives, Nos. 9-10, 1991. Middle East Council of Churches. \$4.82. Twenty-two short pieces by and about women in the Middle East struggling for justice in the midst of conflict.

Miriam, Mary and Me by Lois Miriam Wilson. Wood Lake Books, 1992. \$19.95. Stories of women in the Bible retold for children and adults.

We Belong Together, edited by Sarah Cunningham. Friendship Press. A collection of essays exploring some of the themes of the Ecumenical Decade. Available separately (\$9.00) or as part of the adult mission packet (\$18.00).

Articles in *Glad Tidings* and *Presbyterian Record*.

From a Woman's Perspective, published twice yearly by Ministry and Church Vocations.

Mission Update. Sept. 1991, March 1992.

PWS Developments. Spring 1992.

Videos

Videos available through the Audio-Visual Resources Library.

A Fine Line. Three Canadian women and their struggle with poverty.

Arise and Shine. Filmed in Togo at the first gathering of women from churches throughout Africa.

Ashley and Adam. Includes a study book for use with children and intergenerational groups.

What Decade? Introduces the history of the Decade and points to some of the issues affecting women's lives.

Speaking of the Decade: Women's and Men's Stories. Available from United Church AVEL outlets.

Should the Interim Report on Human Sexuality become the official position of the Presbyterian Church?

YES



by Robert Bettridge

I gladly write in support of the adoption of the Interim Report on Human Sexuality at the 119th General Assembly. This document represents the collective wisdom and discernment of seven years of research and refinement by some of our most respected people. The report's final comment is profound in its simplicity and sums up its content beautifully: "We believe that obedience to the lordship of Jesus Christ demands that we order our sexual lives according to the will of God made known in Scripture. While we often struggle with our sexuality and need to confess our failures to so order our sexual lives, God's grace is sufficient to meet our need" (7.1).

Some have said this report is not adequately researched, nor is it compassionate toward those who have difficulty maintaining the biblical morality outlined in Scripture and traditionally upheld by the Christian Church throughout history. These objections arise out of a perspective skewed by an unhealthy accommodation with the world.

We are to love this world as God loved and sent his Son to save it. Yet, we are not to condone sin. I write from the perspective of a pastor. I have ministered to victims of AIDS, homosexuality, paedophilia, incest, adultery, promiscuity, divorce, abuse and pornography. I have seen the damage these do to both the victims and their practitioners. The best therapy is prevention. The Interim Report on Human Sexuality provides desperately needed education. After seven years, we cannot afford to delay, alter or possibly lose altogether the consensus in this fine report. I believe it to be a matter of life and death.

Secondly, I write from a parent's perspective. The images of sexuality being promoted by teen idols, such as Madonna in her recent book *Sex*, and the insatiable appetite for violence, abuse and perversion promoted in our media need to be confronted. The Interim Report on Human Sexuality bravely holds up the biblical, life-affirming models of sexuality: fidelity within a heterosexual marriage

Christians need the support and direction this report can provide

or celibacy. Parents need support in promoting a life-style which is consistent with the Scriptures. Both the Bible and history confirm that when society embraces debauchery and licentiousness, children soon suffer the consequences. Today, one in three girls and one in four boys will be abused before they reach maturity. This is part of the legacy of the sexual revolution of the '60s. We need to

create a legacy of holiness and righteousness to pass on to the next generation. Adopting the Interim Report on Human Sexuality can be a beginning.

Finally, I write from the perspective of a Christian. By compromising on the nature of sin, we subordinate the eternal and immutable God to the changing whims of a valueless society. If we break faith with our fathers and mothers who fought and struggled to preserve the Scriptures and the community of Christ, we can no longer expect to bear the title "Christian."

There is a profound revisionism taking place in today's culture. Laws which reflected a Christian heritage are being revised and altered to suit the times. Laws governing pornography, the Lord's Day, abortion and religious education in the public schools have all been changed to suit the neo-pagan ethics of our age. We should not be too surprised. Paul predicted this: "For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths" (II Timothy 4:3, 4, *NRSV*). We have a Charter of Rights and Freedoms without a requisite "Charter of Social Responsibilities." We are rapidly sinking into the chaos of a previous time when "... there was no king in Israel; all the people did what was right in their own eyes" (Judges 21:25).

However, Christians do have a King. Though the world tumbles headlong down the path leading to hedonism and hell, Christians are called to follow the path to salvation, health and a reconciled relationship with God. Jesus, in commenting about the last days, said: "And because of the increase

of lawlessness, the love of many will grow cold. But the one who endures to the end will be saved" (Matthew 24:12, 13). We should not allow an increase in wickedness in our world to infect the body of Christ.

The Interim Report on Human Sexuality affirms the Scriptures as God's word and counsel to us. In that context, it competently and compassionately states the truth about human sexuality. By adopting it as an official statement of the Presbyterian Church, members

will be assisted in standing firm in the faith of their forebears and providing light for a confused and hurting world. ☐

Robert Bettridge is minister of Willowdale Presbyterian Church in Willowdale, Ont.

A copy of the *Interim Report on Human Sexuality* can be found on p.254 ff of *The Acts and Proceedings of the 118th General Assembly* (the Blue Book), or obtained by contacting the Assembly Office, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

NO



by David J. C. Cooper

The Church Doctrine Committee's Report on Human Sexuality needs to be rejected, not because of anything to do with sexuality, but because it is a bad report. It has more in common with religious leaders seeking to justify themselves through clever manipulation of texts than with the teaching of Jesus. The heart is in the wrong place; so Scripture becomes misused. Its concern for "tenderness" is unconvincing.

The committee makes two significant errors in order to support its legalistic use of Scripture. It distinguishes between moral law as still applicable and ceremonial law which is now abrogated, a notion foreign to the Bible itself. It also treats Jesus' fulfilment of the Old Testament moral law as meaning to make it more difficult. This,

despite his most obvious fulfilment of law — observing the Sabbath — was to break it and remind us people are more important than laws. The effect of the committee's approach is to take every brutal teaching about sex in the Torah and unleash it, in the Lord's name, upon everyone who has ever deviated from the norm of monogamous, heterosexual, lifelong marital commitment.

The committee's manner of biblical interpretation would have been truer if it had begun with love as the reason for doing or not doing anything. The "primary source for the understanding of God's will" is not "to be found in Scripture" as the report states, but

This report is a fundamentalist document; we can do better

in Christ. To say Jesus is in the Bible and, therefore, the Bible must be the rule is to defy elementary logic. Jesus made it clear that the Son of Man, representing, among other things, human life, had authority over the Law and the Scriptures. The fact Satan quoted Scripture makes it abundantly clear who is boss.

To put things into context, the Lord said nothing about homosexuality but a whole lot about religious hypocrisy and wealthy

feasting while the poor starved. Our church has never debated whether the self-righteous should be barred from ministry or rich people from eldership.

"It seemed good to the Holy Spirit and to us" is the real standard by which the Church moves from mere recitation of texts to actual insight into the nature of a subject. Sexual issues now ask us to go beyond "the Bible tells me so," not to repudiate traditional morality but rather to appreciate the nuances of its wisdom. The report has not done this. By treating the issue as a textual rather than pastoral matter, it provides little that is useful to the current debate.

What we are left with is the claim that any form of sexual activity outside of marriage is contrary to the will of God and that celibacy is the only option. This stand may be a symbol of stability to many, but is it really honest, desirable or healthy to say Christians must be sexually anaesthetized until their wedding night? I think many people feel lost because the Church will not discuss respectfully with them any experience which is at variance with this norm. To be isolated in this way, without freedom to acknowledge and articulate one's true self, encourages all kinds of desperate and destructive acting out. Sweeping sexual matters under the rug continues to produce disastrous results.

The report's treatment of sexual immorality as simply an evil to be eradicated ignores other biblical and more developmental models of sin and forgiveness. Human sin as "lostness," so central to the Lord's teaching, has not been applied to this conflict. Jesus spoke more of blindness and loss of direction, than of evil, with regard to sinners. In this context, sin is to be forgiven and healed, not condemned.

The committee's report is, unfortunately, a fundamentalist document; and we are not a fundamentalist church. We are servants of the Person, not of the text. We can do better. ☐

David J. C. Cooper is minister of St. Andrew's, Coldwater; Knox, Moonstone; St. Paul's, Victoria Harbour, Ont.

Introducing . . .

The Nominees for Moderator

of the 119th General Assembly

When the 119th General Assembly meets at Brock University in St. Catharines, Ontario, on June 6, 1992, the Assembly will elect a Moderator. The official nominee will come from among three candidates, nominated by at least two presbyteries, and voted on prior to the Assembly by all the members of presbyteries across Canada.

What follows is a brief biographical sketch of each nominee, plus their responses to three questions the Record addressed to them.



**Rev. Philip J. Lee,
B.Sc., STB, DD**

Philip Lee, born in Nashville, Tennessee, is a graduate of Davidson College, North Carolina. He attended Princeton Seminary and is a graduate of Harvard Divinity School. He received an honorary Doctor of Divinity degree from The Presbyterian College, Montreal.

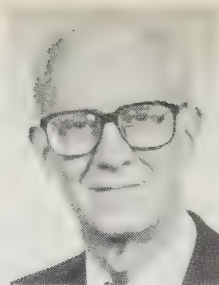
Lee has served the congregations of St. John and St. Stephen in Saint John, New Brunswick, since 1969. His denominational involvements have included moderator of the Presbytery of Saint John, moderator of the Synod of the Atlantic

Provinces, convener of the Committee on International Affairs and a member of the Board of Ministry.

In the community, he is one of the founders of St. John and St. Stephen Nursing Home, founding director of the Hospice of Saint John, chaplain of St. Andrew's Society, member of the Board of Centracare (New Brunswick Mental Hospital), and convener of the Pastoral Care Advisory Committee of Saint John Regional Hospital. In the spring of 1989, he was the Lilly Professor of Religion at Berea College in Berea, Kentucky.

Philip Lee has written articles for the *Scottish Journal of Theology*, *The Pulpit*, *Union Theological Seminary Quarterly Review*, *Katallagete*, and *Reformed Liturgy and Music*; book reviews in the *Journal of Theology and Studies in Religion*; poetry in *The Fiddlehead* and the *Atlantic Advocate*; and a book titled *Against the Protestant Gnostics*.

He is married to Roberta and they have four children and three grandchildren.



**Rev. Earle F. Roberts,
BA, DD**

Earle Roberts was born in Schenectady, New York. He graduated in arts from Houghton College, New York, and in theology from The Presbyterian College, Montreal. That college later conferred upon him the degree of Doctor of Divinity (*honoris causa*).

His ordained missionary appointment was in Virden, Manitoba. Later, he served the congregations of St. Paul's and Victoria in Sault Ste. Marie, Ontario. In 1956, he was appointed to serve as an overseas missionary in Nigeria where his responsibilities included minister of a congregation, youth work programming, director for stewardship, founding editor of the church magazine, deputy clerk of the Presbyterian Church of Nigeria, social action secretary of the Christian Council of Nigeria and director of the Protestant Churches' emergency relief program during the Nigerian civil war.

Roberts served as assistant secretary of the General Board of Missions for two years and 10 years as Secretary for Overseas Missions of the Board of World Mission. In 1982, he was appointed as Secretary of the Administrative Council and first Deputy Clerk. In 1986, he was appointed Principal Clerk of the General Assembly, which position he held until 1992. He now serves as a consultant to the Assembly Office and as moderator of the Presbytery of East Toronto. He has served on a number of General Assembly boards and committees and has convened several special committees.

Earle Roberts is married to Dorothy and they have two sons, a daughter-in-law and three grandchildren.



**Rev. Paul D. Scott,
BA, BD, DD**

Paul Scott was born and raised in Cambridge, Ontario. He began his ordained ministry in Newfoundland, then served as Ontario Director of InterVarsity Christian Fellowship. For the past two decades, he has been one of the ministers at St. Columba by-the-Lake, Pointe Claire, a suburb of Montreal. Together with other ministers, both lay and ordained, he has sought to engage an increasingly secular society.

Scott has been instrumental in founding a hospital chaplaincy, a high school chaplaincy, a street ministry to homeless youth, and a local food bank. He has taken a creative leadership role in team ministry, theological education/pastoral training, youth work, music in worship, family counseling, and refugee advocacy. He has served as moderator of the Presbytery of Montreal and as convener of its Committee on Justice and Social Action. He has also been a member of the Board of Ministry and the Committee on International Affairs.

Paul Scott has developed an engaging "out of the box" style of conversational preaching. Nine members of his congregation have completed theological studies in our colleges and 14 students have been supervised by him during their theological training. An emphasis throughout his ministry has been the challenge to faith of coexisting cultures and languages, both within Quebec and within the church.

He is a joint owner of a farm used for both commercial and recreational purposes and has enjoyed rebuilding tracker pipe organs in his spare time.

What gifts would you bring to the task of Moderator?

LEE: This first question almost led me to withdraw my name. We all have gifts to offer to Christ and his Church. Often, however, we are mistaken about what they are. As a preacher and teacher, I would like to think I have the gift of being able to focus on the subject — and, in my opinion, the subject of the Christian preacher and teacher is Christ. As a pastor, I hope I am able to take people seriously, to listen enough and not to talk too much, to put the other person's feelings and fears before my own. I hope as a moderator of a session and of other courts, I am able to get the business of the church done and, at the same time, to treat everyone with respect. Answering this question of gifts is dangerous. Other people, no doubt, have a better idea of our strengths and weaknesses than we do.

ROBERTS: When the request to answer these questions was presented to me, I shared with the editor my reservations about the procedure. On June 6th, the 119th General Assembly will select a person to moderate (chair) the proceedings of that Assembly. It will not be, and must never be seen to be, electing a Moderator of The Presbyterian Church in Canada.

The primary question in selecting a moderator is who best will moderate the meetings of the court. In considering this question, one must remember good moderating includes much more than a knowledge and understanding of the procedures of the court. In my opinion, questions regarding goals and urgent issues, while interesting and edifying, have little to do with qualifications for the office of Moderator of the General Assembly as set out in section 283 of the *Book of Forms*. Such questions are more appropriately asked of candidates for an office which The Presbyterian Church in Canada does not have; namely, moderator, or head, of a denomination.

I have an excellent working

knowledge of the practice and procedure of the church and considerable experience in how the Assembly operates. I have a pastoral concern for individuals and the ability, when moderating, to set aside my personal view and allow various sides of the issue to be explored.

My knowledge and experience of our church in all parts of Canada, and of our partner churches around the world, as well as my participation in ecumenical activities in Canada and abroad, has given me a deep appreciation of and sensitivity toward the Holy Catholic Church.

SCOTT: The Apostle Paul said: "I make myself everybody's slave in order to win as many people as possible." He was referring, of course, to his efforts to convert others to the cause of Christ. Given a little humour, Paul's comment is easily applied to those who aspire to the office of Moderator; therefore, "I make myself everybody's slave in order to win as many people as possible." I begin this process by putting my responses to the editor's questions in the form of multiple choices. My assets as Moderator could be:

- a) A passion for fresh insights into the gospel that would improve our ability to relate (it) to others.
- b) A love of creative preaching which seeks to communicate the truth of the gospel in ways that challenge our complacency.
- c) A commitment to team ministry that permits all the people of God to exercise their unique gifts.
- d) An understanding of a multilingual, multicultural gospel within a multilingual, multicultural nation.
- e) An insistence upon fair play.
- f) An inability to suffer fools gladly.
- g) A reservoir of common sense.
- h) A sense of humour.
- i) All of the above.
- j) None of the above.

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● If you are elected, what would your goals be?

LEE: The first essential, of course, is to chair the General Assembly in a manner that is open and, at the same time, efficient. Commissioners must not only feel free to enter debate on matters before the court but also respect the time limits and the urgency of such a national gathering. After the Assembly is adjourned, the Moderator serves as a representative, let us hope a good representative, of our denomination at various ecclesiastical and secular occasions. The Moderator, in my opinion, should also serve as a pastor to servants of the church, urging them, wherever they are, not to lose heart; encouraging them to keep doing the good work of the gospel.

ROBERTS: Under the guidance of God's Holy Spirit, to moderate the court with the dignity and love the office requires; and between this Assembly and the next, to meet with congregations and courts to explore together how, within the Presbyterian system of government, we can best fulfil our call to discipleship.

● What are the most urgent needs or issues facing our denomination?

LEE: Until the reports of various boards and committees are brought forward, it is difficult to tell what issues will concern the Assembly this year. I would suppose some details of the restructuring process will still be with us and, no doubt, there will be responses to the report on human sexuality.

My conviction is that the issue which *should* concern commissioners is the continuing decline of the Church's influence on our lives. Decline in membership rolls is serious and has captured the attention of several Assemblies. A more basic problem, it seems to me, is the loss of the Church's place in our corporate and family life.

In the best years of the Reformed faith, our religion has been the ground of our life together. Education, politics, social welfare, family relationships, personal ethics have been built on Christian

SCOTT:

- a) To help our denomination appreciate that a reforming Reformed tradition will be a good travelling companion as we journey into the future. (We have as much to offer as anyone!)
- b) To revitalize the age-old discussion of the relationship between evangelism and social action. (A personalized gospel must speak to issues such as unemployment!)
- c) To encourage the reworking of our theology of creation as we watch our environment deteriorate. (What theology?!)
- d) To challenge young people to pursue excellence in all things — especially in their attempts to make the gospel their own. (A vocation within the church is still a live option, *but* no slackers need apply!)
- e) To call forth our slumbering sense of humour.
- f) None of the above.
- g) All of the above.

trust. Our institutions, for better or worse (depending on one's bias), carried the flavour of our particular Calvinist convictions. In recent years, however, our religion has lost its foundational status. It has become one institution among others and, for many of my generation, has become an activity a person can do on the side. As a non-essential function, religion for many young people is merely a puzzling remnant from the past, useful primarily for weddings.

There can be no turning back, no wasting of energy on nostalgia for the good old days, which were never that good. The formidable task for the Church, however, is to claim its proper place in the lives of our own Presbyterian people. For the Assembly, this would mean formulating plans in Christian education, liturgy, mission, evangelism, social action, schools and colleges; and in every area in which our de-

nomination is involved, to proclaim Christ as Lord of heaven and earth, and the only judge of all our goals and efforts. This reclaiming will be a long-term goal. It will be achieved only when accompanied by prayer and fasting. But the time to begin is now.

ROBERTS: It seems that in almost every presbytery of our church there is at least one instance, and sometimes several, where there is deep unrest in the congregation, often centred in tension between minister and session. I believe we need to explore again the concept of servanthood. For a minister, an elder or a member of the congregation, what does it mean to be a servant of Jesus Christ and what are the implications in respect to his/her role in the congregation?

Across the country, there appears to be a growing alienation from General Assembly level administration. The perception is that each year the gap between the congregation/presbytery and General Assembly administration widens. In every area of the country, steps need to be taken to address this problem and strengthen our unity as a denomination.

As a denomination, we are struggling with questions relating to human sexuality. There are many issues involved, not the least being how to deal with biblical references to these matters. While, in my opinion, this is not the most pressing issue for our denomination, it is important we not delay too long.

SCOTT:

- a) Our unwillingness to commit ourselves wholeheartedly to God, to each other and to our world.
- b) Our narrow definition of the gospel.
- c) Our fear of those who are different.
- d) Our reluctance as Christians, Presbyterians and Canadians to share all the good things God has given to us.
- e) Our uncritical reliance on the past.
- f) Our refusal to appreciate that God has a sense of humour.
- g) All of the above.
- h) None of the above. ☐

Pinch-hitting in the Cariboo

by Ivan S. Gamble



Chimney Lake in the Cariboo.

With some trepidation, but also a sense of excitement and adventure, my wife, Gwen, and I accepted an invitation to pinch-hit for David and Linda Webber for seven weeks in the Cariboo Presbyterian Church, a house church ministry in British Columbia of The Presbyterian Church in Canada.

We arrived at Lac La Hache on July 24, 1992, and set up our trailer at Crystal Springs Campsite, down the beach from the Webbers' home. Crystal Springs was developed on the historic Wright Ranch. Descendants of this family are part of the local house church.

Those who know the scenic Cariboo will not be surprised that four of the six house churches are near lakes; namely, Lac La Hache (Hatchet Lake), Williams Lake, McLeese Lake and Bridge Lake. We had heard of these places; but the other two, Nazko and Punchaw, evoked a sense of mystery.

Because David Webber, forester and minister, had worked with Native People in a successful drive to have the Presbyterian Church

A summer of service provides unexpected delights

fund a forester to help two Chilcotin bands develop a wholistic tree farm licence, we wondered if the Nazko and Punchaw house churches would be largely or partly Native. We discovered its members are ranching families from west and northwest of Quesnel. Some ministry on the Nazko Reserve involves Native children.

Our week of orientation began with the monthly 10 a.m. Sunday Communion service held in the United Church building at Lac La Hache. (This building serves as a resource centre and minister's study.) Local residents, as well as people from Williams Lake, 100 Mile and 108 Mile, attended. A pot-luck lunch was enjoyed after the service. On the other Sundays, worship takes place at Lac La Hache in the mornings, and at

Williams Lake, 70 km north, in the evenings.

On Monday afternoon, Gwen and I rode with David in the mission's 3/4 ton four-wheel drive to Bridge Lake, about 100 km to the southeast. For safety, the vehicle is equipped with a CB, radio phone and winch. The service here was held in the home of Dan and Ruth Kent, owners of the only store and gas station.

Punchaw and Nazko usually alternate Wednesday evening services. We left Tuesday noon for Punchaw, about 260 km northwest, so we could meet each group and, more importantly, find out how to get there. In mid-afternoon, we checked in at a Quesnel motel, rested a bit, had an early dinner, crossed the Fraser River and travelled the mostly gravel road to Punchaw, about 90 km away. (On a later trip, we counted 20 logging trucks on this stretch.) We crossed the historic MacKenzie Trail and followed part of the ill-fated Telegraph Trail.

The Punchaw house church includes a pioneer ranching couple,

Mike and Anne Migvar, and the families of their son and two daughters. After the service, we returned to the motel in Quesnel.

Wednesday morning we drove the paved road southwest about 70 km to the small village of Nazko beside the Native village of the same name. Members from St. Giles, Prince George, were conducting Vacation Bible School in the community library. In the afternoon, we explored the area and drove by the ranch home of Bill and Lou Ripley, about 21 km off the paved road, where meetings are normally held. A special evening service, including child baptism, was held at a beautiful lakeside campsite with singing accompanied by two guitars, a saxophone and bones. We returned to Lac La Hache after midnight.

Although each of the six house churches has a special character, worship shares many common features. Services which generally last from an hour and a half to two hours don't seem long. Though informal, they include basic elements of worship such as the call to worship, invocation, rite of reconciliation, offering, praise, Scripture reading, prayers of thanksgiving and intercession, and biblical exposition. A children's story is usually included, and children often work on church school material during Bible study. Lively hymns, gospel songs and choruses, mostly chosen by members, are incorporated into the worship. The offering involves a time of personal sharing of needs and blessings followed by prayers from people of all ages. Although the leader has ample opportunity to expound the Scriptures, members who bring their own Bibles offer insights during sermons. By the fifth service of the week, there are many new insights in the message!

The Cariboo Church ministers to

church."

Some may ask, "Is the mission viable?" Translated, this means, "Is it capable of becoming self-supporting?" Jesus answered the first question when he said, "Where two or three gather in my name, I am there in their midst." Only God knows the answer to the second question.

Some of the house churches may develop into traditional congregations. David Webber feels many more isolated areas need this outreach. I am beginning to understand his plea for seeing a difference between "mission" and "church growth." We pray the Cariboo Mission will experience both.

A few of the fringe benefits of pinch-hitting in the Cariboo included: lunch at the Hokey Pokey Restaurant, a 125-year-old log building in Quesnel; exquisite dining at the Soda Creek Emporium owned and operated by members of the Soda Creek Band; a bountiful crop of delicious saskatoons (berries) at our campsite; seeing a cow moose munching on lily pads in a small pond; bringing the four-wheel drive to a screeching stop at night to avoid running over a porcupine ambling across the road; encountering three different bears on the same day; driving through a snowstorm of fireweed seeds on a clear-cut logging area; descending the 18 per cent grade on the way to Bella Coola; watching a muskrat swim by on a small lake at a forestry camp; watching two young foxes at play; passing by a coyote sitting close to the road watching us pass by; hearing the cry of the loon at night; glimpsing sparrows, high in a leafy aspen, cavorting in a sudden shower on a warm day; catching the lights of our vehicle reflected in the eyes of deer; enjoying the fantastic scenery; and witnessing the season change from mid-summer to beautiful fall colours.

Gwen and I continue to enjoy our memories and thank God for this opportunity to serve in the Cariboo. ☐



David Webber baptizing Lynn Poole in the Chilako River, Punchaw Lake.

Thursday evening we drove Highway 97 North about 100 km to the house church at McLeese Lake. Here singing was led by three guitars, a piano and a violin. Near midnight, we arrived back at our campsite. During our week of orientation, we travelled about 1,000 km just to reach the churches.

people from many other branches of the church. Four of the six house churches receive no other regular Christian outreach. David Webber himself grew up in an area of the Kootenays with no church services. He feels called to reach out to isolated areas and offer them the opportunity to "have

Ivan S. Gamble, a retired minister of the Presbyterian Church, lives in Kelowna, B.C.

A Model That Works

by John Congram

Kirk Summers describes himself as a minister who is "gladly and unapologetically a new church development worker." He believes in what he is doing in suburban Calgary and in the model The Presbyterian Church in Canada uses for church extension. "Unless you believe in your people and in what you are doing, you should find something else to do," Kirk says.

In 1986, Kirk took a summer appointment in Calgary, working with Gerry Graham at Centennial Presbyterian Church and spending some time at a church extension work at Valleyview. The following year, having completed theological studies at Knox College, Kirk and wife Nancy returned to Calgary to begin a new congregation.

Varsity Acres Presbyterian Church became the parenting congregation to the new congregation of Westminster that Kirk would lead. From Kirk's perspective, what was great about this relationship was not only the support received from Varsity Acres but the understanding, from the beginning, that the relationship would evolve and change. Today, the congregations have become equal partners in ministry and mission. "In the beginning," Kirk says, "we needed a parent; but it is nice to have the freedom to grow into independence and become siblings."

Kirk sometimes worries the Presbyterian Church might abandon the model of church extension it has used for several decades. He hopes it doesn't. "I am an advocate of the present system," he says, "because it works. There would be no Westminster Church without the generosity of the presbytery and The Presbyterian Church in Canada."

This aspect which involves the whole church working together in mission Kirk sees as a major strength of the present model. "Long before I came to Calgary,"

The whole church working together enables the traditional way of establishing congregations to succeed



Westminster Church, Calgary.

How the Presbyterian Church Supports New Congregations

Preliminary Stage

- a planning study explores projected rates of growth, plans of other denominations, locations of existing Presbyterian churches, proposed start-up time, anticipated support of presbytery, availability of rental accommodation and possible church sites
- church site purchased (if possible) by Canada Ministries with help from the presbytery

Stage 1

- minister committed to the fundamental principles of developing a new faith community is chosen
- personnel to assist new congregation seconded from congregations in the presbytery
- new congregation meets in a school, community centre or mall
- new congregation formulates a statement of mission
- Canada Ministries provides grants for ministerial support

Stage 2

- needed facilities determined from statement of mission
- finances brought together (usually through loans from the Presbyterian Church Building Corporation — in British Columbia the B.C. Synod Corporation — and the lending funds of the national church)
- congregation and presbytery have 25 per cent of the total costs on hand
- new facilities constructed

Stage 3

- programs developed to fulfil mission statement
- continuing grants provided by Canada Ministries
- congregation moves quickly to self-support

continued over page

he says, "others were struggling with timing, location and leadership." Because of their efforts and sacrifice, "I came to a situation that was right for me."

To those who question whether, in an age of high property values and building costs, there might be better ways or other models of church extension, Kirk says he welcomes experiments as long as this does not mean abandoning the model which has worked in Calgary and in many other church extension areas throughout Canada. "Some of the people in north Calgary where Westminster is located may spend their whole lives living in this area. They need the continuity and stability a building provides," he asserts.

For Kirk, building and mortgages cannot be separated from faithful witness. He constantly keeps three critical factors in mind: purpose, program and facility. And they must be viewed in that order. Any attempt to put facility or program ahead of purpose will result "in the wheels falling off."

The excitement of starting a new work, of gathering people into a community of faith, perked Kirk's interest in church extension. Not surprisingly, therefore, seeing people grow as a church family, having young people marry and come back to the church, have been his greatest joys in ministry.

Behind his ministry lies Kirk's conviction that the Presbyterian Church has a bright future and the Reformed perspective an important place in Canadian life. That perspective Kirk finds summarized in a pamphlet written by Diane Strickland for the Board of Congregational Life which describes the Presbyterian Church as "a thinking church with a tender heart."


"In the Presbyterian Church," Kirk says, "the Bible matters." With that in mind, he works hard

at being a biblical preacher who proclaims the good news of God's grace and love each Sunday. He aims to make Westminster an open and inviting congregation and encourages the people to invite others to their fellowship and to be prepared to say why Jesus is important to them.

Although all of his experience in ministry has been in church extension, Kirk assumes ministry everywhere is much the same. However, he does believe that having a "stay-at-home" minister in church extension is critically important. "At this stage," Kirk says, "although I might like to, I cannot afford to get involved in a lot of activities outside our congregation." He also believes one will pay more dearly for mistakes and oversights in the early years of a congregation.

As one would expect, Kirk is enthusiastic about the Live the Vision campaign. Excited, because in it he sees the Presbyterian Church answering the call to begin new church families in new communities. But he is equally enthusiastic about all the other opportunities for ministry the campaign will make possible. Although he is consumed by his present ministry, Kirk rejoices and affirms other equally legitimate ministries in rural and remote Canada and in inner cities.

To those who accuse church extension of only being interested in numbers, Kirk replies that numbers are never a first priority; being the people God called us to be is. On the other hand, Kirk makes no excuses for knowing all the numbers, including who is moving in and out of the community, the size of the mortgage and who is building what. "In 1993," he says, "church extension is sharing the good news, but it is also knowing the variables and specifics."

Kirk Summers would like the opening words about the Presbyterian minister's family in the movie *A River Runs Through It*: "In our family, there was no clear line between religion and fly-fishing." Of course! That's the way it should be growing up Presbyterian. 

Mission Statement of Westminster Church

*"The Church is Jesus Christ, together with His people, called both to worship and serve Him in all of life."
(Living Faith, 7.1.1)*

Westminster Presbyterian Church is a Christian congregation of The Presbyterian Church in Canada (Est. 1875).

We aim to be an open and friendly community of people rooted in a "Reformed and Reforming" understanding of biblical Christianity.

We are committed to serve the needs of our neighbours, near and far, hoping that together we may bring greater love and peace into the world, as Jesus taught.

We warmly welcome and will invite others into the life of Westminster Presbyterian Church.

We can do no better than to remember the words of Jesus:

"All authority in heaven and on earth is given unto me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I command you; and lo, I am with you always to the close of the age."
(Matthew 28:18-20)

"Which commandment is the first of all?" Jesus answered: "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul and with all your mind, and with all your strength.'" The second is this "You shall love your neighbour as yourself." There is no other commandment greater than these."
(Mark 12:28-31)

This is Juliet.

**She is 20 weeks old. We know
where she was baptized but**



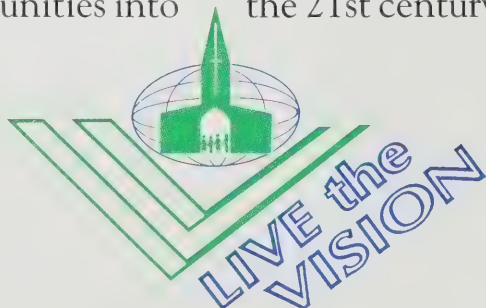
**... where will she worship
in 20 years?**

Live the Vision will provide for 12 new congregations.

These will be established in newly developing areas to serve Canada's changing population through the coming decades.

Babies, and New Church Development, point us toward the future. What is now, will not necessarily be, in the next century. The status quo will not be adequate for Juliet and others like her. But one thing is certain. The next generation of Canadians will need to hear the Gospel of Jesus Christ just as generations through the ages have needed to hear it.

Live The Vision will offer The Presbyterian Church in Canada the resources to continue presenting the claims of God through new faith communities into the 21st century.







THE PURPOSE OF LIVE THE VISION

LIVE THE VISION seeks to resolve two major challenges facing our church today. First, The Presbyterian Church in Canada can identify a minimum of \$10 million worth of projects in Canada and overseas that need to be addressed.

Second, LIVE THE VISION seeks to strengthen the denominational bonds that embrace our church, and provide the foundation for an enhanced stewardship program to take The Presbyterian Church in Canada into the twenty-first century.

IN CANADA the campaign will focus on three areas of church development:

- 1 Land Acquisition:** Several presbyteries across the country require assistance in purchasing sites for new congregations. The estimated cost is \$4,500,000.
- 2 Buildings and Additions:** Ten congregations need help in securing a place of their own or expanding existing facilities. Cost is estimated at \$1,800,000.
- 3 Creative New Developments:** Several examples of creative church development will aid many presbyteries and congregations in augmenting church growth. \$1,200,000 will finance this work.

OVERSEAS, there will be four main areas of development:

- 1 Parish Development:** Nine of our partners have submitted projects for us to provide funding. In total, \$700,000 will fund these projects.
- 2 Health Care:** The Life and Mission Agency of our church has received proposals for eleven programs that will assist in raising the quality of health care in several developing countries. \$618,000 is needed to fulfill these requests.
- 3 Community Development:** Our partners in many countries require assistance to help people receive vocational training so that they can earn a living. \$672,000 will finance projects in eight countries.
- 4 Education:** Demand for education is growing rapidly. Through our partners, fifteen projects have been identified that need our help. With \$510,000, these projects can be realized.

With the successful conclusion of the financial campaign, our church will be in position to build upon the accomplishments of Live The Vision. Our denominational connections and purpose will be strengthened. The level of stewardship we will experience in Live The Vision will foster growth in our church, bring satisfaction to us as Christians, and give honour to God.

LIVE THE VISION NATIONAL STEERING COMMITTEE

John Cameron
Georgia Cordes
John Dowds
In Kee Kim
Dennis Lem

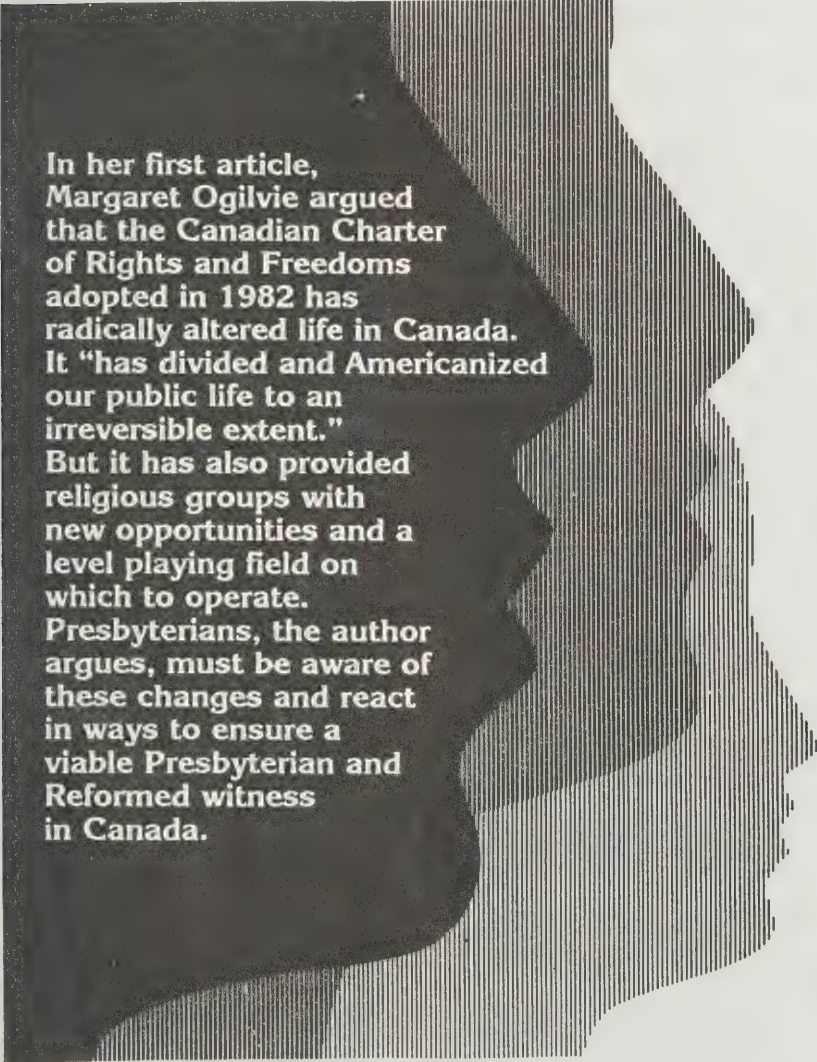
Caroline Lockerbie
Tom Norwood
Gary Pluim
George Robertson
Joan Sampson

Nancy Serrick
Ian Victor
Yme Woensdregt
Harry Waite



Living Creatively in Charterland

by M. H. Ogilvie



In her first article, Margaret Ogilvie argued that the Canadian Charter of Rights and Freedoms adopted in 1982 has radically altered life in Canada. It "has divided and Americanized our public life to an irreversible extent." But it has also provided religious groups with new opportunities and a level playing field on which to operate. Presbyterians, the author argues, must be aware of these changes and react in ways to ensure a viable Presbyterian and Reformed witness in Canada.

The first task under the new conditions created by the Charter of Rights and Freedoms is to define ourselves. The purpose of defining ourselves anew is not only to remind us of who we are but also

to distinguish us from other religious groups in society. Self-definition is vital to identity and survival in the rough and tumble of an international free market in religion as it never was in the Old

Christian Canada. If we do not know what we believe, we can hardly expect others to know, or to care. What do you say to your teenager who wonders why you go to church rather than to the golf course on Sunday mornings, or to the other church down the street?

As unfashionable as doctrine and theology are in The Presbyterian Church in Canada (PCC) today, these are the sole means whereby religious groups are distinguished. Feeding the hungry and sheltering the homeless are common to all, as well as to purely secular ideologies. Without a firm doctrinal identity, our congregations are little more than lower middle class social clubs or social welfare agencies. Church history (another unpopular subject) reminds us the distinguishing function of doctrine has been particularly important in previous eras of great religious diversity. In the fourth and the 16th centuries, the clear articulation of beliefs served to set sects off from one another, giving meaning to their corporate existence and determining who belonged.

Yet, doctrinal self-definition in the PCC is problematic. The available land within Christendom has long since been surveyed, laid out, sold and occupied. If we attempt to move from our estate, named Westminster Confession of Faith, together with a few outlying fields, we would be trespassing on another denomination's doctrinal turf. Our doctrinal past has largely determined our doctrinal future, if our self-definition is Reformed and Presbyterian. Honest abandonment by institutional amalgamation with a denomination whose ground looks better than ours is surely preferable to trespass. And individual members and ministers who prefer far-away green fields should consider moving to them. Either we regard our doctrinal heritage (with or without some modern tinkering) as the best human

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understanding of biblical revelation, or we do not.

The reconstitution of our identity also involves rediscovery of the meaning of Christian community. Over the past few centuries, the comfortable delusion of living in a predominantly Protestant society has resulted in the dissipation of our lives and loyalties into a variety of activities which might once have seemed integral to Christian communities but now are, frankly, secular. Christian community building is comprised of two aspects: first, the eradication of those elements in our present corporate life which take away from or destroy the building up of the community; and, secondly, the identification of and commitment to activities which are community builders. What follows may well be controversial. It is, admittedly, fragmentary.

The former aspect requires a prior understanding of what is germane to Christian community and what is not. If our starting point for determining where to draw the line is biblical revelation and our doctrinal standards, then the line must divide what pertains to God from what pertains to humanity, the sacred divided from the profane. So secular has our congregational life become that adult Christian education is necessary to recover a sense of that distinction.

Where a barbecue attracts 60 members and a Bible study group only six, there are one too many activities offered and the barbecue must go. Nor, I hasten to add, is the purpose of Bible study "to have a great time and meet new people" as announced by an elder recently. Where both barbecue and Bible study attract equivalent numbers, then by all means enjoy both. Where congregational trips to a sugar bush or youth group skating parties are scheduled for a Sunday, a discussion group on the meaning of the fourth commandment is in order instead (with compulsory attendance required for elders whose spiritual oversight is

slipping.) We must restore the sense that a Christian community is Christian first and last; otherwise, community activities are simply secular gatherings — the congregation as social club.

Religious groups are distinguishable solely by doctrine and theology

A purely secular agenda is also evident in other aspects of our corporate life. Do we really build up our own communion when congregations sponsor refugee families who are neither Presbyterian nor Protestant? Do we build up our own communion when we add our voices to those who call for special legal treatment for non-Christians whose life-styles are at variance with that biblically mandated for believers? Do we build up our own communion when we demand governments throw open the doors of the country to millions of non-Christian economic migrants posing as persecuted refugees and intent on reproducing their own religious communities in place of ours? Do we build up our own communion when we ordain elders who have not only married outside our denomination but who have agreed that their children be raised in some other denomination or faith? (Although news seems not yet to have trickled down to our members, ecumenism has been discredited since its heyday in the mid-20th century because substantive theological issues still divide the pre-Reformation and post-Reformation church.)

These are difficult points to advance in argument because those who favour church involvement in politically correct secular activities immediately seize the emotional high-ground to prevent reason and common sense from being heard, or the issues even discussed. Yet,

strategic thinking about our own future requires this. Assessed from the perspective of our own doctrinal standards (which, you will recall, we must necessarily regard as the best), some secular causes may be joined but never christened, while others should be rejected outright. It may, in appropriate circumstances, be proper to sponsor a non-Presbyterian refugee family but it can never be appropriate to demand governments extend spousal treatment to homosexuals out of Christian taxpayers' dollars.

In a world somewhat similar to ours, the late Roman Empire, the early Christian communities struggled to survive in an environment of great religious and cultural diversity, as well as active physical persecution. Their survival and growth may be attributed in large part to the importance attached to community; that is, every Christian fellowship was a complete society, caring first and foremost for every member's physical and spiritual welfare. It is hardly surprising that converts were attracted, at first for the economic support given to community members and followers, with genuine conversion following.

Individuals who prefer far-away green fields should consider moving

The recovery of a sense of Christian community may be as necessary to our survival as that of the early Christian communities. The spiritually hungry and physically destitute within our own midst slip through our shredded denominational safety nets daily, while our eyes are distracted to the distant horizons painted so alluringly by the purveyors of secular cultural and political values. If our congregations are to be little more than social welfare agencies, let

them look first to the welfare of their own members. They may find, like the early Christian communities, their communities will grow in size and grace.

At a practical level, how do we structure our group existence, our corporate life, our corporate identity in post-Charter Canada?

First, we must recover a sense of the wholeness of Christian life. There is no distinction between religious and secular, sacred and profane, in a life of Christian integrity. Rather, there are those activities permitted to and required of believers, and those forbidden: those activities which nurture Christian growth and those which stunt and deform it. Secondly, we must extend this understanding of the integrity of Christian life into the activities of our church. While their focus will be primarily congregational, activities requiring a large population base should challenge presbyteries to a more constructive role than that of a forum for ministerial bickering. National co-ordination will be required for others.

Thus, the time may now have come to establish our own schools (for which funding is already available through the diversion of our own tax dollars in most provinces) or, at least, to provide for more extensive Christian education than a half-hour on Sunday morning, either on weekdays or on weekends. Moreover, if small groups of committed believers are able to support the several evangelical universities now operating in Canada, we should be supporting at least one national university of high scholarly standards, or at least a college attached to one of our existing major universities so as to permit access to academic facilities we may not be able to afford. With creative and intelligent planning, a modern curriculum can be financed within a Christian and Reformed context. The old Free Church notion of the division of secular and religious education seems thoroughly discredited.

Again, community should be extended into the creation of economic relationships between members, whether by contract or employment. Thus, to provide em-

ployment for our members and to build up our economic viability, we should consider employing one another, whether to fix the plumbing or our teeth. We need not fear shoddy work from the person who will be sitting in the next pew the following Sunday. At one time, we were so secure that Presbyterian or Christian "Yellow Pages" were ridiculed, but times of economic and denominational insecurity should provoke their reconsideration.

Some secular causes may be joined but never christened

Community may also be expressed in caring for certain categories of our members in greater need; for example, older members whose families are gone or otherwise uninterested in them, or younger members such as working mothers with low incomes. This is already occurring where congregations build non-profit housing. While we frequently bemoan our ongoing struggles to maintain outdated buildings with vast underutilized spaces, modern architecture has become creative in employing space for multiple purposes and could probably facilitate the better use of the property we currently own, as well as our resources in building or redesigning new space.

Nor do distances or money preclude a more ambitious plan for building up our Presbyterian communities. Many members live in metropolitan areas to provide the population base for schools, retirement homes or Christian day care on economically efficient lines. And even in rural areas, modern transportation and communication methods short excuses for great regional co-operative ventures. Whether the necessary commitment to Christian commun-

ity exists in town or country is the real issue in our church today.

In short, the major opportunity presented to us in post-Charter Canada, where social and personal worth is increasingly defined by group identity, is the recovery of our sense of identity as Presbyterians and of that sense of Christian community lost in our former existence as the proud possessors of the glittering prizes of the political realm.

Two major criticisms may be directed at this position: first, it is exclusive; and, secondly, it is introspective. In fact, it need not be either, rightly understood. Anyone may join — anyone may belong. Like the early Christian communities, we should expect to attract potential members at first for the physical succour, but also, in time, expect of them full commitment to the doctrinal and spiritual underpinnings of our community. Nor need it be introspective, shunning the world. In addition to attracting passers-by from the world, it is vital to relate to the world, if only in denominational self-interest.

No religious group can afford not to be eternally vigilant in a religious free market. But participation in the affairs of the world should be determined strategically in accordance with doctrinal identity. Jumping on every politically correct bandwagon should be avoided. Rather, political activity should begin with keeping a watching brief on the state to ensure the religious balance of power is not tipped in favour of any group; that is, our social security resides in ensuring the continuation of a religious free market. Then, subsequently, our choice of public affairs in which to be involved would follow, always determined by our doctrinal standards and community requirements.

For example, we would not join pro-life groups requesting the re-criminalization of abortion; but we should protest any move to have abortion statutorily mandated (as it is in some countries). We should protest the use of Christian taxpayers' dollars to build or rebuild private abortion clinics, even when

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Religious groups must be eternally vigilant in a religious free market

destroyed by criminal violence. We would not request legislation re-criminalizing homosexual practice; but we should protest the use of Christian tax dollars to extend spousal treatment to homosexual partners for social welfare benefit purposes. We would not seek Sunday closing legislation; but we should request legislative protection for all religious persons who wish to honour their respective holy days. We would not lobby for the restoration of Christian religious teaching and exercises in publicly funded schools; we should expect the diversion of our tax dollars either to our schools or to top up a secular curriculum with Christian classes before or after the regular school hours. And

despite the undoubted power of the Roman Catholic vote, we should work for the elimination of Roman school funding privileges. Thus, we would neither exclude nor allow ourselves to be excluded from public discourse, determining both by reference to our doctrinal standards.

The considerable reorganization of our resources and ways of life which the building of Christian community requires necessitates, first, a great retrenchment in the manner in which our members, and especially our leaders in the ministry, think about the church and its role. The greatest psychological readjustment is undoubtedly required of our ministers, theological professors and leading

elders who have the greatest stake in keeping things as they currently are and who seem most attached to playing a role in civic political life, even if only by preaching sermons indistinguishable in substantive content from the previous week's newspaper editorials. It may be that the present generation is both unable and unwilling to refocus its energies on its own members, as banal as that might be. If so, the future of The Presbyterian Church in Canada is problematic indeed.

The legal dismantlement of Christian Canada is virtually completed. But we still live here. We cannot regain the world we have lost. Instead, we have been granted the stewardship of a new world and are required to seize the new opportunities for service before us. 

Margaret Ogilvie is a member of Knox Church, Ottawa, and professor of law at Carleton University, Ottawa.

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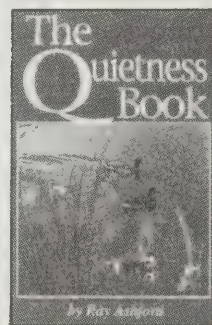
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Happiness is . . .

by Joseph C. McLelland

Sure we'd all like to be happy. Isn't that the point of living? The familiar United States declaration says everyone has certain inalienable rights — to life, liberty and the pursuit of happiness. That is, we are entitled (by nature, by being human) to those conditions which allow us to pursue our goal. Whether we reach it is a different matter.

This "goal" was called "chief end" by an earlier generation whom we regard as authoritative. They got the phrase not from the Bible but from the philosopher Aristotle. He had defined human being as goal-oriented, judged by the fitness of its aims and ambitions. To live happily is to act according to the values and norms of virtue, especially The Good — for only goodness is good.

In Greek, the word for happiness is *eudaemonia* — having a good genius or destiny and, therefore, fortunate. In Latin, it's *felicitas* — fruitfulness or fertility. If you are "felix," you're not cat-like (which comes from a different word) but fortunate, and, therefore, prosperous.

So our forebears spoke of human felicity, the goal of existence, the meaning of life. They phrased it classically in the famous question-and-answer of the Westminster Shorter Catechism:

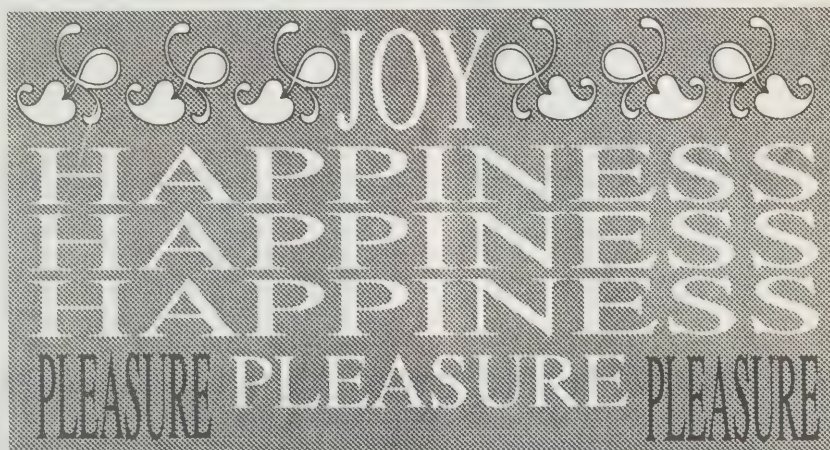
Q: What is the chief end of man?

A: Man's chief end is to glorify God and to enjoy him forever.

Since they used "man" to signify everyone, we shouldn't charge them with exclusive language. Nor should we miss their choice of how to begin: not with Scripture or sin or even a definition of God, but with what every person *desires*.

But the words are so familiar, we can hardly hear how radical and revolutionary they are. Their answer does not follow the grammatical or

*To live well and happily, one thing is necessary
— to glorify and enjoy God*



Isis Ward

even philosophical meaning of *eudaemonia*, *felicitas*, happiness. Instead, it offers a wild and wonderful notion: to live well and happily only one thing is necessary — to glorify and enjoy God!

No hint of "health, wealth and happiness" — our usual North American creed which adds up to PLEASURE. We confuse happiness with pleasure. We think if we can end the day — or our life — with a little more pleasure than pain, we've been happy. This sort of calculus of human being is called hedonism. Its root is a Greek word meaning enjoyment or gratification, like the Latin *voluptas*. Pleasure appeals to our sensual delights: it serves our selfish thirst for gratification. There lurks in us all a sinister form of "Christian hedonism" which seeks to use God for what we can get out of him. "If you travel with the Lord, you travel first-class!" televangelists declare.

Not pleasure and pain, but something else can make us happy? Oh, yes: only as we are oriented toward and by the supreme Good, the source and goal of all existence, the surprising Lover and Companion, only this way lies happiness.

Now we might have anticipated a Creator of this marvellous universe, we might even have guessed such a One could relate to all its variety of creatures in some mysterious way. But could we have dreamed up a scenario in which a unique Person would interrupt human history with such a presence, such an action, as would heal our wounds and recover our lost innocence? What revolutionizes our idea of happiness is being "surprised by Joy" (C. S. Lewis).

But if human happiness consists in such knowledge and service of God, such praise and thanksgiving,

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Happiness is . . .

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then what happens to our pleasure principle? Alas, dear readers, let the truth be known: happiness has little to do with pleasure. Or better, it shifts the very meaning of pleasure — and of pain. It shows that the truth of our existence lies in the pursuit of a glory and a joy that overshadows our human problems and cares. ("Take no thought for tomorrow.") And the vexing "problem of evil" is not really a major obstacle to belief in God; the prophets and apostles, the saints and martyrs correct this view. For them, suffering and pain, even the sense of God's absence, are signs of glory and unutterable joy. Come close to God, they say, and you ask for trouble. His name is The Crucified, and he cares for everyone. So his love demands justice; it's not an easy romance.

After all, "glory" is neither good

nor bad — we worship just because God is *there*. And "joy" is an untamed thing, beyond the cages and confines of human experience. We share a bit of it through our engagement to God's covenant, our commitment to God's purposes. In our personal joys and sorrows, pleasures and pains, we taste a sampling of this gargantuan reality, this incredible happening. Such glorious enjoying, such joyful glorying are unfathomable and eternal. Here and now, in our experience, they thrust on us a different perspective, a new kind of living. We see it in our moments of deepest joy, our love for another, our care for others. We behold the glory in our troubles and doubts and pains, above all, in the suffering and dying of our loved ones.

God does not promise us things, nor pleasures. Not wealth or health or success or good luck. Only the Man of divine choosing and the Way of his going. As he

himself put it: "Happy are the poor, the hungry, the bereaved . . . those who love their enemies. . . ." This could be nonsense, or exaggeration. Or, perhaps, the truth about our values and aims. What Jesus meant to say was too upsetting to be told straight. The deepest truths don't come easily — we have to win them, dig for them, even agonize. But that's part of the glory and the joy.

Oh, yes, one last thing: this new kind of happiness that is our chief end is . . . *Forever*. Now *that's* felicity! 



Joseph McLelland is professor emeritus of McGill University, and a contributing editor of this magazine.

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I Believe in the Holy Catholic Church and I Love the Law of God

by David W. Hay

Protestants tend to regard the word *catholic* with suspicion because it smacks of Rome. Luther took it out of the Apostles' Creed and substituted "Christian." We usually settle comfortably with the word as meaning "universal," which covers all churches and renders it harmless.

The Westminster Confession has a good doctrine:

Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto (25:3).

By "ministry, oracles, and ordinances of God," the Confession means ordained ministers, the Bible and preaching, and the sacraments.

This interpretation of "catholic" is borne out by the Greek word *catholikos*, which contains the word for "whole" (*holos*), and alludes to the specific means of grace named. Without this understanding of the Church, we get a "low" view which is fatal to its spiritual health and human salvation.

We do well at this point to recall a great saying of St. Paul about the Church: "God hath put all things under his [Christ's] feet and has made him the head over all things for the Church, which is his body, the fullness of him who fills all in all" (Ephesians 1:22-23). That is, God fills all things but is at his fullest in the Church. This is a great message for our times. The Church is the medium of people's union with God.

The abandonment of the Church and slackening belief in God go hand-in-hand



Iris Ward.

It is not accidental that abandonment of the Church in our day and slackening of belief in God go hand-in-hand. We do not deny glimmerings of God's glory outside the Church, for wherever there is created being there are remnants of relation to the Creator. But these remnants remain remnants.

The Church must not cease to claim it is the medium of people's life in God. In our day, this should be the Church's major message, making it clear the world needs this message for its own sake. It is not an angle thought up by the Church to preserve its existence.

With this understanding of catholicity as background, I wish to

discuss the doctrine of "justification by faith," so important to Presbyterians.

Most know the story of Luther's penitential climb on his knees up the stone steps of "The Judgment Seat of Pilate" in Rome. Words from Habakkuk 2:4 broke into his pain and brought him to his feet: "The just shall live by faith." Habakkuk had a triumph over external foes in mind, but St. Paul gave his words a subjective meaning. Used in this way, Luther had launched a battle-cry of the Reformation.

However, St. Paul was not satisfied with the phrase. He made an important correction in Romans 3:24: "Being justified by his *grace* through the redemption that is in Christ Jesus." Although in verse 28 he can still say "justified by faith," yet at 4:16 he writes, "Therefore it is of *faith* that it might be by *grace*." There is a similar correction of the phrase "saved by faith" in Ephesians 2:5: "... by *grace* ye are saved."

These continuing corrections show Paul's awareness of the danger of shifting the ground of salvation from God's grace to people's faith. Possibly Paul had a little weakness toward subjectivity. He even flirts with Quakerism when writing of Abraham (compare Romans 2:28f; 4:3, 9-12, 16). The general conclusion must be that grace is causative and faith is instrumental. In Protestantism, the subjective emphasis has often gone too far.

I still vividly remember my misery as a child in the evangelistic sect to which my parents belonged and in which the emphasis was strong

upon "a conversion experience." Try as I might, I could not produce one and, in consequence, I felt alienated from the family religion and its circle. No one ever told me I should rest on God's grace and on nothing in myself, and be at peace.

The chapters on this matter in the Westminster Confession are framed with great skill and learning (9-15). This is no doubt why the Scottish clergy and people were sympathetic to the evangelical revival but were not won over to Methodism. They were drilled in the Shorter Catechism and the doctrine of election, which is the final answer to subjectivism. I do not know — not living in Canada at the time — but this background may also explain, at least in part, why not all Canadian Presbyterians went into the Union of 1925.

Martin Luther was responsible for another blunder that put the whole Reformation wrong and seriously damaged its catholicity. I refer to his assertion that "the Law always accuses." What is wrong here is the word "always." He got it from St. Paul, who said, for example: "For the law brings wrath; but where there is no law, there is no transgression" (Romans 4:15).

In this and similar statements, Paul had the *ethical* aspects of law in mind. Certainly, in this function, the law always condemns *sin*. But this is far from being the whole story, even of its ethical function. For moral law is the source of all instruction that ennobles and blesses the human scene. In Israel's law, superb instruction was given by Moses, surpassed only by Jesus. It came not as accusation but as blessing.

Keep in mind, also, that the Law not only accused when there was guilt but usually also provided means whereby guilt could be appeased. The most splendid in the Old Covenant were the washings and sacrifices in which guilt was cleansed, most of all on the Great Day of Atonement. If the Law

could accuse, it could also cleanse. Cleansing was provided for priests, people, vessels and places.

Because of a weak liturgical understanding among Presbyterians, we need to be taught with a new insistence that where God acts in a saving way in history there must also be a worship liturgy that brings these acts into the present for later generations. The most striking instances of such divine provision are the Passover for the Jews and the Eucharist for Christians. In both, worshippers are reintegrated into God's saving deeds. For this reason, Christians should celebrate the Eucharist every Lord's Day, at least; ideally, it should be available every day (Acts 2:42).

In Protestantism, subjectivism has gone too far

One aspect of law particularly under attack today is God's law of the apostolic ministry. This heresy, the idea that the laity are the "real" ministers of the Church, threatens our church life. On the contrary, under both Covenants, a special priesthood or ministry was instituted to have stewardship of the means of grace.

Much harm is done nowadays by a well-intentioned but disastrous use of the word "minister," frequently based upon an unscholarly handling of I Corinthians 4:1: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God." The word "us" is taken to refer to all Christians.


A few years ago, a respectable commission of Presbyterians and Congregationalists drew up a document on the Church that made this blunder. But the pronoun "us" points to particular persons named. The names in this case are supplied to us two verses before: Paul, Apollos and Cephas (Peter). Further, Paul explicitly says in verse 6 that he has attributed what he is saying to Apollos and himself. In fact, the whole letter to this point

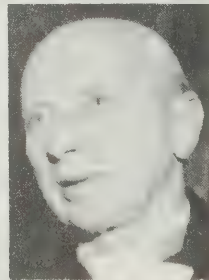
is concerned about qualified apostles. It is absurd beyond words to apply what Paul is saying to the laity.

Another source of the same error is the doctrine of the universal priesthood of all believers (e.g., I Peter 2:9; Revelation 1:6). There is a big difference between *access* to God and stewardship of the *means* of that access. All Israel was a kingdom of priests because, unlike other nations, they had access to God (Exodus 19:6); but the stewardship of the *means* was confined to one tribe, Levi. Any non-Levite who assumed the office was to be put to death. (See the story of Korah's rebellion in Numbers 16 and his fate.) It must be remembered that in apostolic days this was the general pattern of thought. A universal priesthood, that made all Christians ministers, is a non-possibility.

Jesus chose 12 apostles to be the patriarchs of his New Israel. Their names are written on the twelve gates of the heavenly Jerusalem. They, not the laity, are under Christ the forerunners of all subsequent ministries.

The universal priesthood of believers applies only to their *access* to grace under the means of grace but gives them *no authority whatever over the means*. Democratic equalitarianism is a political theory having no relevance in the divine structuring of the Church in revelational history.

We should learn to love, cherish and obey the Law of God, instead of regarding it as an enemy of our wishes. The Psalmist surpassed Martin Luther's understanding of Law: "O how I love thy law! It is my meditation all the day" (119:97) 



David Hay, until his retirement, was professor of systematic theology at Knox College, Toronto.

AUDIO

The Seven Storey Mountain

by Thomas Merton, read by Sidney Lanier.

Audio Literature, Box 7123, Berkeley, CA. 94707. \$15.95 U.S. Reviewed by John Congram.

What do you do when you have a three-hour drive facing you that you would sooner not make? In my case, I remembered I had recently received for review two cassette tapes of Thomas Merton's autobiography, *The Seven Storey Mountain*.

For the uninitiated, Thomas Merton lived the "good" life in New York City until, at the age of 26, he decided to enter a Trappist monastery. He became one of the most influential Christian thinkers of the 20th century.

This autobiography includes his privileged upbringing in Europe and the United States, student days at Columbia University and the death of his beloved brother. Woven through the story are his own spiritual struggles told with great honesty and openness.

I confess I have not read the book. I suspect much was left out on the tapes. But they did turn a dreary three hours on the road into a stimulating time. Even my 17-year-old son listened intently to Merton's description of where he at last found true reality.

The reader on this tape is Sidney Lanier, an Episcopal priest, actor and founder of an experimental theatre in New York.

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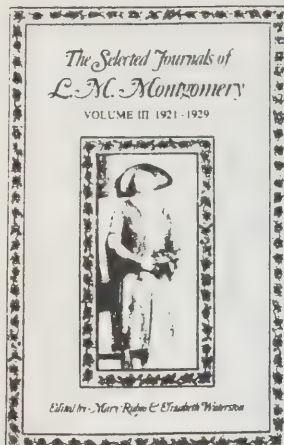
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The Selected Journals of L. M. Montgomery: Volume III: 1921-1929

edited by Mary Rubio and Elizabeth Waterston.

Oxford, 1992. \$29.95.

Reviewed by Lucie Milne.

In this third volume of journals, L. M. Montgomery is middle-aged and her two sons are in their later childhood and teenage years. Leaksdale and Norval, Ontario, are the main settings for the entries in this volume.

In comparison with volumes I and II, the third volume is sad and dreary. Like many women of her generation, Montgomery kept her personal life with its dislikes, illnesses and dark moods hidden from the public ear and eye; always she was the gracious, dutiful Presbyterian minister's wife. Her writing, she claims, came second to family and religious tasks.

Montgomery's journal became an outlet for unleashing her complaints, worries and dislikes. With her husband, she participated in endless church duties and visitations among people she found dull and boring. Her husband's mental illness, with its dark episodes, she carefully hid from the parish: his bouts of melancholia were called "headaches." She both enjoyed and worried over the two sons she said she had to raise and take re-

sponsibility for, herself. Over the eldest, she felt a special concern he might be showing signs of having inherited his father's weakness. She narrates her own illnesses and the sleepless nights and days spent walking the floor with her sick husband. Lastly, she tells of two law suits: one resulting from her husband's car accident, the other a nine-year suit against a publisher.

It is the age of motor cars. The manse has no electricity or running water, but her income as an author enables them to have a car. Volumes I and II tell of visiting by horse and buggy or sleigh in sub-zero winter weather or travelling on muddy spring roads. In this volume, she regales the reader with stories of flat tires and car breakdowns.

I recommend this book to Presbyterians as social history of manse and church life, written from the point of view and experience of a minister's wife. It is also valuable as a personal account of the events that led to Church Union in 1925. She explores all the painful feelings, the ruptures of relationships in families and among neighbours, the economic uncertainties faced by some clergy, the political lobbying and deceptions, the general animosities that were created and grew.

For those interested in the subject of church calls and vacancies, Montgomery describes her philosophy of the deplorable call system and the worry over the churches built when there were large families but which, in her time, had dwindling congregations. That was back in the 1920s!

Lucie Milne is the minister of the Presbyterian Church in Cromarty, Ont.

He Saw With Other Eyes: Stories from the Cariboo

by Todd Lee.

Caitlin Press, 1992. \$12.95.

Reviewed by David Webber.

I'm still chuckling. I just reread the chapter entitled "High Noon in a Cow-town Court" from Todd

Lee's new book. I'm chuckling because Lee comes pretty close. Pretty close to what, you ask? To the peculiar aura of the Cariboo. The ambience of the Cariboo region of central British Columbia is delightful and timeless. It permeates the land and the people. The only way to appreciate it is to live in the Cariboo. Reading Todd Lee's new book is the next best thing to living here.

Todd Lee weaves his own story into a tapestry of stories from the Cariboo region. Lee is a Cariboo cowboy cum preacher who returns to his home town of Williams Lake to be the United Church minister. He serves a parish 10,000 square miles, including nine preaching points and many more points of pastoral call. Lee served this rural parish from 1956 to 1959 and many, but not all of the stories he writes, come from that era. Others arise from his childhood and teenage years in the Cariboo on the Knife Creek Ranch.

This is first a human interest story filled with Cariboo characters like Cyclone Smith, Judge Costilou, Grandpa Lee and Old Annie. Each character evoked my emotions — some to chuckles, some to damp eyes, others to anger or sympathy. As a good book should, this one invites participation and evokes a response.

The book is also about real places like Williams Lake, Knife Creek, Big Lake, and Big Creek in the Chilcotin. Lee's descriptions capture the beauty and the harshness of the Cariboo country in a reader-friendly kind of way by blending geographic descriptions with stories.

The real strength of the book for me is the unintentional way it tells the story of the struggle to do rural ministry and the failure of the church to see this ministry as valuable. Lee comes to minister in the Cariboo as one who knows and understands its rural people. The book describes his faithfulness to the call to minister to rural folk scattered across 10,000 square

miles of mud, snow and blackflies. In the end, he is asked to move on because the one urban centre in this parish wants a minister who will focus on them. Lee moved in 1959. A sad, unwritten postscript to the book is that in 1992 the rural ministry of 10,000 square miles with more than nine preaching points which Lee struggled to serve has been supplanted by an urban ministry in the city of Williams Lake.

In the chapter "The Parable of the Rutted Road," Lee tells about his childhood on a remote Cariboo ranch at the end of a rutted road. He tells about his yearning for Christ's church. He tells how this experience moved him in ministry to travel the rutted road seeking out those who thirsted for fellowship in Christ's church. At the end of the book, Lee moves on to make room for a more urban-minded minister. I was left with a question: When will the church remember and value its call to be the Samaritan to the rural person who lives outside the vision of the church of the past two decades?

David Webber ministers in the house church ministry of the Presbyterian Church in the Cariboo region of British Columbia.

John Calvin's Doctrine of the Christian Life

by John H. Leith.

Westminster/John Knox, 1989. \$21.95.

Reviewed by Brian J. Fraser.

John Leith completed this book some 40 years ago as a doctoral thesis at Yale University under such prominent theologians as Albert Outler, Roland Bainton and Richard Niebuhr. In the intervening years, 30 of which have been spent teaching theology at Union Theological Seminary in Richmond, Virginia, he has become one of the most respected interpreters of the Reformed tradition in North America. Potential readers should not be put off because this book began as a thesis. It is a readable and informative exploration of the theology of the Christian life that emerged from Calvin's work as a pastor in Geneva.

Leith recognized, even 40 years ago, that the problem with the popular image of Calvin was the perception his thought was tightly systematic in its theology and narrowly moralistic in its ethics. By examining the different versions of the *Institutes*, as well as Calvin's commentaries and sermons, Leith presents a portrait of a working cleric who struggled with a number of complexities and ambiguities in his life as a pastor, preacher and teacher. In every dimension of this diverse and energetic vocation, Calvin sought to interpret the Christian life in terms of the personal response of human beings to

the gracious and personal activity of God on their lives. The Christian life was a dynamic discipline derived from "the living, personal, and mutual relationship which is its source."

Leith is convinced Calvin's interest in theology was practical. The true task of theology was not to give answers to speculative questions, but to contribute to the formation of Christians. The decisive test of religious conviction, in Calvin's mind, was Christian conduct, not assent to doctrine or ceremony. This is not to say doctrine or liturgy are unimportant in the Reformed tradition, but rather

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Books

continued from page 37

they are intended to contribute to the broader purpose of an integrated Christian life and witness in

NOTICE

to Record subscribers

The *Record* is in the process of upgrading its computer circulation system. If you do not receive your March 1993 issue by the middle of March, please call the *Record* office: (416) 441-1111, ext. 308.

the world. Leith does not let us forget Calvin's entire career was spent as a pastor in a congregation.

Leith portrays Calvin's theology, spoken and written, to persuade people of the truth of the gospel and to transform human life accordingly. It consisted of "a commentary on Scripture, directed to Christian experience and living, in the light of the theological reflection of the Christian community." This is the kind of theology Presbyterians should expect of their own pastors week after week, in the sanctuary, from the pulpit and in pastoral conversation of all kinds.

Ministers of Word and Sacraments who have been given "a special degree of responsibility" for this kind of leadership within our church will find a timely reminder

of their calling in Leith's exposition of Calvin's teaching on the Christian life. Ruling elders who share the responsibility for forming Christian identity in and through their congregation will find a readable, though challenging, description of what it means to live and move and have our being in relationship with God in Christ through the Spirit. People in the pew, like those to whom Calvin devoted his life in Geneva, will find an informative interpretation of Calvin's teaching on what it means to be a Christian in the world.

Brian J. Fraser, serves as dean of St. Andrew's Hall and professor of history at the Vancouver School of Theology.

Unaccustomed as I Am

by Ian Middler.

The Word Works Publications, Box 1567, Station A, Kelowna, B.C. \$16.50.

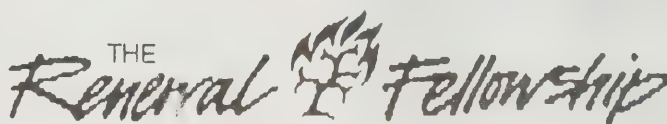
Reviewed by George Hillian.

As the title implies, this book is for those who have had no training in public speaking yet have the obligation thrust upon them. It should prove useful for church members who are involved in committees and find it their job to give reports. Middler's advice, which is clear and concise, comes from one who has established a reputation in his own area. What to do with your hands, how to avoid words with which you have difficulty, the use of humour are some of the concerns with which he deals. He even has a glossary of jokes suitable for certain occasions.

This book will not make you a persuasive orator if you have no gift of words. It will help you to understand and cope with the nervousness which assails most normal people who are called upon to address an audience larger than their family.

George Hillian is a member of St. David's Presbyterian Church in Kelowna, B.C.

All books reviewed (with an occasional exception) may be purchased through the WMS Book Room, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Prices subject to change.



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February 1968 (25 years)

The Sermon is Obsolete by Dennis H. Mahood

One of the reasons that so many men are dissatisfied with the pastoral ministry has to do with the ineffectiveness of the sermon as *the* method of communicating the gospel. There's absolutely nothing obsolete about the gospel; it's as fresh and vital today as it ever was

or ever will be. But the method of communicating it indicates that the church has failed and is failing to get the message across. . . .

Sermons as the mass communicative medium are quite inadequate nowadays. They are simply not good enough. At best they only tend to reinforce what is already an existing attitude. It's time we stopped making reference to "the foolishness of preaching."●

After a hundred years his house in Geneva was the branch office of the British Bible Society.

In Voltaire's time not one Bible Society existed in the world; today we have more than seventy societies.

Adding the products of all the Bible Societies, we have the enormous total of five hundred million Bibles published in the nineteenth century.

In Voltaire's time the Bible was published in thirty-eight languages; now it is published in five hundred languages and dialects.●



St. Andrew's Church, Upper Melbourne, Que.

February 1943 (50 years)

Among the Churches

UPPER MELBOURNE, QUE. — St. Andrew's Presbyterian Church, Upper Melbourne, Quebec, celebrated its 100th anniversary on November 29th with a large congregation consisting of people from New York, Portland, Maine; Sherbrooke, Windsor Mills, Flodden, Richmond, and Melbourne. . . .

Around St. Andrew's Church is woven much of the early history of the pioneer settlers of Scottish

descent in the St. Francis district. It is the oldest, or Mother Church, of the Presbyterian body in Richmond County and one of the oldest in the eastern township.●

February 1918 (75 years)

Voltaire and the Bible

Voltaire, the famous French infidel, once said: "In a hundred years from now the Bible will be an unknown book."

How has this prediction been fulfilled?

February 1893 (100 years)

Between Calgary and Edmonton by Rev. Dr. Robertson

The prospects of a much larger inflow of settlers for the future than in the past are good. If 35,000 found a home in Western Canada during 1892, it need cause no surprise if 50,000 settle there in 1893. Let the church prepare to provide these people, at least as far as they are her own children, with the Gospel. . . .

At Olds, 40 miles north of Calgary, a colony from Nebraska is settling. The people, in large numbers, belong to the Presbyterian church, and wish to take their pastor with them, promising \$500 the first year towards his support.

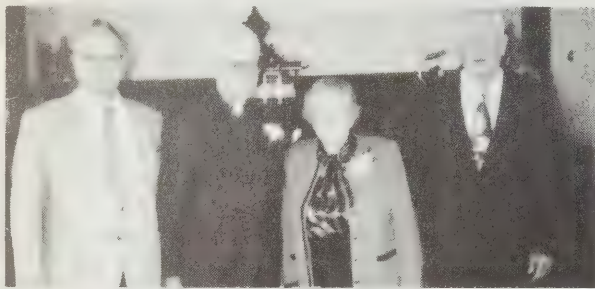
Innisfail is 20 miles beyond Olds. Here we have a church and manse, although work was only begun in the summer of 1891. About 70 families are connected with the four stations forming the field. Central Church, Hamilton, supports the missionary.

Red Deer is the name of the town where the railway crosses the Red Deer River. Already 37 Presbyterian families are in the district, and four or five stations can be organized immediately. . . . R

PEOPLE AND PLACES



MORE THAN 160 PEOPLE attended the 125th anniversary of Cameron Church, Euphemia Township, Ont., held Sept. 13. In preparation for the anniversary service, the first to be held at the church in many years, the building's interior was painted, new carpet laid and the woodwork varnished. The occasion also served as a reunion and home-coming, with descendants of some of the church's original families present. Rev. Milt Tully read messages of congratulations from the prime minister and Ralph Ferguson, MP. Special music was provided by piper Rob Campbell, the choir of Guthrie Church and the Charity Singers.



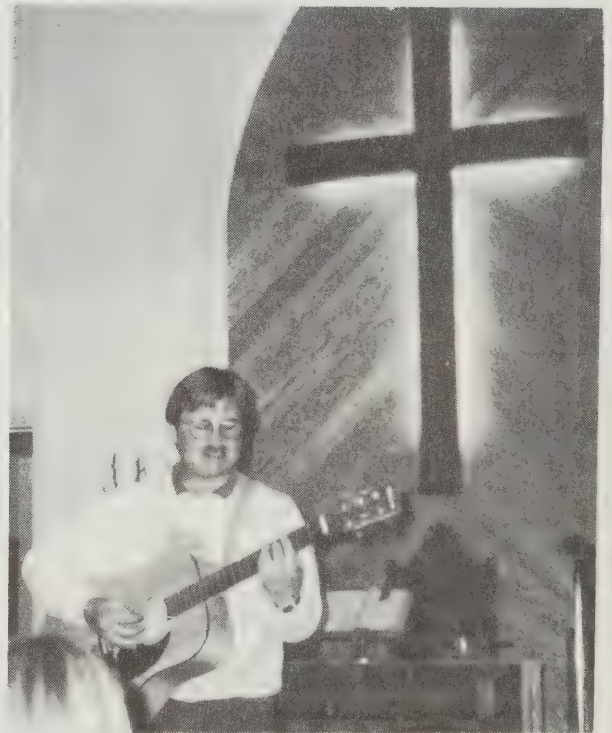
THE 50th ANNIVERSARY of the ordination of Rev. C. Duncan Farris was celebrated at a special service held in Bethel Church, Ilderton, Ont. Farris was ordained in Bethel Church in April 1942. Now retired and living in London, Ont., he served congregations in Streetsville and Galt, Ont., and was assistant minister at New St. James Church, London. Recently, he has provided pulpit supply at Bethel on several occasions. He is pictured with his wife Pauline and elders Paul Smibert (left) and Allen McNair.



THE DEDICATION SERVICE for the new Christian education building of Melville Church, West Hill, Ont., was held Nov. 22. Some of the children of Melville are shown after the service admiring a "Covenant Tree." The tree is made up of more than 150 coloured leaves, one for each family at the service and bearing the names of the family members.



A STAINED-GLASS WINDOW given in memory of Orville Hooey, a former member of the congregation, was dedicated at Riverside Church, Windsor, Ont., in October. Pictured are Rev. Rosemary Doran, Audrey Hooey and her son Wayne.



REV. STEWART GILLAN (pictured with guitar), who serves the Presbyterian Church as a missionary in South Africa, was the guest speaker at Stamford Church, Niagara Falls, the evening of Sept. 19. On that evening, the congregation saw for the first time the new cross and archway installed in the sanctuary. The cross was later dedicated on Nov. 22 (along with a new pulpit fall and communion table runner).



MEMBERS OF CROMARTY CHURCH, Cromarty, Ont., gathered for a short worship service in the community ballpark prior to its second annual walkathon, held Sept. 13. Proceeds from the event (\$738.60) were donated to relief funds for the starving in Somalia and the homeless in Ontario.



PICTURED ARE Rev. R. Noel Kinnon and Melody McQuitty standing beside some of the 225 teddy bears presented to Chris Tinworth of the Christian Blind Mission at Saanich Peninsula Church, Sidney, B.C., Dec. 13. Members of the congregation began making the bears in September and were later joined in the project by other knitters in the community. Although made from the same pattern, each bear has its own personality. They are being sent to the St. Vincent School for Handicapped Children in Haiti.



THE KNOX COLLEGE CLASS OF '52 held its 40th reunion Sept. 30 - Oct. 1, at Kimber Cote Retreat Centre, near Thornbury, Ont. In the back row (left to right) are: Mel Bailey, Jean Collier, Alice Chambers, Grace Jess, Lenke Herrod, Hester Warne, Marsh Jess, Vera Lewis and Janet Bailey. Kneeling are: Don Collier, Chester Lewis, Bruce Herrod, Cal Chambers and Don Warne. Three members of the class were unable to attend the reunion, and five members have died.



PICTURED PRESENTING a cheque to Bob Seal (right), convener of the board of Leaside Church, Toronto, is Gary Malkowski, MPP for York East. The cheque represents a government grant toward the cost of Leaside's barrier-free access project.

The congregation of **Knox Church, Alliston, Ont.**, celebrated its **130th anniversary** on Sept. 27. The guest speaker for the morning service was Dr. Grant MacDonald, senior minister of St. Andrew's Church, Kitchener, Ont., who is also known to many people in the area through his television ministry. An additional highlight was the rededication of the church's Dominion reed organ. The instrument was completely restored by E. "Ted" Richards, clerk of session. Bill Patton, who donated the organ to the church, played a few selections on it. In the evening, the Jubilee Choir from Stayner, Ont., under the direction of Catherine Walker, led a special service of praise.

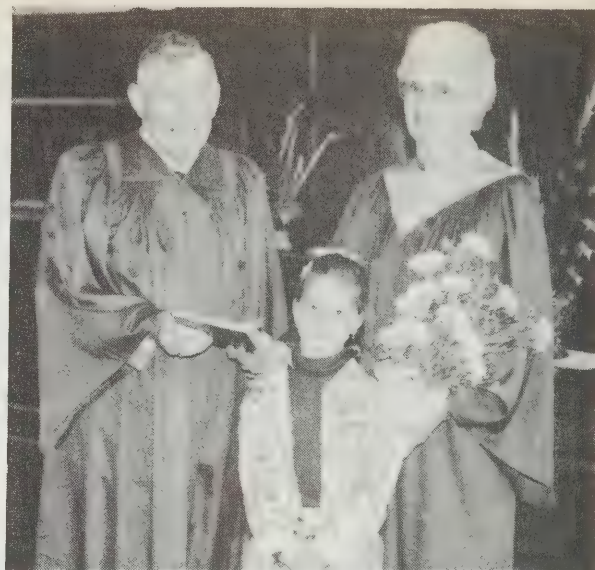


THE WMS OF KNOX CHURCH, Binbrook, Ont., held a "Mission Awareness Sunday" on Nov. 15. During the service, the president, Mary Whitwell, presented Jean Woodwork (pictured left) with a life membership certificate. Jean has been an active and dedicated member for 60 years and is a former secretary of the group. As a teenager, she drove her mother and aunt to WMS meetings.

continued over page



THE CONGREGATION OF St. Andrew's Church, King City, Ont., presented Rev. Michael Caveny and his wife Kathy (pictured holding their twins, Liam and Gabrielle) with a painting of the church as a farewell gift. Ken Patterson and Christopher Watts of the young people's group are shown holding the painting. Michael has left St. Andrew's Church to become director of the King/Bay Chaplaincy in Toronto.



THE CONGREGATION OF Knox Church, Woodville, Ont., honoured Blanche Simpson on the completion of her 25th year as church organist. Pictured making a presentation to Blanche are her granddaughter Kayla and Alex Imrie, clerk of session.



THE CONGREGATION OF St. James Church, Stouffville, Ont., played host to members of Eglise St. Luc, Montreal, on Thanksgiving weekend. In May (see "No Solitudes," Sept. *Record*), members of the St. James congregation had visited Eglise St. Luc for a weekend. Pictured, left to right, are: Rev. Herb Gale, pastor of St. James Church; John Hazlewood, clerk of session, holding a book about Stouffville which he presented to the visitors on behalf of the congregation; Yvonne Dalvall, clerk of session of Eglise St. Luc; Rev. David Lefneski, pastor. The communion table cloth, featuring a hand-painted Huguenot cross, and a French translation of the Bible seen on the table were gifts from the Montreal church.



PICTURED ARE SOME of the chefs and servers at the annual congregational dinner of Knox Crescent Kensington and First Church, Montreal. Approximately 190 members and friends were served a roast beef dinner with all the trimmings. Pictured (from the left) are: Frank Jackson, Frank Stanway, Al Waite, George Bruce and Ken Mein. In the background is the refurbished Rose Window, originally installed in First Church early in the century.



THE CONGREGATION OF St. Andrew's Church, Hanover, Ont., celebrated its 131st anniversary on Oct. 18. Pictured behind the pulpit are Rev. R. Douglas MacDonald, guest preacher, and Rev. Alice Wilson, minister of St. Andrew's. In the foreground are (left to right): Diane Carlson, Marjorie McIntyre, Karen Rowe and Vi Wilson — members of the quartet "The Common Bond."



PICTURED IS THE FLOAT entered by the congregation of Knox Church, Komoka, Ont., in the local 1992 Canada Day parade. All branches of the church were represented in the float, including the session, board of managers, WMS Choir, Ladies Aid and Sunday school. Hymns were sung to the accompaniment of the church's original organ, which had to be pumped for almost two hours.



THE 35TH ANNIVERSARY of Presbyterian Men in Canada was celebrated at a conference held at Chedoke Church, Hamilton, Oct. 24. Fifty-five men attended the event, six of whom had attended the organization's first conference 35 years ago. Dr. Stephen Farris of Knox College was the guest speaker. George Stutt of Dundas, Ont., presented an overview of Presbyterian Men from its inception. The day also included meals provided by the women of Chedoke Church, singing, Bible study and music provided by the Presbyterian Men Choristers.



LEASIDE CHURCH, TORONTO, is celebrating its 50th anniversary over 12 months. On Oct. 25, Dr. Charles Hay, the congregation's first minister, was guest speaker. During the luncheon, three church groups made presentations to the board of managers to go toward the cost of current renovations, including the installation of an elevator. Pictured, Anne Thomson, representing the church choir, makes a presentation to Bob Seal, board convener.



THE WMS OF FIRST CHURCH, Port Colborne, Ont., held a "Joe Reed Sunday" recently. Joe is area missionary to Latin America and the Caribbean and is currently a prayer partner of the group. He was the guest speaker at the Sunday morning service, in which WMS members participated, and led a question-and-answer period at a luncheon held in his honour.

Vandals fail to silence Presbyterian church

The congregation of St. Giles Church, Calgary, gathered for worship on Sunday, December 13 — only hours after vandals had nearly destroyed the church building. In what one parishioner described as a “miraculous” clean-up, a group of 25 volunteers and five professionals managed to restore order to the church in the wake of nearly \$50,000 damage.

According to police, the vandals gained entrance to the building late Friday evening, December 11, by smashing a window with a brick. The sight that greeted Rev. David Crawford when he entered the church the next day left him “totally amazed.” Hymn-books had been shredded, pews overturned, the Christmas tree and some poinsettias knocked over, and a Bible partially burned. Beer had been poured into the grand piano and the organ speakers torn from the wall, leaving gaping holes. The words “Forever Sin” were scrawled in red marker on the walls on either side of the pulpit.

The damage was not confined to the sanctuary. More graffiti was found in the Sunday school area, including the words “God Forbid” and “Forgive us, but we’re poor.” Toys and a new computer had been destroyed, and another Christmas tree toppled. In the kitchen, a coffee-maker had been wrecked and food tossed out of the refrigerator.

Bev Maxwell, a member of St. Giles, says the congregation is hurt and shocked over the senselessness of the crime and irked by the graffiti explanation.

“Knock on our door, we’ll feed you,” she says. “But don’t destroy the church. There isn’t a person here who would turn away someone who was hungry.”

“Something like this . . . it just makes us stronger,” she adds.

(Source:

Calgary Herald)



Photo: Courtesy Ruth Shultis.

“Act of God” closes church offices

Not everyone was safely gathered in ere the winter storm began, but any brave soul who ventured out to the national church offices in Don Mills on December 11 would have found the building closed. The

heaviest one-day snowfall to hit the Toronto area in more than 40 years made travelling almost impossible and even sturdy Calvinists found themselves putting their Presbyterian work ethic aside while they reached for the hot chocolate.



Synod of Atlantic Provinces celebrates 175th anniversary

During the annual meeting of the Synod of Atlantic Provinces, held October 5-7 in Truro, N.S., presbyters celebrated the 175th anni-

versary of the first synod, also held in Truro, in 1817.

The occasion was marked in a number of ways, among them: the presentation of a plaque to the host church, St. James; the produc-

tion of a commemorative lapel pin; and the reproduction of an article by the late Bruce Ferguson on the history of the first synod held in Nova Scotia (first written for the 150th anniversary in 1967). A photo of everyone in attendance was also taken in front of St. James Church.

Guest speakers included Rev. Tim Archibald and professor John Moir, lecturer in church history.

Area church council protests visit by racist author

More than 100 representatives from an approximately equal number of churches, synagogues, faith groups and organizations were signatories to a pastoral letter protesting a visit to the Kitchener-Waterloo, Ontario, area by history revisionist David Irving. Irving is best known for his contention that the Holocaust never took place. The letter was co-ordinated by the Kitchener-Waterloo Council of Churches and the Evangelical Ministerial Association of Waterloo, and appeared as a full-page advertisement in the November 7 edition of the *Kitchener-Waterloo Record*.

The letter began: "We write this letter to reinforce our shared appreciation of the value of human life, to emphasize our opposition to racism in any form, and to highlight our commitment to truth."

The letter went on to say that the essential facts of the Holocaust are universally agreed upon by all historians. "We are absolutely certain," the writers said, "that these facts are the truth: that under the leadership of Adolf Hitler and the Nazi party nearly six million Jews were murdered, that under their leadership nearly five million other 'undesirables' — including gypsies, homosexuals, handicapped, and specific Christians amongst others — were also murdered . . ." To distort history deliberately as Irving has done, the letter contends, stems from a maliciousness "motivated by hatred."

The letter concluded by stating "David Irving's racist views are not welcome in Kitchener-Waterloo,"

continued on page 46

YOU WERE ASKING?

Tony Plomp Financial Responsibility

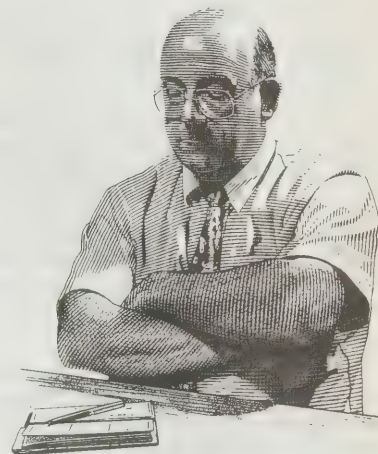


Is a member of a congregation personally responsible for large debts the congregation takes on?

When a congregation takes out a loan for a building program or the like, it must be agreed to by a meeting of the congregation. In the case of expenditures equal to or exceeding the total normal expenditures of the congregation in the previous year, the vote requires a two-thirds majority of those present and voting. This is to ensure there is no doubt as to the resolve of the congregation.

The congregation then requests approval from the presbytery. Listen to the solemn words of the *Book of Forms*: "No debt shall be contracted with security on church property and no loan for capital purposes be negotiated by any congregation, unless the presbytery at the instance of the congregation, shall have given its sanction, and only after minute inquiry into the circumstances of the case, the presbytery realizing its grave responsibility in the matter" (section #151).

There are more safeguards. The entire loan, or a large portion thereof, is often guaranteed by The Presbyterian Church Building Corporation or the Synod of British Columbia's equivalent. I noted in the 1992 *Acts and Proceedings* of the General Assembly that the former has guaranteed congregational loans amounting to nearly \$8 million. It is my understanding that The Presbyterian Church Building Corporation will come to the rescue in case of congregational default. It may be able to give assistance in refinancing or, perhaps, preside over the sale of the assets in the worst of all possible scenarios. I know of no such instances in the history of our denomination. That is not to say



something like this has not occurred.

But what happens when a congregation, despite a presbytery review and loan guarantees from The Presbyterian Building Corporation, "goes in over its head"? Who is responsible for paying off the debt? There is little question individual members of the congregation have a moral obligation to make every effort to redeem it. There is, however, no legal obligation to do so unless individual members have signed documents stating they are individually responsible for certain amounts. In any case, in a worst-case scenario, the matter becomes hypothetical because the assets would have to be sold to cover the debt. If this has ever happened in our church, I know of no such cases. **[R]**

Please send questions to: Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

and encouraged members of the community to respond by attending an event entitled "The Unforgetting: Kitchener-Waterloo Confronts the Racism of Holocaust Denial" which was held in Trinity United Church, Kitchener, November 17.

Presbyterian minister serves those who protect

A Presbyterian minister in Paris, Ontario, has become the town's first police chaplain. Rev. Pieter van Harten, minister of Paris Presbyterian Church, feels he has an understanding of the day-to-day stress police officers experience: his father was a police officer in Holland.

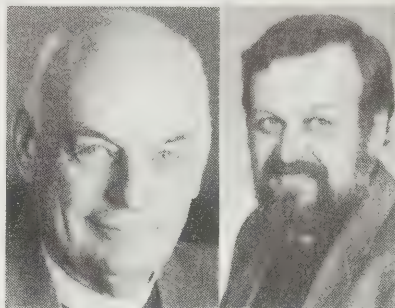
As a volunteer chaplain, van Harten is available 24 hours a day to the town's 15 regular and eight auxiliary police officers. "But I pray they'll never need me," he says.

The idea for a chaplain developed during casual conversations between Pieter and Police Chief Bob Mitchell. "It was an idea whose time had come," van Harten told the *Brantford Expositor*, given the type of job, the accompanying stress and incidents such as the murder of a police officer in nearby Ingersoll in 1991. People don't expect incidents like that to happen in a small town, he said. But they do happen, and police need to have someone experienced in counselling "just in case."

Chief Mitchell thinks Pieter's casual style and outgoing personality make him an obvious choice for chaplain. "He's a lot more like a police officer than a minister," the chief told the *Expositor*.

Since "police officers are suspicious by nature," van Harten has tried to overcome some officers' hesitation and initial distrust by accompanying them on evening squad car patrols. These experiences have been hours of nothing

punctuated by "moments of horror" when his imagination runs wild with the potential for danger, he says. (Source: *The Brantford Expositor*)



Dr. Kenneth G.
McMillan.

Rev. Pieter
van Harten.

Former moderator honoured
Governor General Ramon Hnatyshyn has awarded the Commemorative Medal for the 125th Anniversary of Canadian Confederation to Dr. Kenneth G. McMillan. The citation reads: "This award is being made to those persons who have made a significant contribution to Canada, their community, or to their fellow Canadians. The decoration is a reminder of the values of service, individual respect, and community effort on which Canada was built and on which its quality of life will always depend."

Kenneth McMillan is a former moderator of The Presbyterian Church in Canada, a former general secretary of the Canadian Bible Society and currently is minister-at-large of World Vision Canada. He was invested as a Member of the Order of Canada in 1984.

Congregation doubles *Live the Vision* goal

For the people of Grace Church, West Hill, Ontario, December 6th was an exciting day. That Sunday, the congregation's *Live the Vision* Committee unveiled a poster showing how well the church had done in meeting its commitment to the *Live the Vision* campaign.

The suggested target for the congregation was \$33,000. However, the committee decided not to set a specific goal, but rather to promote

the campaign and see what happened. A Commitment Sunday was held, after which pledges began to come in.

When the poster was finally unveiled that Sunday, a total of \$65,404. was revealed. At that moment, a member of the *Live the Vision* Steering Committee presented a plaque of appreciation to the congregation.

Although Grace Church is planning a major building campaign for 1993, there is little concern that the *Live the Vision* appeal will affect donations from the congregation. As one member put it, "Our overall givings have increased because our sense of stewardship and commitment has grown as we became aware of the needs beyond ourselves."

Minister says churches must reach out to inmates

Churches have a responsibility to reach out to inmates, says a Presbyterian minister whose church is located in the neighbourhood in which a new federal women's prison is to be built.

According to Rev. Marty Molengraaf of Doon Presbyterian Church, Kitchener, Ont., the coming of the prison to the area will give local churches a chance to plan outreach programs for the inmates.

Molengraaf says he understands the fears expressed by residents of the community but he doesn't agree with them that the prison needs to be located elsewhere.

"People are in prison because they've done wrong, but some of their backgrounds have been very violent in terms of the families they grew up in. I think we need to understand, yes, their sense of responsibility, but also our responsibility toward them."

To prepare for the prison's arrival, Molengraaf and other local ministers attended a panel discussion entitled "Women's Prison: A Spiritual and Service Opportunity for the Kitchener-Waterloo Faith Community," sponsored by the Kitchener-Waterloo Council of Churches.

LEASK, MARGARET, former missionary to India, died December 17 in Uxbridge, Ont., after a long battle with cancer.

Margaret Leask was born and raised in Uxbridge, Ont. She studied maths and physics at the University of Toronto, receiving the gold medal in physics. After service in the Canadian Navy during the Second World War, she studied at the Ontario College of Education and received her MRE at Biblical Seminary, New York.

Margaret was appointed by the Women's Missionary Society (WD) as a missionary teacher to India. In October 1949, she began her life work in the Helen MacDonald Memorial School in Jhansi and opened a department of science. Over nearly four decades, she struggled to maintain both the Christian character and the academic standing of the school. She believed in the importance of providing young women with the education required to qualify for entrance to universities and for jobs in fields of medicine and technology. In later years, Margaret taught mathematics, using leaves in Canada to gain further qualifications. She received her M.Ed. degree from the University of Toronto. She served in a variety of roles in the school, usually as manager and superintendent of the hostel.

Margaret retired from India in 1987 and returned to Uxbridge where she was active in her home congregation of St. Andrew's-Chalmers. She was ordained an elder in 1989.

Margaret Leask's citation at the General Assembly in 1988 stated she was "shy by nature, and humble by grace." Yet hundreds of Indian women were blessed by her dedication to their spiritual and academic growth. Before her death, she learned the Helen MacDonald Memorial College had been recognized by the India government as a fully qualified secondary school, the fulfilment of her lifetime work.

McMURRAY, REV. DR. JOHN, 65, of Lindsay, Ont., died June 17 in a Toronto hospital as a result of complications from elective surgery.

John McMurray was born in Northern Ireland and soon orphaned. With a sixth grade education, he worked at a variety of jobs. As a teenager, he was converted and preached in tent missions at age 16. In response to his call to ministry, he came to Canada to study. He completed high school at Albert College, Belleville, Ont., then took courses at Queen's University. He graduated from Knox College in 1960. His passion for learning made him a scholar the rest of his life. He earned four advanced degrees, including a D.Min. from Richmond, Va.

McMurray served congregations in Clifton, P.E.I.; Milverton/North Mornington, Ont.; Coldstream, Toronto; Runnymede, Toronto; and since 1981, St. Andrew's, Lindsay, Ont. He will be remembered for

his sparkling humour, creativity, intense concern for good and as a great preacher and Christian educator.

John McMurray is survived by wife Andrea and four stepchildren. He maintained close ties to family in Ireland and England.

ROYAL, REV. G. LOCKHART "LOCKIE," 70, died in Guelph, Ont., November 21, after a two-year illness.

Lockie Royal was born in Collingwood, Ont. A veteran of the Second World War, he held a BA from the University of Toronto and MA and M.Div. from Wilfrid Laurier University. He was an avid reader, studying theology, ethics and morals, the Classics and contemporary literature.

From Morningside Church, Toronto, Lockie entered Knox College, graduating in 1951. As a student, he served at Sussex and Hampton, N.B.; and Guthrie, Oro and Oro Station, Ont. He ministered at Norval Church, Norval, Ont., and Union, Terra Cotta, Ont., (1951-60) and Knox, Goderich, Ont., from 1960 until his retirement in 1987. From 1987-92, he was interim minister and later assistant minister at Knox, Guelph, Ont.

Royal was active in the community, serving as scout leader from Morningside Church to Knox, Goderich. He was a Padre in the Royal Canadian Legion and a Chaplain in the Masons. He will be remembered for his passion for preaching, devotion to pastoral care, his encouragement of the church music program, sense of humour and service in the courts of the church.

Lockie Royal is survived by wife Audrey (Wilson) of Welland, Ont.; daughter Dr. Margaret Royal and husband Dr. Leonard Preya (Halifax); sons Edward and wife Fran (Brockville, Ont.), John (Barrie, Ont.), David and wife Sandra (Wetaskawin, Alta.), Graham and wife Susan (Goderich, Ont.), Robert and wife Lori (Georgetown, Ont.) and their families; 13 grandchildren; brother Stuart (Barrie).

ALLEN, R. JOHN, 79, longtime elder, Central, Brantford, Ont., Oct. 30.

DAVISON, ANNA, 76, faithful member, Sunday school teacher, dedicated WMS member, First, Port Colborne, Ont., Dec. 23.

DICKIE, ALVEN, 91, longtime dedicated member, Knox, Sudbury, Ont., Nov. 3.

EDGAR, WILLIAM "BILL," 86, longtime member and elder, former Sunday school teacher and superintendent, Knox, Sudbury, Ont., former mayor of Sudbury, Aug. 19.

HANHAM, DOUGLAS EDMUND, 68, elder 27 years, convener of elders' districts, trustee, faithful member, willing worker, First, Port Colborne, Ont., Dec. 18.

HOUSER, LORRAINE, WMS life member, former church treasurer and Sunday school superintendent many years, St.

Andrew's, Huntsville, Ont., Oct. 6.

INNES, ROBERT T.L., 88, longtime elder, Central, Brantford, Ont., Nov. 25.

IRVINE, NANCY, choir member many years, Laurel-Lea-St. Matthew's, Sarnia, Ont., March.

IRVINE, WALTER, session member, former Sunday school superintendent, Laurel-Lea-St. Matthew's, Sarnia, Ont., Oct.

MACDONALD, WILLIAM IRA, 75, longtime member, First, New Glasgow, N.S., Nov. 23.

MACHAN, DON, clerk of session, Sunday school superintendent, served many committees, Laurel-Lea-St. Matthew's, Sarnia, Ont., March.

McCORQUODALE, A.G., 100, lifetime member, became elder 1928, elder emeritus 1989, clerk of session 37 years, Knox, Embro, Ont., Nov. 14.

McDONALD, CHRISTINE, 97, longtime member, St. Andrew's, New Liskeard and Tomstown Church, Tomstown, Ont., Nov. 25.

McLENNAN, ELIZABETH, 84, charter member, served faithfully in many ways, nursery mother over 30 years, Knox, Welland, Ont., Nov. 27.

McLINTON, PETER, elder 45 years, St. Andrew's, Richmond, Ont., Oct. 14.

McNAIR, RUBY, 93, WMS member, longtime faithful member, St. Andrew's, Huntsville, Ont., Nov. 20.

RADFORD, BENJAMIN, 66, active member many years, manager, elder, St. Andrew's, Windsor, Ont., Dec. 9.

REITH, CLARE, 82, longtime member, faithful elder 48 years, clerk of session 15 years, Sunday school superintendent, First, Seaford, Ont., Nov. 22.

RORISON, WILLIAM "BILL," 83, longtime member, elder, Knox, Sudbury, Ont., Oct. 31.

SHAW, MARGARET, 72, longtime member, St. Andrew's, New Liskeard, Ont., Dec. 10.

TURNER, DOUGLAS "DUTCHIE" JOHN, 72, founding member, elder 17 years, St. Paul's, Oshawa, Ont., Dec. 13.

VOLLRATH, PHYLLIS, session member, former clerk of session, St. Luke's-Knox, Finch, Ont., Dec. 14.

WILSON, MARJORY, member, Emmanuel, Schomberg, Ont.; former member, Pine Ridge, North York, Ont., Aug. 19.

WOOD, ROBERT, longtime member and elder, Knox Preston, Cambridge, Ont., Nov. 25.

YOUNG, MILDRED MARIE, 95, elder 23 years, board of managers, treasurer, Sunday school teacher, CGIT and Explorers leader, junior choir director, B.C. synodical WMS president, St. Andrew's, Nanaimo, B.C., Dec. 27.

The Presbyterian Record
Reaching people
from coast to coast

INDUCTIONS and RECOGNITIONS
Hayes, Dr. Stephen, Knox, Ottawa, Jan. 9.

**VACANCIES and
INTERIM MODERATORS**
Synod of Atlantic Provinces

Alberton; West Point, P.E.I. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Baddeck, N.S., Knox; St. Ann's, Ephraim Scott. Rev. R. Ritchie Robinson, Ste. 12, Box 4, RR 1, Bras d'Or, N.S. B0C 1B0.

Central Parish pastoral charge (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek), P.E.I. Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

Hunter River/Brookfield/Glasgow Road, P.E.I. pastoral charge. Rev. Bert Vancook, Box 1614, Summerside, P.E.I. C1N 2V5.

Marion Bridge, St. Columba; Mira Ferry-Catalone-Louisbourg, N.S. Rev. Donald E. MacLeod, RR 1, River Denys, N.S. B0E 2Y0.

Middle River, Farquharson; Lake Ainslie; Kenloch, N.S. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Moncton, St. Andrew's, N.B. Rev. Herbert Hilder, PO Box 1604, Sackville, N.B. E0A 3C0.

North River, North Shore, Englishtown, N.S. Rev. Murdoch MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Springhill, St. David's; Oxford, St. James; Riverview, St. Andrew's, N.S. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

West River pastoral charge (Durham; Greenhill, Salem; Saltsprings, St. Luke's, N.S.). Rev. H. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Montreal, Chinese (Mandarin). Rev. Don Neil, 6225 Godfrey Ave., Montreal H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa L1R 6J2.

Ottawa (Kanata), Trinity. Rev. Graham Kennedy, 579 Parkdale Ave., Ottawa K1Y 4K1.

Quebec City, St. Andrew's. Rev. Bob Sim, 2 Chemin du lac ferre, Valcartier Village, Que. G0A 4S0.

St. Laurent, St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal H4B 1K3.

Synod of Toronto and Kingston

Ajax, St. Timothy's. Dr. C. Morley Mitchell, 1820 White's Road, Pickering, Ont. L1V 1R8.

Alliston, Knox; Mansfield, St. Andrew's. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Ashburn, Burns. Rev. Noel Gordon, 147 Simcoe St. N., Oshawa, Ont. L1J 4S6.

Barrie, Westminster. Rev. H. Douglas L. Crocker, 7 Charles Ct., Barrie, Ont. L4N 6S8.

Beaverton; Gamebridge, Knox. Rev. William Baird, 44 Sherwood St., Bobcaygeon, Ont. K0M 1A0.

Cambridge, Kitchener-Waterloo Korean. Rev. Alan Beaton, 132 Argyle St. N., Cambridge, Ont. N3H 1P6.

Collingwood, First. Maj. W.C. MacLellan, 10 Oren Blvd., Barrie, Ont. L4N 4M1.

Guelph, Westminster-St. Paul's. Rev. John Young, 685 Highpoint Ave., Waterloo, Ont. N2V 1G7.

King City, St. Andrew's. Rev. Blaine W. Dunnett, PO Box 535, Nobleton, Ont. L0G 1N0.

Kingston, Strathcona Park. Rev. William F. Duffy, 130 Clergy St. E., Kingston, Ont. K7K 3S3.

Lindsay, St. Andrew's. Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Milton, Knox. Rev. Ed Dowdles, 25 Ruth Ave., Brampton, Ont. L6Z 3X3.

Mississauga, Clarkson Road. Rev. Kenneth Rowland, 24 Stavebank Rd. N., Mississauga, Ont. L5G 2T5.

North Bay, Calvin. Revs. Freda & Graham Macdonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Orillia, Orillia (St. Andrew's). Rev. Malcolm D. Summers, 222 Lillian Cres., Barrie, Ont. L4N 5Y6.

Palmerston, Knox; Drayton, Knox. Rev. Bruce Cairnie, Box 159, Arthur, Ont. N0G 1A0.

Port Perry, St. John's. Rev. Ron Van Auken, 19 Frost Dr., Whitby, Ont. L1P 1C8.

Scarborough, St. David's. Rev. A. Alan Ross, 410 Goldhawk Trail, Scarborough, Ont. M1V 4E7.

Scarborough, Wexford. Rev. David Murphy, 20 O'Dell Court, Ajax, Ont. L1S 2W7.

Sutton West, St. Andrew's, part-time. Rev. Nan St. Louis, 23 Laidlaw St. N., Cannington, Ont. L0E 1E0.

Toronto, Glebe. Rev. Charlotte Stuart, 191 Browning Ave., Toronto, Ont. M4K 1W9.

Toronto, Knox. Rev. G.A. Beaton, 2737 Bayview Ave., North York, Ont. M2L 1C5.

Toronto, Melrose Park. Rev. Terry Hastings, 1 Greenland Rd., Don Mills, Ont. M3C 1N1.

Toronto, Morningside-High Park. Rev. P.G.D. Kerr, 48 Calstock Dr., Etobicoke, Ont. M9V 1G9.

Toronto, Queen Street East. Rev. Robert Bettridge, 38 Eilerslie Ave., Willowdale, Ont. M2N 1X8.

Synod of Hamilton and London

Beamsville, St. Andrew's; Smithville. Rev. Gordon Ford, 342 Simcoe St., PO Box 441, Niagara-on-the-Lake, Ont., L0S 1J0.

Dromore, Amos; Holstein, Knox; Normanby, Knox (effective April 1). Rev. Rod Lamb, Box 359, Paisley, Ont. N0G 2N0.

Dundalk, Erskine; Swinton Park, St. Andrew's. Rev. Ian Raeburn-Gibson, General Delivery, Holstein, Ont. N0G 2A0.

Durham, Durham Church. Rev. Andrew Human, Box 1632, Walkerton, Ont. N0G 2V0.

Grimsby, St. John's. Rev. Andrew Reid, 5270 New St., Burlington, Ont. L7L 1V5.

Hamilton, New Westminster. Rev. W.L. Young, 322 Greencedar Dr., Hamilton, Ont. L9C 7K6.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4-1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, London Korean Christian Church. Rev. Dr. Robert R. Robinson, 521 Village Green Ave., London, Ont. N6K 1G3.

Milverton, Burns; North Mornington. Rev. Walter Allum, 68 Main St. N., Milverton, Ont. N0K 1M0.

Mosa, Burns. Rev. Terry Ingram, 459 Pinetree Dr., London, Ont. N6H 3P3.

North Pelham, First; Rockway Church, Rockway. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

Point Edward; Bridgen. Rev. John Duncan, 149 Watson St., Sarnia, Ont. N7T 6T9.

Sarnia, Laurel-Lea-St. Matthew's. Rev. Keith McKee, 601-10 Darby Lane, Sarnia, Ont. N7T 4S4.

Sarnia, St. Giles. Rev. T.A. Rodger, 120 S. Russell St., Sarnia, Ont. N7T 3L1.

Shakespeare, Shakespeare Church; North Easthope, Knox. Rev. Dr. David S. Thompson, 142 Ontario St., Stratford, Ont. N5A 3H2.

Tara, Knox; Allenford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

Synod of Manitoba and Northwestern Ontario

Dauphin, Man., St. James; Winnipegosis, Knox. Rev. Peter Bush, 200 Whitney St., Flin Flon, Man. R8A 0A9.

Fort Frances, Ont., St. Andrew's. Rev. Jim Ferrier, 278 Camelot St., Thunder Bay, Ont. P7A 4B4.

Portage, Man., First. Rev. Richard Sand, 339-12th St., Brandon, Man. R7A 4M3.

Winnipeg, Kildonan Community and Lockport Community churches. Dr. Michael H. Farris, 61 Picardy Place, Winnipeg R3G 0X6.

Winnipeg, St. Andrew's. Rev. Deborah Lannon-Farris, 209 Yale Ave., Winnipeg, Man. R3M 0L2.

Synod of Saskatchewan

Yorkton, Knox; Dunleath Church, Dunleath, Sask. Rev. Joanne N. Slote, Box 730, 909 Alice St., Grenfell, Sask. S0G 2B0.

Synod of Alberta

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Dayspring. Rev. George Johnston, 5703-52 Ave., Beaumont, Alta. T4X 1B5.

Lloydminster, Knox; Ganton. Chaplain William Graham, 406 Valhalla, 11307-99 Ave., Edmonton, Alta. T5K 0H2
 Red Deer, St. Andrew's; Penhold, Chalmers. Rev. Gordon A. Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.
 Tumbler Ridge, St. Paul's Shared Ministry Church. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 0C5 or Rev. Ian Morrison, Secretary, Canada Ministries, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Abbotsford, Calvin. Rev. Kerry McIntyre, 45825 Wellington Ave., Chilliwack, B.C. V2P 2E1.

Vancouver, Central. Dr. J.K. Livingston, 335 Seventh St., New Westminster, B.C. V3M 3K9.

Vancouver, Kerrisdale. Rev. Ian Victor, 2893 Marine Dr., West Vancouver, B.C. V7M 1M1.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Vernon, Knox. Rev. Doug Swanson, 921-20th St. N.E., Salmon Arm, B.C. V1E 2L2.

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Contact: Dr. Marjorie Ross, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development, particularly King's, New Minas, Halifax-Lunenburg Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministère francophone, Casier postal 86, Richmond, Que. J0B 2H0.

SYNOD OPPORTUNITIES

Crieff Hills Community: Presbyterian Retreat and Conference Centre seeks administrative assistant: program. Contact: Rev. Robert Spencer, Director, RR #2, Puslinch, Ont. N0B 2J0 (519-824-7898).

The Synod of Quebec and Eastern Ontario seeks full-time Youth Director. Contact: Rev. Grant Wilson, Box 1073, Almonte, Ont. K0A 1A0.



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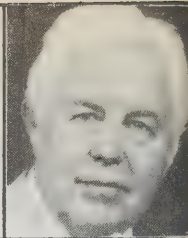
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Gabe Rienks

"He Sees the Little Sparrow Fall" Is Whatever Happens the Will of God?

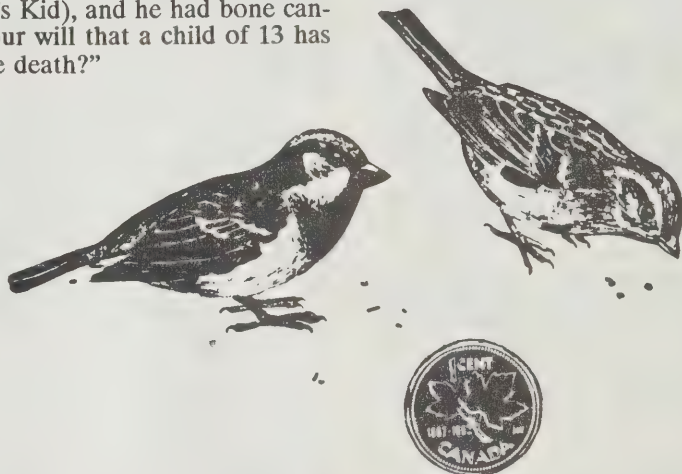
Read: Matthew 10:26-31

He was 13 years old, a P.K. (Preacher's Kid), and he had bone cancer. His father asked God: "Is it really your will that a child of 13 has bone cancer and has to face such a terrible death?"

Again, he turned to those words of Jesus about the sparrows: "Are not two sparrows sold for a penny in the marketplace? And not one of them will fall to the ground without your Father's will" (Matthew 10:29, *RSV*). Over and over again, these words of Jesus have served as a "proof-text" that whatever happens happens because God wills it.

This time, however, the minister discovered this text does not speak of the will of God at all. The old *King James Version* reads: "And one of them shall not fall on the ground without your Father." Checking the original Greek in the New Testament, he did not find those words about the will of God either. The parallel text in Luke 12:6 says, "Not one of them is forgotten before God." And the *New Revised Standard Version* has revised its translation: "Yet not one of them will fall to the ground apart from your Father."

Having his own faith and the faith of his family tested in the crucible of suffering, the minister made a liberating discovery. "None of them shall fall to the ground without the Father." Even when our child falls like a tiny, helpless bird, it is not without the Father: he is there, he knows, he sees, he cares. Our boy is not forgotten before God. He may fall; but he can never fall out of God's hands. It was this assurance, during those last months, that turned the quiet hospital room into a sanctuary, a place of peace



and gratitude in the presence of that God.

But we had always thought that nothing happens unless it is God's will. Isn't he almighty? Yet we had always wondered too: do all things really come directly from the hands of God, our heavenly Father? Cancer, muscular dystrophy, a typhoon that sweeps thousands to their death, a little child killed in a car accident?

If we believe such accidents "pleased God" or "had our Father's consent" (*Good News Bible* translation), we will try to justify God. We say: "God must have his own reasons; his ways are not our ways." We try to say some good words on behalf of God, but our words sound hollow and empty. They do not make sense. All we see is a toddler, like a sparrow, fallen to the ground, its tender body broken and mutilated.

People outside the church, but we ourselves too, ask: "You think this was the will of God? And you

say God is love?" No wonder they can't believe. Such questions have become insurmountable barriers to many finding the way to God.

Why has the church interpreted God's power and providence in this way? As if God would be so careless, so cruel, so merciless? Our thinking about God sometimes resembles Greek philosophy more than God's revelation in his word. According to the Greeks, their gods were happy-go-lucky beings, far removed from this world of pain and trouble. And above the course of events, even above those gods, stood Fate.

Fate — everything pre-computerized, inevitable, unchangeable — ruthlessly controlling human destiny from beginning to end. Is this how we think of God? Is God operating the huge computer in which all events are pre-dated? So if it is going to happen anyway, why should God be moved with anger or pity when he sees what is going on in our lives, on the

Meditation

continued from page 50

battlefields, in the hospitals, in the refugee camps of our world?

But is this our God? Is this the God we know from the Bible and in our own lives? No! A thousand times no!

In the Bible, God is not an abstract idea. God is a personal God, a living God. We can talk with God, even argue with God as Job did or wrestle with him in the darkness of night as Jacob did. A God of compassion, merciful and gracious, who says: "Can a woman forget her baby at her breast or have no compassion on the son of her womb? Even they may forget, yet I will never forget you" (Isaiah 49:15).

That is what God is like! We are God's concern. He has a stake in our lives. Far from being removed from the human drama in splendid isolation, he says, "All the day long I stretch out my hands to you" (Romans 10:21). He has made our lives his business.

God weeps when a boy of 13 suffers cancer

We see God's face in Jesus Christ. Jesus did not pass by anybody. He did not say to the man born blind: "What do you expect? It is God's will anyway." He wept at the grave of his friend Lazarus. His eyes filled with tears when, for the last time, he approached the Holy City.

If anyone suffers when we suffer, it is God. If anyone weeps when a boy of 13 has bone cancer, it is God. But if God is almighty, why doesn't he do something about it? How much can one person take?

Doesn't he do anything about it? The Old Testament is the long, long story of God pleading with his people. And when all his pleas failed, he came to us in Jesus

Christ. He did not keep aloof. He shared our pain, our loneliness, our very destiny. Then, Jesus himself, like a little sparrow, fell to the ground and was crushed on a cross in a cruel world.

Was this the will of God — that they tortured and murdered his beloved son? If there is one place where we don't understand the power and the providence of the Father, it is on Calvary. Even Jesus himself didn't understand and cried: "Why? Why?"

Looking at the same cross, we realize Jesus was not forgotten before God. He was raised on Easter morning. God is almighty. It is the superior power of his love by which he turned the worst thing that could happen (the cross) into the best thing that could happen — making that cross the way of salvation for a lost world. Therefore, with trembling hearts, we say after the apostle, "We know that in everything God works for good with those who love him."

In everything? Also in those things God did not want to happen? Yes. They certainly do not come directly from the hands of God — cancer, muscular dys-

trophy, accidents, even so-called "acts of God." But if we love him, we know that somehow they go *through* his hands, and then miracles can happen. In a broken world, he can turn everything — even the worst things — for some good, and for the good of the Kingdom.

"Is it really your will, God, that a child of 13 has bone cancer and has to die such a terrible death?"

No, that is not God's will. Yet in this broken world, our child can fall to the ground like a little bird, but never fall out of God's hands. Therefore, walking with him, often with tears, we can be of good courage. Until the day when God will shelter us with his presence and wipe away our tears.

*He sees the little sparrow fall,
It meets his tender view.
If God so loves the little birds,
I know he loves me too.*

R

Gabe Rienks is a minister of The Presbyterian Church in Canada living in Brantford, Ont.

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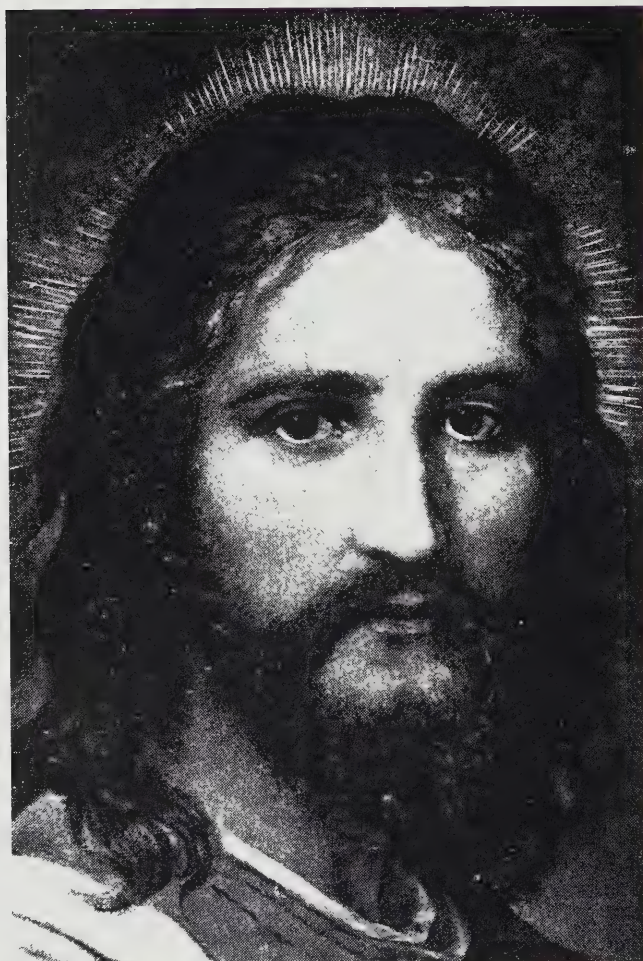
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PRESBYTERIAN Record

MARCH 1993



Leaving China via the Burma Road (1949)

Plus: • Gospel in the Comic Strips • Decisions at Life's End

The Essential

Hold to Christ, and for the rest be totally uncommitted.

— Herbert Butterfield

Faith Community

Remember that the essence of the church is the people committed to Christ. Some organization is necessary, such as a meeting place. But the church is not the building or the institution. It is the people.

A new term to me, until recently, for describing a congregation of the church is "faith community." I like it. The church consists of those who trust in Christ — people who are committed to him in the sense of a voluntary obligation to shape our lives by his. What binds us into a community is our commitment to him.

Community and communion are two words with the same roots. The problems which arose in the church, then and since, have been caused largely by people who are in the church, but who are committed to something other than Christ.

— Wallace Whyte

Giraffe or Rabbit

You can either be a rabbit and sniff your way along or be a giraffe and see far and have an aim. I was a rabbit and sniffed my way along, and in sniffing I found Jesus and community and the people he wanted me to be with.

— Jean Vanier

Forgiven

God has forgiven you; you'd be wise to do the same.

— Max Lucado

Living Faith

A living faith is a faith that produces something — the works of love and service. Belief and trust are good for nothing if they don't make a difference in how we relate to other people. The head and the heart aren't enough. Faith also needs the hand. The helping hand, reaching out to others in their need, finding ways to serve them. The caring hand, the friendly hand,

the loving hand. In today's world full of hurting people, a faith that comes only from the head or the heart isn't going to make the grade. What is needed is a mature faith that moves from the head to the heart to the hand, a faith that works.

— William Van Gelder

Scale of Values

I put money, tangible thing that it is, lowest in the scale of what gives life satisfaction. Next highest in the scale of values is power. The highest kind of power, the supreme source of satisfaction, better than money, or temporal authority, is the power to do good. The evangelist is the man who has the greatest capacity for doing good, and, therefore, if I were in the position to influence the life of a sincere young man today, I would say to him, "Rather choose to be an evangelist than a Cabinet minister or a millionaire. When I was a young man I pitied my father for being a poor man and a humble preacher of the Word of God. Now that I am older I envy him and his career."

— Lord Beaverbrook



Holiness

Nothing is harder to make real than holiness. Certainly nothing is harder to make appealing and attractive.

— Frederick Buechner

Undisaster Plan

A community disaster plan is a waste of money — until you need it. It's much like the time I've "wasted" buckling up my seat-belt.

Does a church need a "disaster plan," or should I call it an

"undisaster plan"?

What would you do if all of a sudden 100 people, including children, started coming to your church, wanting to know about Jesus Christ, to be taught the faith, and to be trained in sharing with others? Are you prepared for such an "undisaster"? Don't say you'll somehow make room for them so they can at least come Sunday morning. We all know worship alone can't really sustain any one of us in a vital relationship to Christ, let alone nurture us in the faith and train us for ministry in our society. Who would disciple these people? Who would care for them? Who would teach them ministry?

The development of an undisaster plan will help us to see *now* where the necessary changes in attitudes, structures and facilities will have to be made *eventually* if we are going to be effective in ministry, and if we are going to integrate into the kingdom all of those people the Lord may just choose to send us, not a few at a time but all at once.

— James Statham

Sin

The world can only be understood in terms of sin — not merely ignorance, immorality or underachievement, but a fundamental abrogation of life's fundamental relationships: to God, our fellow human beings and our total environment.

— Karl Barth

On Jazz

The garage man across the street has put a radio with a loudspeaker in his garage. As a result the village is flooded with jazz music night and day. . . . I am fond neither of radios nor jazz. But at this distance it is not unpleasing. Yesterday afternoon I weeded the garden to the accompaniment of music that came from New York and found it rather romantic and mysterious.

— L. M. Montgomery
in Leaskdale, Ont.

John Congram

Presbyterian Church Offices: Symbol of Discrimination and Injustice



For years the Presbyterian Church has talked about making church offices accessible to physically challenged people. But nothing has happened. There may have been an excuse for inaction when moving the national offices was under active consideration. However, last Assembly's decision to maintain them in their present location calls for immediate action.

The inaccessibility of the present building undercuts everything the church says and does in the area of social and justice issues. To the outsider, the Presbyterian Church must appear hypocritical when it calls for justice for the oppressed in Central America but fails to provide a building accessible to its own physically challenged members.

Further irony is provided by the fact that in 1986 the Committee on Church Architecture won an award of merit from the provincial government for its accessibility guidelines.

The problem is highlighted even more in that church offices stand in a community which has shown special regard for the physically challenged.

A number of years ago, the local high school made all of its facilities, including the swimming pool, totally accessible. Many students in wheelchairs attend classes at Don Mills Collegiate.

The nearest Presbyterian congregations, St. Mark's and Gateway Community, are also wheelchair accessible. When St. Mark's built a new apartment complex several years ago, it reserved one-third of the apartments for physically challenged persons, many of whom need attendant care and are in wheelchairs.

However, none of these people who go in and out of the church and school on a daily basis would be able to attend a meeting or an event at 50 Wynford.

Who is to blame for this situ-



Photo by Neville Stevenson.

ation? Every Presbyterian who has remained indifferent and silent about this injustice.

In November 1992, the Service Agency established a National Office Facilities Task Force with a priority to find ways to make 50 Wynford accessible. John Hoag, an architect and member of the committee which designed the award-winning accessibility guidelines, is the convener.

For a long time, we have known what we should do. Finding the will and money to do it should be a first priority.

The Fourth Temptation

Lent has arrived. Churchgoers will hear about wildernesses and the temptations found there.

In Canada, wilderness conjures up images of vast stretches of snow and ice, trees and mountains. We may think of sky-blue lakes and fresh streams of water. Often not much human but plenty of vegetable and animal life exists there. But for people in the Bible, the image was quite different.


A few years ago, I was in Jerusalem in April, complaining about the rain and cold. "Don't complain," the guide warned. "Tomorrow we're going into the desert. You may long for rain and cold."

The desert or wilderness in biblical terms was dry and bleak. Only a few lived there. Only the toughest survived.

Here, also, prophets, teachers and saints went to be tested and transformed. Israel wandered in the wilderness 40 years before entering the Promised Land. And Noah

and his crew bounced around in a boat for 40 days and nights, a kind of watery wilderness, before making a fresh start. Paul, after his conversion, went to the wilderness, and Jesus was driven there by the Spirit to be tempted, so the Bible says.

After tempting Jesus three times, the Devil, still batting .000, leaves Jesus, not permanently we should note but, for a more opportune time. Here, in the lull between the noisy battles, the fourth temptation, more subtle and dangerous than them all, arrives. It tantalizes us to believe we have temptation licked.

In fact, we never escape temptation or the wilderness. We walk there. It is our home. We cannot elude the wilderness or pretend it no longer exists in us. Lent calls instead for openness to God who comes to nourish us where we live — in the wilderness. 

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OUR COVER

Malcolm Ransom photographed some of his missionary
colleagues leaving China on the Burma Road in 1949.
Pictured are: Helen Mackenzie (bending), Cath Mackenzie
(behind jeep) and Charis Hudson.

COLUMNS

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Pain of Miscarriage

Through you, may I thank the writer of the article "A Strange Epiphany" (Jan. issue). As a couple who experienced the pain of a miscarriage 10 years ago, we could identify with the writer, both in terms of feelings and the actions of many who reached out to us. I will forever remember the phone call from an elder in a neighbouring church who wanted to know not only how my wife was doing but, specifically, how I was doing.

Recently, those memories came back as we tried to help a couple deal with a miscarriage the week after Christmas.

Thank you for including this sensitive and timely article about a reality that is all too common, but few want to discuss.

*Herbert Hilder,
Sackville, N.B.*

"Papal Bull" Approach

I offer the following observations on M. H. Ogilvie's article on the Charter of Rights and Freedoms (Jan. issue).

I appreciate the huge amount of thought and reflection it has generated within me. However, although the subject matter centres on how we honour the varieties of expression within society, the article itself takes a kind of "Papal Bull" approach to how Presbyterians should respond to the author's subjective interpretations.

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

I find a noticeably pronounced "us and them" approach toward the legitimately wide spectrum of theological thought and resulting activity within our church. This confrontational style, plus the overall tone of the article, disturbs me, especially the unfortunate choices of wording such as "the mini-invasion of our major cities by non-Christian economic migrants" and other loaded terminology.

On balance, I now think I have more of a handle on the author's doctrinal and theological axe than I do on the nuances of how scripturally guided Presbyterians go about working within the creative tensions of safeguarding human freedom in a multicultural society.

Maybe the next instalment should be printed in the section called Full Count.

*Lance Weisser,
Victoria, B.C.*

Proud Presbyterian

Last year, I wrote saying "I am ashamed to be a Presbyterian" because there were no Christmas greetings outside The Presbyterian Church in Canada's offices.

This year, I am glad to change my mind. I am proud to be a Presbyterian because a beautiful manger scene stood on the lawn this Advent.

*Robert Martin,
Don Mills, Ont.*

Communion Cloth

Regarding the white cloth which covers the elements on a Presbyterian Communion table, I offer the following.

The covering cloth, as distinct from the table cloth, is descended from the pall which covers the chalice in the Roman Catholic tradition and from the post-Communion veil which sometimes covered both chalice and patten (bread plate).

In both cases, the purpose is to protect the vessels and their contents from dust and insects. The oriental churches also used fans to achieve the same protection.

In the Presbyterian context, the covering cloth served a further purpose. There was usually a second table after an evening service. The bread and wine were discreetly

continued over page

WATSON'S WORLD

Noel Watson



Letters

continued from page 5

covered from the morning service until that time.

*William Bothwell,
Orangeville, Ont.*

New Reader

I have recently started reading the *Presbyterian Record*. I find the different articles and stories very informative and enjoyable.

*J. Elisabeth Gough,
London, Ont.*

Waiting Expectantly

I write with respect to Jim Taylor's article "Signs of New Life" (Dec. issue).

One can be certain about the return of the Messiah. Waiting expectantly for the fulfilment of this promise is not to be compared to hoping a birch tree might struggle back to life in the spring following an ice storm. As this generation says, "Give me a break, Jim."

*Bob Gartshore,
Victoria, B.C.*

Inaccuracies?

The article concerning Hungary by Dr. Pereszlenyi (Jan. issue) contains a number of inaccuracies.

The author speaks of "modest Western participation" in expelling the Turkish invaders from Hungary. Actually, the non-Hungarian participation was substantial in the form of the Polish army led by its

king, John Sobieski, and also Austrian generals such as Prince Eugene of Savoy (French) and Count Montecucculi (Italian).

The author maintains "Hungary was forced into the First World War." At that time, Hungary had its own parliament, army, currency, etc. and shared only the person of the Emperor, federal army and foreign policy with the rest of the Austro-Hungarian Empire. Prime Minister Tisza, a Hungarian, could have simply recalled the Hungarian units which he belatedly did in 1918 when he saw the war was lost.

The reduction of Hungary after the First World War was due to its oppression of non-Hungarian nationalities.

The article further maintains that during the Second World War Hungary "was forced again to participate on the German side." In fact, at the time of the Munich crisis, the Hungarian government sided with the Nazis. As a reward, Hungary was given southern Slovakia and the Carpathian Ukraine. A Nazi ally, the Hungarian army participated in attacks on Yugoslavia and the Soviet Union for which Hungary received large parts of Yugoslavian and Romanian territory.

If people of goodwill get together and compare notes, they should be able to uncover the truth about the interaction of ethnic, racial and religious groups. An example of such an effort was the participation

in the Prague "velvet revolution" by Hungarian patriots who, in their own words, wished to remedy past injustices in this manner.

It is expected the remaining European countries will eventually be admitted to the organization of European countries. Since one of the requirements for entry is fair treatment of minorities, it is hoped, instead of changing frontiers and oppressing minorities, an era of tolerance and understanding will come.

*Joseph M. Peckham,
Toronto, Ont.*

Abuse

I am outraged by the complacent, self-congratulatory attitude of many people who criticized the interview "No Clean Hands."

Sexual abuse is soul-destroying and creates pain beyond belief. As a victim and survivor of sexual abuse, I am fascinated by the reaction of people to this article. When sexual abuse is revealed, one receives either empathy and kindness or outright denial, often brutally so.

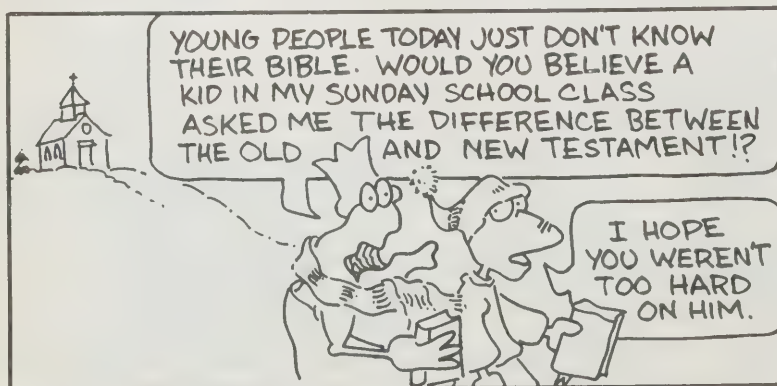
My grandfather kindly drove me to church, but we didn't arrive there on time. I was taken to his house and violated sexually. I come from a fine Presbyterian family. That didn't help me.

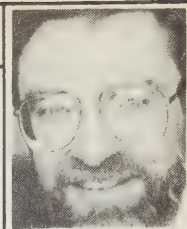
I say to the church: Stop being so smug. Get your feet on the ground. Try to figure out why our dear Lord died.

Name withheld.



Pontius' Puddle





Jim Taylor

Working in Harmony and Service

Our committee hosted a pancake supper for the church last year at the start of Lent. Committee members started cooking before five. By six, both ovens had big aluminum pans of sausages in the bottom, big aluminum pans of pancakes in the top.

Then the people started arriving. Three or four of us set up an assembly line for plates: three pancakes, two sausages, and a slice of orange. Another half dozen of us started to ferry plates out to the waiting tables.

Soon the dirty plates started coming back into the kitchen. And coming. And coming . . .

Bruce Milliken began washing dishes in the first sink. He had a pile of syrupy plates stacked two feet high by his right elbow.

"Have you had anything to eat yet?" I asked him.

"Nope," he replied.

"Then get out of there and let me get my elbows into the suds while you eat something," I told him. He moved.

And the dirty plates kept coming.

Bruce came back about 20 minutes later. "That pile of plates hasn't gone down one bit since I left. What have you been doing all this time?"

We ran out of hot water. I became the water boy. I had kettles plugged in at every available plug. As fast as one came to a boil, I plugged in another.

"We need hot water here," said Merle Keyes, now washing in Bruce's sink.

"I need some over here," called Ruth Leeson, farther down the counter.

"Here! Here!" competed my wife Joan from the kitchen's third sink.

And through all this bedlam, Ron Wigle stood in a corner, calmly cooking more pancakes. "I'm going to keep on until all the batter's finished," he insisted.

Lenten pancake supper provides lesson in harmony

Over the next two weeks, at least a dozen people told me what a good time they had had. Not because of the working conditions, obviously. I think because they were working together in harmony.

It's humble work: cooking and cleaning and dishwashing and serving. But there can be real satisfaction in it.

It's not quite the same as washing feet, I suppose. But it does offer the same kind of satisfaction. Be-

cause the people who receive those services — whether 2,000 years ago or at a Lenten pancake supper today — appreciate it.

I suspect that's how God intended us to work. In harmony. In service.


And I wonder why and how we managed to turn most of our work into something to be suffered rather than enjoyed.

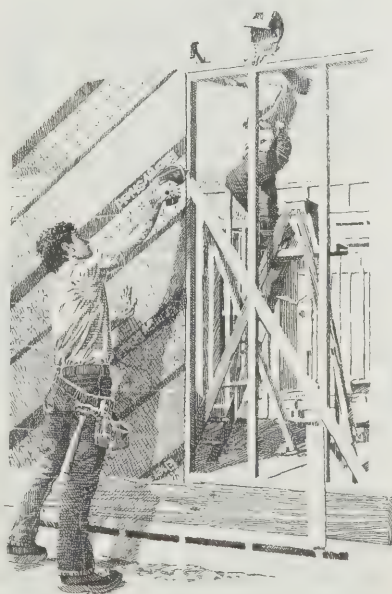
When I think back, some of my happiest moments came when I was working together harmoniously with someone else. On my first summer job, building a house, the foreman took me aside with him. Down at the beach, a storm had buried a row-boat in sand. We sweated buckets in the broiling summer sun, shovelling the boat out together.

One of the first books Ralph Milton and I published together, when the firm of Wood Lake Books was little more than a dream, we pasted together in his travel trailer at a retreat centre, under the light of a single bare bulb. The lightbulb was also the only thing keeping the trailer warm on chilly October nights.

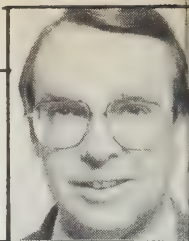
One night at university, a group of us were drafted to fight a flooding river. All through that night, we stood up to our ankles, our knees, sometimes our waists in freezing water, filling sandbags, building dikes.

Pleasant experiences? Hardly. But immensely satisfying. Because there was no competition, no controversy, no one benefiting from another's mistake. We worked together. In harmony. In service.

Why can't it always be that way? 



Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



L. E. (Ted) Sivers

Gospel Truth and Church Secrets

Nothing more completely baffles one who is full of tricks and duplicity than straightforward and simple integrity in another.

— Charles Caleb Colton

The constant resort to “confidentiality” in the church sometimes clothes a laziness in our willingness to communicate with others. Sometimes it is a way of exercising power to exclude others because “we know better.” Or “we’ll tell you when we are ready.” At worst, it is a way of placing truth on the scaffold, abusing and sacrificing it in the name of some supposed higher good.

We should be more open and honest. That means, among other things, not excluding from agendas items that need to be discussed. It means not deciding on behalf of and in the name of others who have been excluded from the decision-making. It means quickly and clearly announcing decisions to all those who could be affected.

For the sake of good congregational life, every session should prominently place its minutes, along with those of all other boards and committees, on a bulletin board somewhere in a high-traffic area in the church building.

For the sake of good denominational life, we should have no secrets. All committees, sub-committees, executives and sub-executives connected with the national offices should place their minutes on a bulletin board prominently displayed somewhere in the halls of 50 Wynford. The issue is honest and open communication in all aspects of our lives together as the Church of Jesus Christ.

Recognizing that though truth may be scarce and the demand for it even scarcer, it is theologically correct to speak, ask for and even demand the truth. That means the demise of the confidentiality chorus. It means an end to a way of operating in congregations and committees that is destructive of trust.

Does not our vision of the church call us to honesty and openness?

A call for openness in the church



Iris Ward.

Why continue with church variations of: “The cheque is in the mail,” “Money cheerfully refunded,” “One size fits all,” “This offer limited to the first 100 people,” “This hurts me more than it hurts you,” “I just need five

minutes of your time.” And my favourite stewardship saying: “It’s not the money, it’s the principle.”

Shouldn’t we better reflect the gospel that makes us free (John 8:32)? Shouldn’t we be more open and honest in our communication with one another? Shouldn’t we practise more open communication in our congregations and in our structures at all levels? True, we might occasionally be embarrassed. But choosing between our short-term peace and the truth should not be a difficult choice.

Leaders should be prepared to hear the truth whether the news is good or bad. Bertrand Russell said one reason Hitler lost the Second World War was that he could not bear to face the truth. He punished those who bore bad news. As a result, his minions refused to tell him the truth. Thus his decisions were more and more based on misinformation and ignorance.


As a denomination, we need to be more obviously committed to ending the mask of confidentiality which too often is a cover for collusion and intrigue. We need not be afraid of the truth for it is the way of God that makes us free. Dietrich Bonhoeffer knew the issue:

The commandment of absolute truthfulness is really only another name for the fullness of discipleship. . . . Only those who are in a state of truthfulness through the confession of their sin to Jesus are not ashamed to tell the truth wherever it must be told. . . . But [the] sinful . . . do not like this sort of truthfulness, and they resist it with

continued on page 9

all their might. That is why they persecute it and crucify it. It is only because we follow Jesus that we can be genuinely truthful, for then he reveals to us our sin upon the cross. The cross is God's truth about us, and therefore it is the only power which can make us truthful. When we know the cross we are no longer afraid of the truth.

Truth, *a-letheia*, means unhiding, unveiling. In the final analysis, also known as "from God's perspective," truth need not be protected by us. It gives itself to be known; we need not impose our standards upon it. It is as strong as God is strong.

For who know not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victorious; those are the shifts and the defenses that error uses against her power. Give her but room, and do not bind her when she sleeps.
(John Milton) 

Ted Sivers is minister of Westminster Presbyterian Church in Smiths Falls, Ont. This article first appeared in the Nov./Dec. 1991 issue of *ExChange*.

Small Churches

Our work with small churches suggests that a great percentage use the criteria established by the dominant culture. Society seems to endorse such concepts as "bigger is better," "climb the ladder to success," "cost-effectiveness, rapid mobility, and other corporate business concepts such as management by objectives and raises linked to evaluations. These imposed values cause the small church to suffer low esteem and to operate from a survival mentality. Recognizing that small congregations must live within their context, our challenge is to invite them to respond to the call of God. Often this summons entails running counter to the dominant culture.

— from *Raising Small Church Esteem* (Alban Institute)

Canadians are asking... ...Where's a good church?

Praxis 93

At last Canadian research on effective churches

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My dear editor:

Who, I have wondered, is that creature in a clerical collar peering out between the paragraphs in my monthly missives? At first, I assumed the drawings were a concession to the imaginatively challenged — poor souls who needed a gloss to my sterling prose. But only my first letter had anything remotely to do with a youngish, at least unwrinkled, male minister; and yet, “he” keeps waving his tabs in my face. Whatever does it mean?

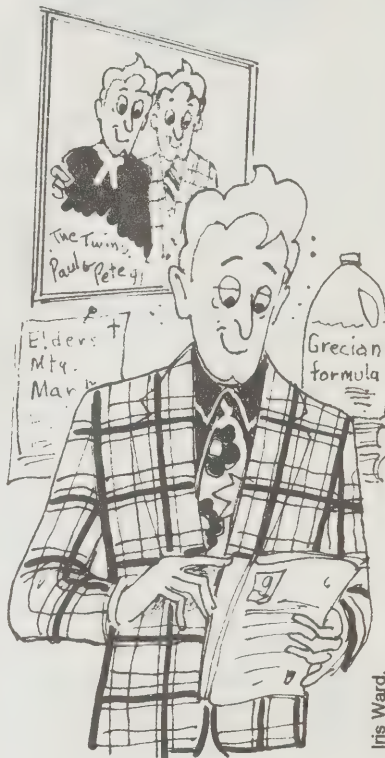
I suppose I should be flattered. But, as I said when I introduced myself, I am of the lay persuasion, one of those somewhat euphemistically known as a “ruling” elder. And an *elder* elder at that, a veteran who has dwelt long in the courts of our church where one day is as a thousand. The scars of boredom on my soul have been honourably earned; and there are enough of them to shoe a regiment, if Canada can still afford a regiment.

’Tis passing strange, is it not, how we resent any distortion of those things intimate to us as individuals — our name or self-image, for instance. A misspelling of the former (I have been addressed as Peter Plimsol; and if Ed McMahon can get it right, I don’t see why others can’t), or a bad haircut, or passport photo transforming one into something from the front page of a supermarket tabloid can ruin a perfectly good mood, can’t they?

Those of a more saintly disposition might argue this is conclusive evidence of original sin, or one of them, to wit, pride . . . but the saintly can be tiresome even when they are right.

Could our petulance at such offences not be part of a last and diminishing defence against the anonymity of our age and the tyranny of the group? Most of us carry in wallet or purse the various numbers, encoded on plastic pallets, that identify us to everyone from PetroCan to StatsCan to AshCan (a pre-paid cremation account with . . . well, never mind).

And could this obsession with the group, with the committee, with the “team” not be at least a large part of the malaise in the Presbyterian Church today?



When has the legacy of humankind been substantially enriched by the work of a committee? What leaps of progress came from “touching base” over bad coffee, from “sharing and caring” in enforced togetherness? What has a committee done for you lately?

Don’t give me — I knew you wouldn’t — the *King James Version* of Scriptures as an answer. The *KJV* New Testament was mostly copped from John Wycliffe’s translation. The Declaration of Independence? Mostly Jefferson. The Westminster Confession of Faith? Not a universally recognized masterpiece. *Living Faith*? A product of Free Trade (before Mulroney got the idea) with the Yank Presbyterians. Any edition of *The Acts and Proceedings*? It is to laugh.

The *A & Ps* could, together or individually, provide a textbook in collective camouflage, an exercise in what is otherwise known as protecting the humbler parts of one’s anatomy.

In the religious rubble of a local church basement, I recently came across a poster, in the odious colour combinations of such would-be attention-getters, bearing the inscription, “None of us is as smart as all of us.” If so, why were there “Continuing Presbyterians” at all? “Committee” dissidents, the lot.

Even the disciples didn’t amount to much until they broke off their committee meetings and spread out. (Well, Judas took individual initiative of a sort; but remember, he was heavily into the groupthink of another band of ideological zealots.)

I note that hockey icon Don Cherry has recently transferred his denominational allegiance from the Anglicans to us, for reasons that remain unclear, or personal to him, save that they have apparently to do with some distaste for our sister church’s political emphasis, real or imagined.

Mr. Cherry is, perhaps, the supreme champion of the team player, the “grinder” of limited ability. In view of the composition of our own denominational team(s), I suggest he would be a fine Moderator of our General Assembly. But before the rush of write-in ballots, may I point out, dear editor, how delightfully untypical is Mr. Cherry in the plying of his trade — how outspoken, how unheeding of general fashion in everything from shirt collars to Swedish imports. Come to think of it, one of the blue-jacketed CBC zombies who act as foils for him might be a Moderator more in keeping with our *collective* decorum.

Yours for more salt in the porridge,

Peter Plymley II

Linda J. Bell

Bonjour, Mes Amis!

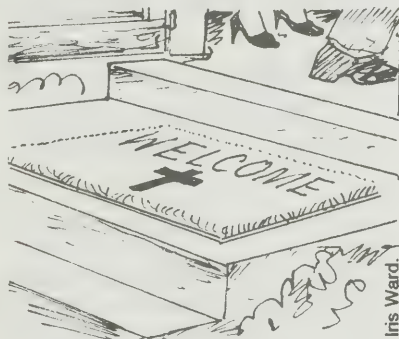


A ruling elder in a neighbouring parish called the other day. (We have known one another for a few years.) We met in conversational French classes at Algonquin College in Perth, Ontario. She told me she would be very disappointed if I failed to use French in one of my articles. She doesn't know how desperately self-conscious I am about my lack of fluency in the French language, how often I have been embarrassed when corrected, and how concerned I am that I will offend someone with my hopeless accent and frequent mistakes.

Self-consciousness and the fear of making mistakes have been a part of my life for as long as I can remember. I am well-acquainted with feeling "dumb," foolish, clumsy. Many times I have wanted to quit something, never return somewhere or never try something again.

Recalling a couple of memorable instances when I felt awkward and the only one who didn't know something leads me to think about the care we must use in our churches, especially with visitors. We are such creatures of habit, we often forget that what we do may not be obvious to others. We may not realize that though our words of welcome are extended to visitors, our actions may unintentionally negate that welcome.

One time I visited a church (not Presbyterian, this time) on a Sunday when the Sacrament of Holy Communion was served. There were no "instructions" in the bulletin, and none came from the minister. About the time the minister announced the sacrament, people began to move around. Confused, curious and determined to look as if I knew what we were doing, I attempted to blend in. It turned out we were to form circles throughout the worship centre (we were in a school with moveable chairs). Two people then left the circle and returned with a loaf of bread and a chalice (large cup). Now, I thought I knew what was happening.



They began with me! With some confidence, I broke off a small piece of bread from the loaf and popped it into my mouth. After a brief prayer, the chalice appeared before me. I attempted to tip it in order to have a sip, but it was quickly evident the server was not about to let me sip. Rather than engage in a struggle of strength, I bowed my head and he passed on to the next person. Feeling sheepish and bumbling, I peeked to see what others were doing. They were taking bread, as I had done, but they held it in order to dip it into the chalice. Too late, I discovered the rules.

If we want to welcome strangers into our midst, we will work hard and intentionally to ensure they do not have any reason to be embarrassed or to wonder what to do next. Without filling the worship moment with a barrage of directions and additional verbiage, we must find ways to assist strangers in our midst to feel they are

genuinely valued, part of the community gathered to praise the Lord.

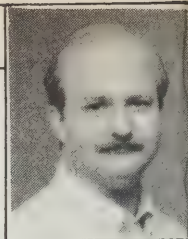
This could be accomplished with a word or two in the bulletin (whether we use "trespasses," "sins" or "debts" during the Lord's Prayer), or a number to help in finding the doxology, the Gloria Patri or the Apostles' Creed. And, by the way, what are bulletins, doxologies, Gloria Patris and Apostles' Creeds?

Maybe it would also be a good idea to train some folk in the congregation to sit with visitors and unobtrusively offer any needed assistance. These members could wait in the entrance (narthex) until the last moment before being seated in order to greet any guests and offer to sit with them. Maybe we could all remember how much we want to slip into a back seat quietly when we go somewhere new and strange. Maybe we could leave the back few seats for those who want to watch us until they feel more certain of what happens when, until they feel more at home. I know, for myself, if I feel at home somewhere, I'll return more quickly and eagerly than if I've felt foolish and bumbling.

There are lots of ways to say "Bonjour — we're glad you are here!" Perhaps you could talk about it within your congregation and discover ways of rolling out the mat that says in every language: "Bienvenu! Vous êtes important et spécial." Just think about what makes you feel at home and take that attitude and approach with others.

May grace surround you,

Linda J. Bell



Michael Farris Believing is Seeing

Fourth Sunday in Lent — March 21
I Samuel 16:1-13; Psalm 23; Ephesians 5:8-14; John 9:1-41

The card says, "Membership has its privileges." We who pay the bill each month know it has its responsibilities. But both these good things come with their problems, too, as the day's readings point out.

God sends his prophet out to anoint a king. Samuel points out the present king (Saul) will not be amused and will have the prophet's life for the trying. It's always complicated being faithful. The elders from Bethlehem are terrified. Father Jesse surely must have been confused. And even Samuel finds it's hard to see the right son to become king.

Eventually, of course, the youngest, David, is made the king. "... ruddy ... beautiful eyes ... handsome" (I Samuel 16:12) seems little match for the power of the sitting king. You must read on in this story to see how a king is crowned "through many dangers, toils and snares." He was anointed into danger. The privilege came with many problems. But there is one thing that made a difference from the start: "... and the Spirit of the Lord came mightily upon David from that day forward" (vs 13).

With the 23rd Psalm, it is hard to get behind the familiar quotations. But see beyond the green pastures and still waters and look at the heart of the Psalm. The dark valley and a table laid out in wartime are odd ways to praise God, don't you think? Yet it is here we find God's presence proven, here the blessing is made real.

For years, people have seen David as both author and subject of the Psalm. If so, it is not the first verses of pastoral beauty that prove it to be "The Shepherd Psalm." It is the protection from

***Commitment,
not an eye chart,
measures blindness***

danger, the blessing in adversity that really tell the story of David. Notice where the anointing takes place: after the shadow valley and table laid out in danger.

Is there a clue here to the power of the Psalm? Not in green pastures and still waters so much as in danger is the blessing proven. A clue, perhaps, to us in this season as we prepare to crown our King in Jerusalem. He, too, was anointed into danger.

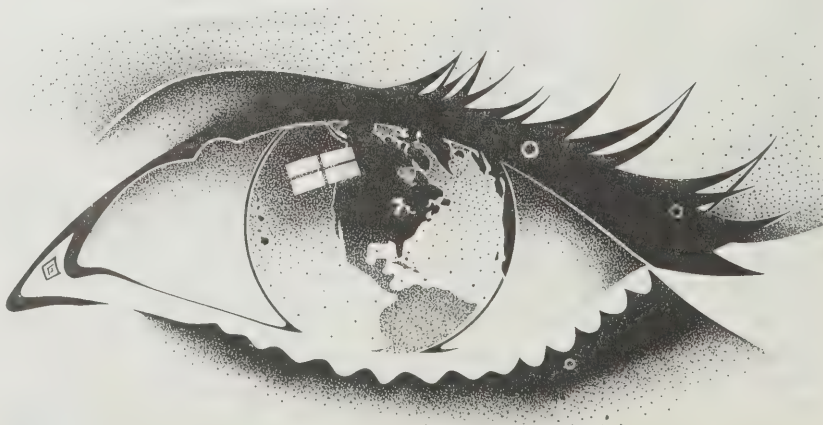
Ephesians has some practical advice for Christians. Once we lived

in darkness, but now we live in light. Our blessing is being able to see things as they really are. We see no longer by the soft lighting of the world but by the unshadowed brilliance of noonday.

Thanks to Christ who is our light, we are no longer blind to the issues of good and evil. Hence the imperatives: Walk, Learn, Take no part, Expose — all are possible only because light has come from God. We stumble and fall in the dark; but once the light has come, a whole new world is open to us. It is like going from death to life. "Awake, O sleeper, and arise from the dead, and Christ shall give you light" (vs 14). All this is a gift to us — as long as we can see.

But there are some who can't see, such as those in the Gospel today. Only one is the man born blind from birth. He starts out as an interesting theological question: "Who sinned, this man or his parents?" (vs 1). He ends up as a sign of what it means to see things as they are.

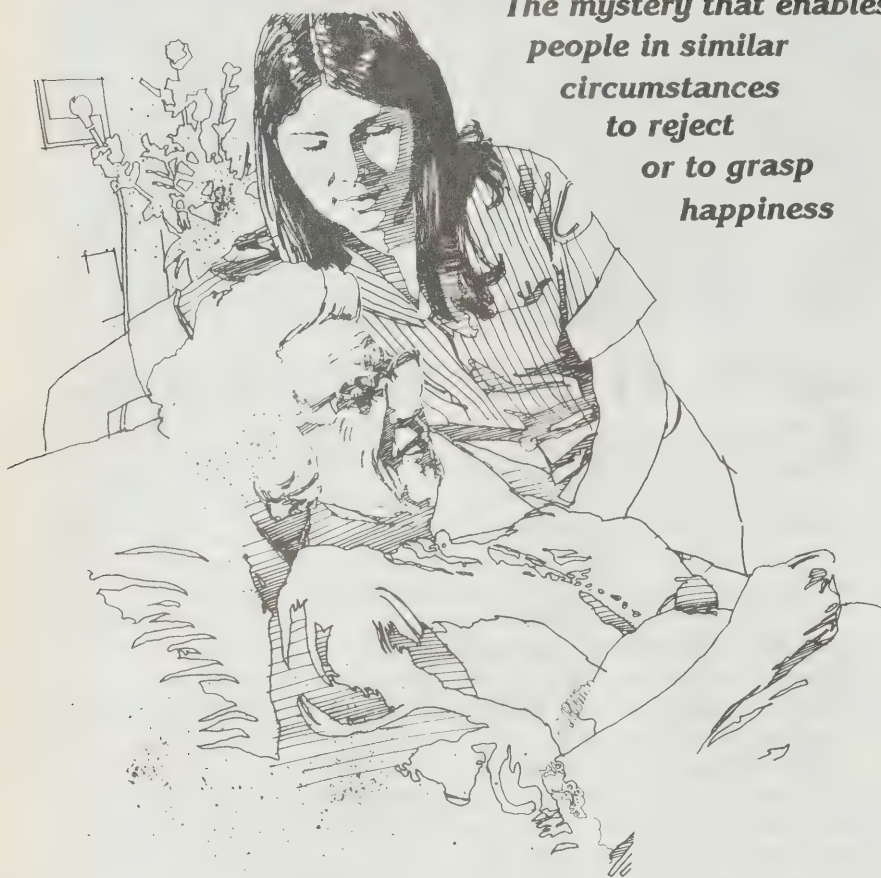
The healing is easy enough. The miracle is much larger. Jesus anoints the man's eyes with clay and tells him to go wash in the pool. He does and he sees for the



Hazel and Janet

by Dennis Oliver

*The mystery that enables
people in similar
circumstances
to reject
or to grasp
happiness*



Contrasting attitudes leave a powerful impression on our experience of life. Some people can be content with a "bad day," while others will never be happy with any experience. Most personalities have a predictable orientation, whether "positive" or "negative."

Let me tell you about Hazel and Janet. Both live on the same floor of the same nursing home. Both watch their bodies waste away with the aches and pains of aging. Both know their days are numbered. Both face one of life's greatest challenges — but quite differently!

Hazel cannot hide her bitter unhappiness. Perhaps she doesn't want to. "Why is this happening to me? I wish I were dead. Nobody cares!" Hearing her unrelenting misery, I think of how her loving family have shown they care

in a hundred little acts of kindness. I talk of the good times Hazel had with Jack before he died. I know that Hazel's medical insurance, plus her substantial financial resources, have provided her with the best possible care. "I'm so lonely," she keeps repeating. Yet outside her door, in the lounge, several people gather who would love a new friend.

In 10 years I've yet to find a way to lift her spirits, so I end our visit with a prayer for her comfort. As I speak, I catch myself thinking, "The comfort is there, if Hazel would only take it."

Down the hall, Janet is resting. A series of strokes has left her with little ability to talk and none to get out of bed. Janet sleeps a lot, so invariably I need to wake her. It takes a few minutes for her

to recover from her grogginess. I turn off the radio (her constant companion, blaring country music 24 hours a day), so we can chat. I always open with "How are you doing today?"

Janet mumbles something that I've learned to understand. "Great!" she says. And she really means it.

I was so busy that day I might have left her sleeping. But she needed her. Janet always picks me up. As always, I read from one of the copies of *National Geographic* which the staff keep by her bed. "Where shall we visit today? How 'bout Antarctica?" For 10 minutes, we follow in the steps of Admiral Richard E. Bird. The story includes a quote from the journal he kept during the five months he lived in a shack beside the immense Ross Barrier. This is what we wrote in the winter of 1934:

I paused to listen to the silence . . . My frozen breath hung like a cloud overhead. The day was dying, the night was being born — but with great peace. Here were the imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it! That was what came out of the silence — the gentle rhythm, the strain of a perfect chord . . . In that instant I could feel no doubt of man's oneness with the universe. . . . That rhythm was too orderly, too harmonious, too perfect to be a product of blind chance . . . The universe was a cosmos, not a chaos; man was as rightfully a part of that cosmos as were the day and night.

This seemed just right for Janet and myself, so I said a little thank-you prayer, and left.

As I waited for the elevator, I was struck by the difference attitude makes. All that nourished Janet was available to Hazel, plus her family, her material security and her physical mobility. But somehow Hazel had barred the door to happiness. ■

From the book *The I CAN Attitude* by Dennis Oliver, Wood Lake Books, 1992. Used by permission. Dennis Oliver is minister of DaySpring Presbyterian Church in London, Ont.

The Gospel According to "The Lighthouse"

by Mark Wright-Gedcke

Overlooking the Caribbean Sea, on the edge of the city of Santo Domingo in the Dominican Republic, stands a monument erected to Christopher Columbus. A new modern highway brings people to visit this mammoth building. From a distance, it looks like a pyramid in Egypt, built to honour a great Pharaoh.

The structure is called "The Lighthouse." At night, lights in the shape of a cross shine from its top. During the day, you can see crosses inlaid on its outside walls. The building seems to wear the Christian religion as a great cloak.

A special message from Pope John Paul II is beautifully inscribed on one wall. Dated October 12, 1992, it marks the 500th anniversary of the first Spanish expedition to encounter the Americas. On another wall, Scripture verses and sayings from the Greek philosophers are inscribed. They face a square where the flags of all the countries of North America, including Canada, wave proudly.

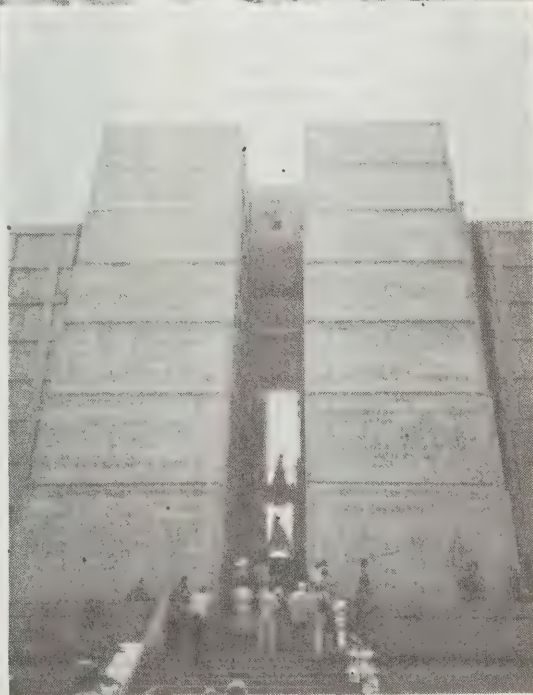
Hidden within The Lighthouse is a metal box reputed to contain some of the remains of Christopher Columbus. From outside through a corridor, this sepulchre can be seen. Armed personnel dressed in white sailor uniforms guard the box. Only eight people at a time are allowed into the interior.

On the other side of the highway stands a wall with crosses strung across its top. If you looked over the wall, you would find a vast neighbourhood of buildings. Here people live in great poverty. Thousands of men, women and children live, crushed together, with limited access to drinkable water, no proper sewage, inade-

A wall to enhance the Christopher Columbus memorial becomes a wall of shame



While people live in poverty, over \$75 million was spent on this structure and the homes of 30,000 people were displaced to make room for it.



quate health care and education for only some of their children.

The Dominican government built the wall to shield tourists and dignitaries coming to The Lighthouse from the poverty. The wall

hides the truth. The ordinary people of the Dominican Republic call it "The Wall of Shame."

The shame is profound. Over 30,000 people were displaced from their barrios (neighbourhoods) to

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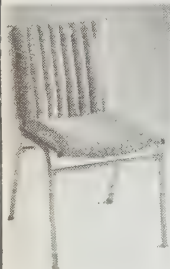
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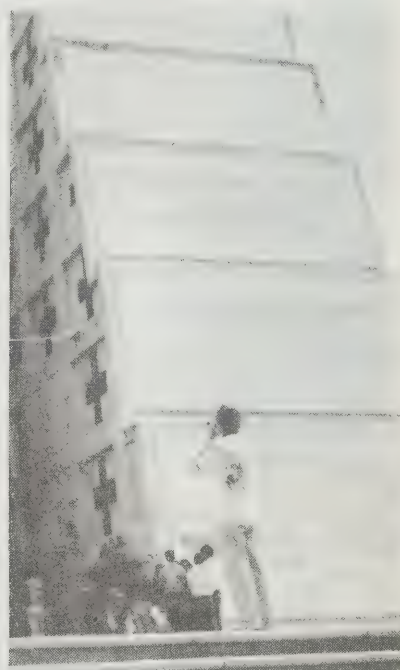
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The Gospel

continued from page 15

make room for The Lighthouse. Over \$75 million was spent on a structure of only symbolic value. (In the 1990s, modern ocean vessels do not need this "lighthouse" to guide them.)

The Lighthouse memorializes the first sustained encounter between Europeans and the indigenous peoples of the Americas. Ironically, the results of this contact are nowhere mentioned on the building.



Crosses are inlaid on the
outside walls of The Lighthouse.

In 1492, Christopher Columbus found a populated island. The Spaniards called the inhabitants Tainos, which means the noble or good ones. To the original population of Taino people, estimated between three and eight million, the Europeans brought war, slavery, poverty and disease at an epidemic level. In 1514, after 15 years of coexistence with the Spanish, the Spaniards' own census estimated the number of Tainos at 28,000. In 1542, 50 years after Columbus's arrival, only 200 Taino adults remained. In less than a century after first contact, the native people on the island called

Hispaniola were extinct.

In the capital city of Santo Domingo, one can see the strength of African roots among these Spanish-speaking people. Believing their social system needed slavery, the Europeans brought many Africans to this island.

My visit to The Lighthouse, and the history which lies behind it challenge me: Why is the truth about the extinction of the Taino people not proclaimed on The Lighthouse? What kind of Christian witness is reflected in this expensive symbolic structure? Would the resources used for this building have been more appropriately invested in raising the standard of living of the poor?

I wonder about the kind of missionary message proclaimed to the Taino people 500 years ago? What about the results? And what is the message the church proclaims today to the people of the Dominican Republic through the gospel according to The Lighthouse?

As a Christian, I want to be part of sharing the good news of God's love through Jesus Christ. But The Lighthouse confronts me with the reality that Europeans tied Christian faith to the goal of conquering and subduing the North American continent and its people. The Lighthouse and The Wall of Shame blatantly symbolize the oppression of indigenous and African-rooted peoples which continues today.

As a Christian with European roots, I believe we need to confess to God the fact we continue to benefit and gain wealth at the expense of those who live at the bottom of our social systems. As a Canadian Christian, I am deeply ashamed. **R**



Mark Wright-Gedcke is minister of St. Lawrence Presbyterian Church in London, Ont. In October 1992, he visited the Dominican Republic as part of a study tour.

Sizing Up the Church in Canada

Small churches must accentuate the strengths of being small in the unique Canadian context

Several years ago, the theory that "small is beautiful" received a lot of attention. As an idea, being small had appeal and charm but it did not sustain its momentum. There is a reality in Canada that extends beyond theory. When it comes to the size of most churches, "small is normal."

Most Canadian pastors and priests serve small congregations. In fact, church leaders who shepherd congregations of 75 people are centred in the mainstream of Canada's Christian culture.

In rural settings, over half of all ministers speak to 75 people or less on Sunday morning. In city situations, their clergy colleagues lead churches with approximately 125 people in attendance. On the high side of hope, rural churches do well to break the 200 attendance barrier, and city and suburban churches excel when they reach attendance levels of 250 - 500.

The attendance factors also mean the majority of church leaders do not administer large budgets. Most country churches have annual incomes that range between \$36,000 and \$84,000. Most urban and suburban churches have larger budgets that extend from \$54,000 to \$150,000. Limited revenues add to the stress and strain of church life. When there is a mortgage to pay, a salary (or two) to meet, and programs to fund, the idea of community outreach often seems impossible.

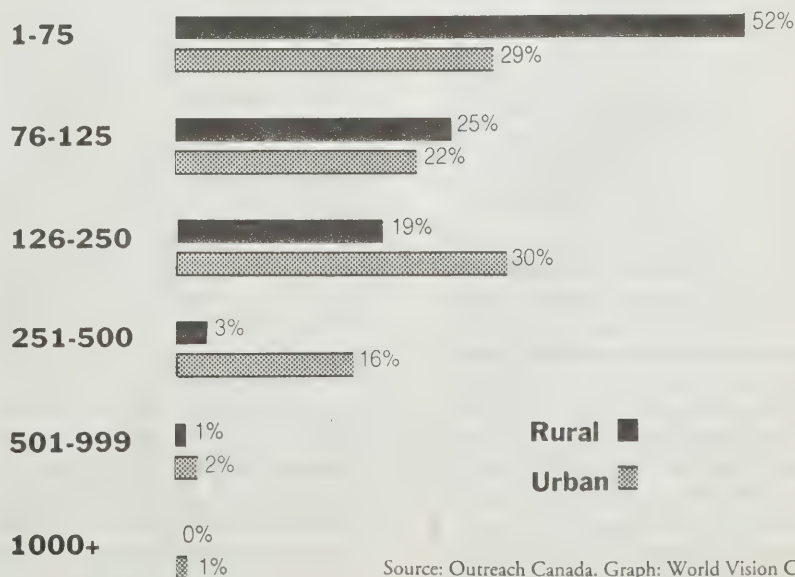
The dilemma for leaders of small churches in Canada is that conferences designed to help churches to grow usually feature American success stories. Books that deal with church life most often focus on churches that are already large. The conferences and books may stimulate vision and instill dreams, but they rarely become reality.

In the future, churches in Canada will stride forward when we design our strategies based on what is real, accentuate the strengths of being small, and contextualize our ministries within the uniqueness of being Canadian.

The Size of Rural and Urban Churches by Attendance in Canada in 1990

In a country made up of a majority of small churches, Canadian country churches are exceedingly small. Over half of all the churches in rural Canada have a maximum of 75 attenders on Sunday morning.

Most of the Canadian churches with more than 250 attenders are found in urban or suburban neighbourhoods. Large Canadian churches of more than 250 attenders are almost exclusively urban.



Implications

1. All churches have limits. Not all churches have realistic goals. When planning for the future, congregations need to accentuate the gifts of the church while not exhausting the gifted. Church service is wrong when some workers are out every night of the week and away from their families on church business. When assessing your church's personnel and money resources, why not ask: what percentage of our resources is needed to maintain current commitments? are there resources for new initiatives? should some existing commitments be shut down?

2. Smaller churches need more members involved. Is there a Celebration Team in your church which makes sure those who contribute extra time are appropriately thanked and recognized? Wouldn't the woman who has spent the past 15 Sundays in the nursery be touched to receive a bouquet of flowers? Who mowed your lawn all summer? Let the Celebration Team thank them with a bottle of sunscreen. Maybe somebody sitting in the back pew will sign up for the volunteer roster. **[R]**

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Source: Outreach Canada. Graph: World Vision Canada.

Out of China

by John Congram

"There is no easy way to understand China, any more than there is an easy way to understand any culture, or even to understand ourselves. But the attempt is worth making, for China's story is an astonishing one and has much to teach us."

— Jonathan D. Spence in
The Search for Modern China

By 1949, the conflict between the nationalists and the communists in China was in full bloom. That summer, Gerry and Mac Ransom, along with their three young children, left their missionary post in Kienshui for a holiday in Hong Kong. There they met many missionaries who were returning home because of the conflict.

When they returned to China, it was obvious to them as well that it was too dangerous for Gerry and the children to return to Kienshui. Gerry knew Mac wanted to go back. So she offered her red-haired husband a deal. "The children and I will return to Canada," she said, "if you promise me you will not lose your temper, even once, under the communists."

"Best promise I ever made," Mac recalls. "Part of the communist strategy was just that — make you lose your temper."

In a generation when the church has been constantly accused of triumphalism and failure to be sensitive to the traditions and cultures of others in its missionary enterprise, the Ransoms' story stands as a symbol of many missionaries who maintained a deep respect for those with whom they shared the gospel.

On a mid-December morning in 1946, the Ransoms sailed out of San Francisco harbour aboard the former troop ship *Marine Links*. They were part of a cargo of 700 missionaries returning to China now that the hostilities of the Second World War had ceased. Their destination was Kienshui, China. Mac had responded to an invitation from the Church of Christ in China for a minister to



Mac Ransom packs for his journey out of China.



The map shows Mac Ransom's route out of China.

work with the Chinese pastor there.

During a horrendous two-week voyage, most passengers suffered seasickness. They arrived in China on a snowy, wintery New Year's Day. Their first six weeks were spent in a windowless room in a hospital which had been ransacked by the Japanese.

After nearly two years of language study, they finally arrived at their destination of Kienshui. Despite having only recently learned the language, Mac preached once a month in Chinese. He also worked with the young people, often a group of 25 members or more, and directed a boys group, along with visiting and the normal work of a minister.

This area of the Church of Christ in China was largely Presbyterian. It included people who had come from the Reformed Church in America. The church had hoped to make Kienshui a focal point for a school and hospital, with satellite missions and medical stations. The school and hospital were established, but the satellites operated only sporadically.

• • •

When Mac returned to Kienshui after saying goodbye to his family in 1949, he discovered the nationalist soldiers who had been stationed at Kienshui had been called to defend Kunming. When the nationalists were defeated at Kunming, they bombed Kienshui and then returned to ransack it. Mac recalls he was reading *War and Peace* when they returned. "When I went out to see what was happening, I saw a reproduction of what I was reading. The nationalists were looting the town. Some were running down the street with clocks under their arms. Some had stolen carts and water buffalo." They even tried to kidnap the cook at the hospital whom they accused of being a communist. Mac intervened: "Don't take him. He is no more a communist than I am. And I am an American." That, said Mac, was the only time in his life he ever described himself as an American.

Shortly after, in the middle of the night, the communist army arrived.

They banged on doors asking for rice to eat. The next day, they marched through town hoping to catch some of the nationalist soldiers still in town.

The local people welcomed the communists, happy to think that peace and order might be returning to their town. They lined the streets and clapped as the communist soldiers passed by.

Mac immediately went to his Chinese friends and said he would only stay if his presence would not cause embarrassment to them. Eventually he would realize the Chinese would never say, "We don't want you."

The several months after the communist arrival were happy times. Mac went with the local pastor to pay his regards to the new communist magistrate. Mac emphasized he was in China by invitation. The meeting seemed friendly and they left on good terms.

The scene was a reproduction from *War and Peace*

When the communists took over, Mac was leading a communicants' class for 12 young people. He assured them that under the new circumstances he would fully understand should they decide to drop out of the class. None did. All became members of the church.

But soon little things began to go wrong. The communists accused Mac of having a two-way radio and being a Western spy. They confiscated the shortwave radio he used to listen to the BBC.

Young people in the village began to disappear. When Mac went out to search for them, he ran into a communist officer at a prisoner-of-war camp. "What do you plan to do?" Mac enquired.

"The first thing we need," the officer replied, "is agricultural reform." He went on to describe the communist program.

"What you plan on doing," Mac responded, "sounds very much like the program of our church."

The officer looked straight at Mac. "Yes. But how long has it taken you? We can't wait."

Although the church prospered, Mac gradually sensed the Chinese would prefer if foreigners left. He discussed the situation with the other missionaries at Kienshui. They included: Helen Mackenzie, a medical doctor; her sister Cath Mackenzie, a nurse; and Rene Watkins, a diaconal worker. All had come from Australia. They concluded their continued presence put their Chinese friends at risk. Two days later, they departed. An English teacher, Charis Hudson from Kunming, joined them on their exodus.

Two days after their decision to leave Kienshui, Mac Ransom and his four Australian travelling partners, humorously dubbed Mac's "four wives," boarded the train for Kunming. It took a month to complete their documentation which included exit permits and advertising in the China Press their willingness to pay any debts they owed.

They decided to leave China by jeep via the Burma Road. Jeeps had become a sign of affluence and people were anxious to sell them in order to alleviate the suspicion of the new communist rulers.

More difficult to secure than their \$100 jeep was the gasoline to power it. Through missionary contacts, they collected enough gasoline to cover the 700-mile trip. They poured the gasoline into a large 50-gallon tank plus smaller jerrycans secured in the trailer they planned to pull behind the jeep.

One critical requirement for the journey remained. Mac had no driver's licence. The issuing office would open in two or three months.

Helpful friends offered various solutions. One, based on the premise that check-points would only be interested in his name and address in Chinese, involved printing cards which Mac could hand out when his licence was requested.

An English missionary suggested Mac take his licence and mail it

This Canadian can tell us about the Russians

back at the border. "He was tall, dark-haired and wore glasses," Mac recalls. "None of those characteristics fit me."

Mac acquiesced to his friends' insistence. "Don't worry," he said. "The psychology is to have a licence. Simply show them mine and feign dumbness."

As it turned out, Mac's licence was requested only once. To successive demands to produce it, Mac showed a variety of other documents. When he at last decided to present the licence, the soldier gave up.

At the first check-point on their 725-mile, seven-day journey, their bags were searched. "Are you a Frenchman?" the head officer questioned Mac. The Chinese were used to seeing French people from Indo-China. A negative response evoked, "Are you American?" Then, "Are you English?" Getting negative replies to all his questions, he became frustrated and said, "Then who are you?"

Mac replied, "A Canadian. I'm sure you know Canada." No, he had never heard of it. "Well," Mac said, "it's right next door to Russia."

"Just hold it a minute," the officer said. He called over the other army people and said to them: "This man comes from Canada. You know where Canada is? This man sees Russians every day and will tell us about them."

Mac interrupted, "Well, actually, Canadians don't trust Russians much. They play tricks on us."

When Mac finished telling them everything he knew about Russians, which wasn't much, the officer said, "Okay, let them go."

On several occasions, Mac used the strategy of saying Canada was next to Russia to get through check-points. Always he tried to bypass the rough communist exterior to the human person inside. Often he accomplished this by showing pictures of his children, or asking officers about their children.

At another check-point, the of-



On the front porch of the Ransom home in Kienshui.

ficer examined Mac's briefcase. The first thing he encountered was the booklet *The Rules and Procedures of the Board of World Mission*. After a brief glance, the officer threw it aside with the words, "This thing's worthless." Mac enjoyed sharing with the Board of World Mission the Chinese evaluation of their rules and procedures.

Next, the soldier pulled out a map and asked, "What's this?"

"Oh," replied Mac, "that's a map of Canada. Let me show it to you." As he spread out the map on the hood of the jeep, he kicked his briefcase containing cameras and other valuables under the jeep. "Would you like this map?" Mac enquired.

"That would be great," he replied. And then, "You can go now."

Because of the war, the Burma Road had received no maintenance for years. The cobbled hairpin curves were in the best condition. But rains had washed out large parts of the road. Mac tried to fol-

low the heaviest tracks made by trucks.

At one spot, they encountered a three-foot wash-out in the road. Trucks got around it by driving into the ditch. Mac felt that would be beyond the jeep's capabilities. So with his "wives'" help and direction, planks were placed across the wash-out. The jeep was lined up and Mac gunned it safely over.

Twice in one day they had been rescued by strangers

Descending the 4,000 feet into the Mekong River basin, they crossed a bridge and began the long ascent up the other side of the mountain. Part way up, they came across a truck with a number of hitch-hikers on board. While visiting, they discovered they both

had the same point of destination on the Burma border.

An hour after saying goodbye, the jeep seemed to blow up. Oil covered the engine. A thin pipe carrying oil had broken. Dr. Mackenzie took over. She extracted a piece of rubber tubing from her medical bag and neatly sutured it into the space. Appearances of success soon vanished when the piece of rubber tubing expanded like a balloon.

Darkness descended as they waited by the side of the road. Faintly, they began to hear a truck grinding up and down the mountain behind them. Mac turned on the headlights of the jeep, then stood in front of it with his arms outstretched. People on board the truck gasped. They believed bandits had held them up.

It turned out to be the same truck they passed earlier in the day. Fortunately, a mechanic travelled on board. After a quick look at the problem, he declared the pipe of no value and whittled out two plugs which he banged into both ends of the pipe to block off the oil.

"How can I thank you?" Mac enquired of the driver. "Can I give you five gallons of gasoline?"

"We burn charcoal," he laughed. "We're happy to help anyone in trouble. In any case, we'll meet you at the little inn at the top of the mountain." Both groups planned to stay there that night.

Just as they reached the inn, Charis Hudson exclaimed: "Oh my goodness, my sweater is gone. All my papers are in it." Remembering the promise made to his wife, Mac calmly suggested they have supper and then, if necessary, go back and try to find them.

As supper concluded, they heard the rumble of the arriving truck. Before they could speak, the driver asked, "Did you lose anything?" The sweater and all of their papers were intact. Twice in one day they had been rescued by strangers.

"Surely there is something we can do to express our thanks," Mac pleaded.

"No, no," the driver replied. "We're happy to help you out." But after eating, the driver ap-

proached Mac: "I can see you really want to help us. I would like to send one of my people ahead with you to deal with the customs at the border. You will arrive much sooner than we will. That will save us a lot of time."

The jeep already included Mac plus the four women — Dr. Mackenzie rode with Mac in the front, and the three others in the back. One of the women suffered from dysentery throughout the journey. But he had made the offer so he responded: "Well, we have a fairly big load, but sure. Who do you want to send?"

Mac silently celebrated the driver's suggestion, "I was thinking of sending the mechanic."

For the next two days, the mechanic sat beside Dr. Mackenzie, his legs dangling out the side of the

jeep. He provided welcome security for the remainder of the trip.

Nearing the border, the mechanic asked: "What are you going to do with the jeep? You can't take it across the border."

"I was thinking of selling it," Mac replied.

"How much do you want for it?"

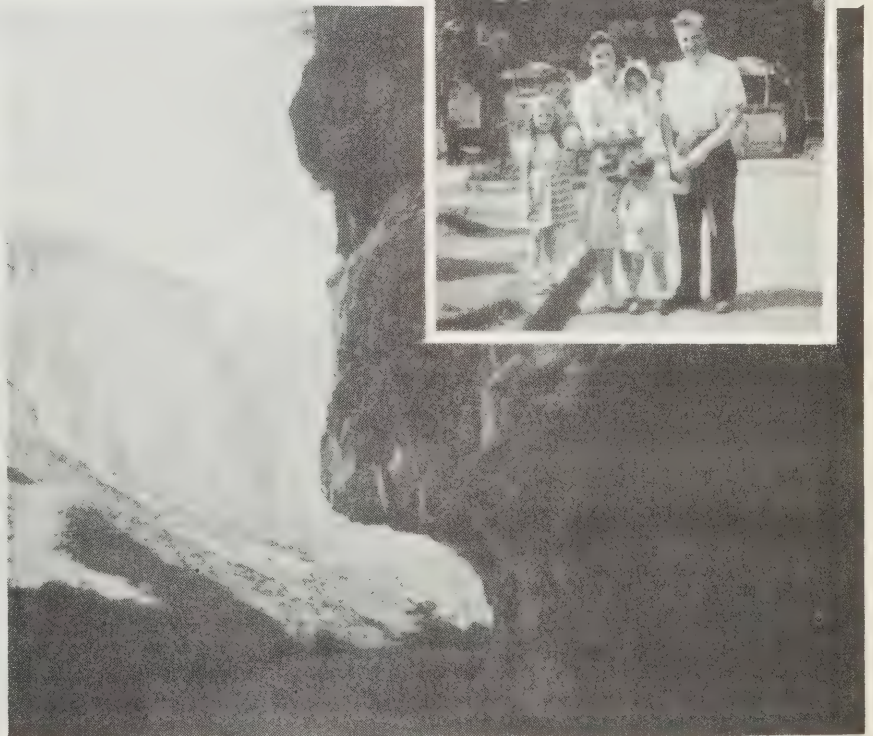
"What will you give me for it?" Mac countered.

To his suggestion of 900 Burmese dollars (slightly under \$100 Canadian), Mac shouted "Sold!"

When they arrived at the border, the women walked across while Mac completed the paperwork. The mechanic indicated he needed to get the money for the jeep in Burma and would meet Mac with the money at a little restaurant at 6 p.m.

continued over page

Right: The Ransoms on their last day together in China.



Road on the way up from the Mekong River.

What about the good neighbour policy between Canada and the United States?

Sharp at 6 o'clock, Mac walked across the border, not knowing what to expect. But sure enough, the mechanic turned up with 900 Burmese dollars in exchange for the keys for the jeep. Almost 50 years later, Mac still marvels at the tremendous honesty of the people encountered on the trip.

Before leaving this small Burmese village of Wan Ting, Mac preached in a little church that had no pastor.

From here, they felt fortunate to hitch a ride in the back of a two-ton bean truck. Heavy beans produce smaller loads and more room for passengers than noodle trucks whose loads were often piled to the top of the trucks' racks.

For two days, they bounced along on the load of beans to Lashio where they were to complete the official documents for their entry into Burma. A friendly radio operator promised to monitor the processing of their documents. After three days, he reported nothing had yet been sent through. When it was suggested the missing ingredient was a bribe, Mac responded: "Tell him we are Christians. We don't give bribes." A few days later, the documents arrived.

Mac then negotiated a ride to Rangoon with a company flying out iron ingots. The pilot indicated he could simply throw off a few ingots and add Mac and his party. The price? Free.

The next day, sitting beside the pilot, Mac was enchanted by the beautiful view of Burma, including the walled city of Mandalay.

By the time they arrived in Rangoon, they had used up the 900 Burmese dollars they received for the jeep. After staying the night at the Bible Society building where people in need were given a bed, Mac visited the Shanghai-Hong Kong Bank. There he met the manager, a friendly Scotsman by

the name of Moffat.

In the course of their conversation, he asked Mac if he had heard of Dr. James Moffat?

"The man who translated the Bible?"

"Yes, yes," Moffat replied.

"One of my favourite translations," Mac affirmed. "I'm unable to carry the whole Bible with me but I do have a New Testament in my pocket." He held up *Moffat's Translation of the New Testament*.

Moffat smiled. "That's my father. How much money do you need?"


Here, Mac said goodbye to his four wives who booked passage back to Australia and England. Mac flew to Hong Kong.

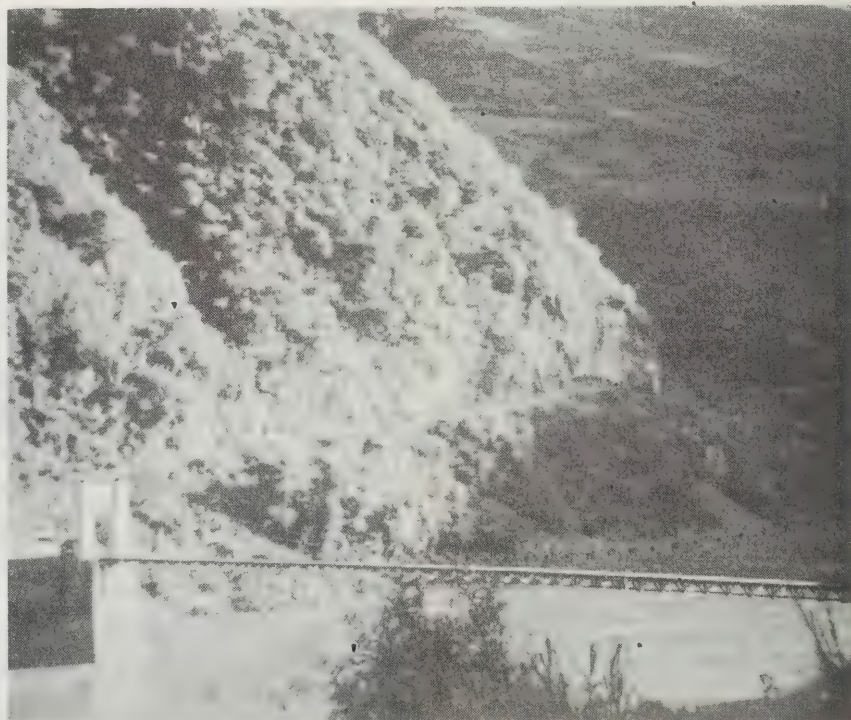
Booking passage on the freighter *The Golden Bear* bound for San Francisco was no problem; secur-

ing a visa into the United States was. The American consulate was jammed with Chinese trying to get out of the country. When he finally made it to the desk, the clerk promised a visa in three or four days.

Four days later, no visa. He should come back in three or four more days. During this period Mac discovered large bribes were being offered for visas.

When he returned for the second time four days later, and was once again told it was not ready, come back later, Mac forgot the promise made to his wife never to lose his temper in her absence. He began to shout: "What about the good neighbour policy between the United States and Canada? When I get home, I'm going to tell people I got better treatment from the communist Chinese than the U.S. consulate."

The crowded room fell silent. The clerk disappeared behind the partition. Mac listened. BANG! BANG! Reappearing, the clerk threw down some documents. "Take your visa and get out." 



Bridge over the Mekong River.

Thinking Theologically About the Comics

by Kenneth Barker

Sometime in the decade of the 1990s, the American newspaper comic will begin its second century of life. My hesitation to give a precise date is deliberate because historians are still debating not only the exact date but the even more basic question, What is the definition of a newspaper comic?

Humorous cartoons, using the familiar combination of script and picture, appeared in American magazines and newspapers well before the 1890s. Some even made use of speech balloons and consecutive panels. It is generally agreed, however, the newspaper comic began when these cartoons became a continuing series with a permanent cast of characters.

The majority of historians give the honour for this important transition to Richard Felton Outcault, a native of Lancaster, Ohio. On May 5, 1895, he began the *Down in Hogan's Alley* series in Joseph Pulitzer's *New York Sunday World*. It featured a group of New York City street urchins, highlighting a bald youngster with a long

Some comics of creative genius explore issues of faith

nightshirt who eventually became the Yellow Kid.

However, it was the circulation war between Pulitzer's *New York World* and upstart William Randolph Hearst's *New York Journal* which used these cartoons as a major selling tool and established the newspaper comic as a highly popular part of the modern newspaper.

Almost a century later, the newspaper comic has begun to attract the attention it deserves from cultural and artistic historians. In recent years, a number of the more significant series have been

preserved in quality reprints. Equally important, a growing number of serious studies have begun to probe the significance of this lowly form of pop culture.

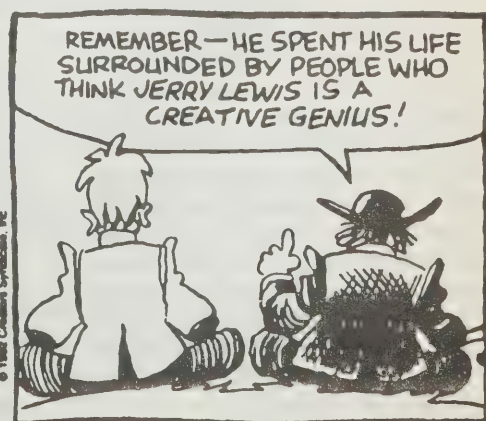
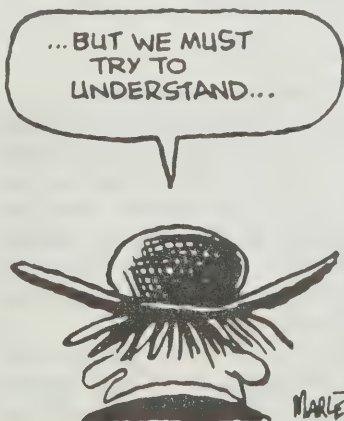
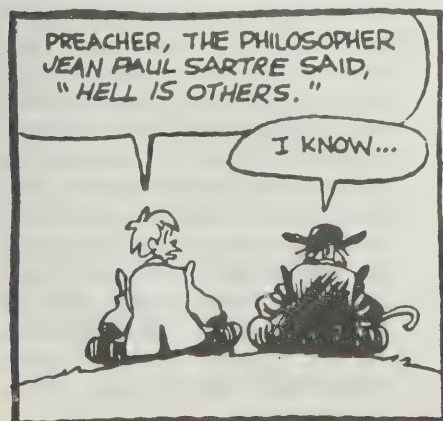
One can readily acknowledge that much that appears on the newspaper comic page isn't worthy of preservation. The sooner forgotten and thrown out with the garbage, the better. But like other forms of art and literature, there are exceptions which are the product of creative genius. And among these are some which explore issues of religious faith.

Peanuts

One of the more celebrated is Charles M. Schulz's *Peanuts*. In its early years, it frequently contained thoughtful discussions of biblical texts and theological issues. In the 1960s, Robert L. Short wrote two books exploring the work of Schulz: *The Gospel According to Peanuts* and *The Parables of Peanuts*.

I recall being scheduled to preach in Arlington, Virginia, in the fall

KUDZU



Pogo's comment resonates with the prophet Nathan's words, "You are the one"

of 1967. The sermon had already been prepared and announced: "The Impatience of Job." But as I opened the *Washington Post* that Sunday morning, I came upon *Peanuts*. Charlie Brown had just served up nine home runs. This led to a conference around the pitcher's mound on the subject of suffering. Mention was made of Job. Whereupon Linus remarked, "A person who speaks only of the patience of Job reveals that he knows very little of the book." The timing was providential.

My interest in the newspaper comic moved from a serious hobby to an academic interest in the 1970s. I was invited to teach a course on pop literature for the English Department of John Abbott College during a pastorate in the Montreal suburb of Ste Anne de Bellevue. I concentrated on the newspaper comic as a significant genre of pop culture.

One of the lectures was devoted to a discussion of satire in four noteworthy strips: Harold Gray's *Little Orphan Annie*, Al Capp's *Li'l Abner*, Walt Kelly's *Pogo* and Garry Trudeau's *Doonesbury*. The four embraced a wide perspective: gentle as well as biting style; conservative as well as liberal opinion.

Little Orphan Annie

Out of that course came a growing respect for the much maligned Harold Gray. He not only experienced the criticism which is to be expected in the realm of public debate, he had been subject to censorship from those who professed abhorrence at the thought of censorship. It reinforced a growing conviction on my part that intolerance, bigotry and a closed mind were by no means limited to the conservative right.

This interest in Gray's work led to an article in *Theology Today* on "Annie, Warbucks, and Harold Gray's Gospel." The Christ Gray wanted was one who didn't peddle cheap grace or allow himself to be taken in by religious con artists. Forgiveness there should be, but only if accepted in penitent humility; restoration and rehabilitation, but only for those open to moral renewal; material and financial assistance, but not to the destruction of individual initiative and dignity; sacrificial service, but not an unending and demeaning capitulation to insensitive and ungrateful thugs.

Pogo

Walt Kelly's *Pogo* also contained some delicious satire, but Kelly's style was more gentle. Even his criticism of McCarthyism lacked the vicious tone of the extreme left. One of Kelly's more celebrated comments was his line on environmental pollution, expressed in his playful mangling of the English language, "We have met the enemy, and he is us."

In a day when so many people are blaming everyone else but themselves for the mess in which we live, Pogo's comment has the ring of the Old Testament prophet Nathan: "You are the one."

Born-again westerns

The only self-confessed born-again Christian who has worked the newspaper comic field, to my knowledge, is Myron Stanford Lynde. He used two major western strips, *Rick O'Shay* and *Latigo*, as vehicles for low-key evangelical comments.

One shouldn't dismiss this work with contempt for it was neither inane nor insensitive. Lynde was

noted for his accurate portrayal of western life and his imaginative use of personal names. His cast of characters included Doc Basil Metabolism, nurse Ophelia Pulse, Manuel Labour, Quyat Burp, Mal Content, Titus Canby, saloon keeper Dandy Lyon and gambler Pat Hand.

Lynde's balanced work did not ignore the danger of religious distortion. Although Rev. Jubal Lee was presented with approval, the obnoxious reformer Seymour Smut was portrayed as a mischievous busybody.

Kudzu

Similar to Lynde's work in a western setting is Doug Marlette's *Kudzu*, set in semi-mythical Bypass, North Carolina. Marlette's tobacco chewing preacher, Rev. Will B. Dunn, has become one of the most popular clerical characters in the field of newspaper comic literature.

Some have found Marlette's preacher offensive. A spoof of television evangelist Oral Roberts was banished from the pages of the *Tulsa, Oklahoma, World*. But Marlette has not limited his jibes to the conservative right. Rev. Will B. Dunn is an eclectic who embraces the foibles of the liberated left as much as the raucous right. He can be so preoccupied with style, he can ignore the substance of the faith; and his counselling is so non-directive, it provides no helpful direction to people in need. Little wonder *Kudzu* cartoons have been reprinted in both *The Christian Century* and *Christianity Today*.

In more recent years, Marlette has also spoofed secular humanism in the person of Mr. Nathan Goodvibes who speaks fluent psychobabble.

Calvin and Hobbes

One of the hottest properties in recent years, however, has been Bill Watterson's *Calvin and Hobbes*. It features six-year-old Calvin who possesses a wild imagination and a stuffed tiger doll which comes to life when everyone else but Calvin is absent.

Watterson's work brings to mind Crockett Johnson's famous *Barnaby* from the 1940s. Barnaby carried on extensive conversations with an Irish leprechaun named Mr. O'Malley. The comic also has similarities with Winsor McCay's celebrated *Little Nemo in Slumberland* from the earlier part of the century, even though Calvin's dreams are closer to the nightmares of Frank Kafka.

When I first read the comic, I speculated that it had been named after theologian John Calvin and philosopher Thomas Hobbes. Personal correspondence with Watterson confirmed my guess.

The original Calvin and Hobbes were certainly not afraid to discuss the darker side of human life. Calvin, in fact, became identified with a doctrine known as "total depravity," though one should be aware Calvin was not as negative as many of his friends and foes have suggested. Total depravity for Calvin meant that sin had affected every area of human life, our mind and will as well as our passions; not that people were totally devoid of some natural goodness. Indeed, Calvin made extensive use of non-Christian thinkers in his *Institutes*.

Thomas Hobbes also insisted that the human person had severe limitations. One of his more famous statements was the brooding, "The life of man [is] solitary, poor, nasty, brutish, and short" unless held in check by outside controls.

Watterson explores the same tension within human nature. On one Sunday page, Calvin asks Hobbes: "Do you think human nature is good or evil? I mean, do you think people are basically good, with a few bad tendencies, or basically bad, with a few good tendencies? Or, as a third possibility, do you think people are just crazy, and who knows why they do anything?"

As the perceptive American literary critic Randall Stewart observed several years ago, three basic options are offered: the traditional Christian view which takes human evil seriously but believes the redemptive grace of God is stronger than human evil; the romantic view that downplays human evil in a naïve celebration of human goodness; and the deterministic view which believes human evil is wholly conditioned by either heredity or environment.

"I'm just the way I am! Why should I change?"

Watterson isn't as explicit as Stewart. But below the surface, for those with eyes to see and ears to hear, is the strong suggestion the original Calvin and Hobbes were far more realistic in their approach. Modern self-indulgence fails to take human evil seriously.

When Hobbes asks Calvin whether he has made a resolution for the new year, he receives the reply: "Heck no. I'm just the way I am! Why should I change? In fact, I think it's high time the world started changing to suit ME! I don't see why I should do all the changing around here! If the new year requires resolutions, I say it's

up to everyone else, not me! I don't need to improve! Everybody ELSE does!"

In response to this "me generation" creed, Hobbes remarks, "I had resolved to be less offended by human nature, but I think I blew it already."

Conclusion

Jesus made extensive use of everyday stories in his teaching, many of them beguilingly simple but profoundly penetrating. The modern Christian can find the same point of contact in the literature and culture of our day. But don't underestimate the mundane newspaper comic. It often raises in a provocative, popular and parabolic form many of the difficult theological issues that must be considered in a mature proclamation of the Christian gospel. ☐



Kenneth Barker is minister of St. Andrew's Church in Owen Sound, Ont. His recently published book *In Season and Out* includes an article on "Little Orphan Annie." It is available for \$10 from the church, 865 Second Ave. West, Owen Sound, Ont. N4K 4M6.

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Ministering to Survivors of Sexual Abuse

Young people explore sexual abuse through study, drama and worship

by Patricia Balderston

From the pamphlet, What to do if a child tells you of sexual abuse, Department of Justice, Canada.

Childhood sexual abuse is not a matter of sex; it is an act of violence. An abuser can be male or female, adult or teenager. Usually the abuser is someone the child trusts, frequently a family member or friend.

The majority of offences are never reported. But, increasingly, adult survivors are finding the strength to tell about their painful past. It is estimated as many as one in three women and one in five men have been abused before the age of 18.

Survivors live with feelings of guilt, shame, anger, anxiety and fearfulness. Many become victims of suicide or turn to alcohol, drugs, prostitution or excessive eating to numb the pain of their abuse. Their ability to trust and enter into healthy relationships becomes severely limited.

The church, which should offer hope and healing, frequently is the source of additional guilt and shame. Some children have been abused by people in authority in the church or by members who professed to live outstanding Christian lives.

Some churches, like our own



The youth group of Elmwood Church, London, Ont., conducted a worship service based on the theme of childhood sexual abuse.

(Elmwood Presbyterian in London, Ontario), have begun to minister to survivors. A support group for survivors has been formed. Often the greatest need is to find someone who will listen, love and affirm those who are suffering as persons of worth. Our minister, Karen Timbers, provides counselling as does the local London Interfaith Christian Counselling.

Last year, Elmwood youth group

decided to study this problem by looking at the research and a play written by a senior member for a high school drama class. Sessions on sexual abuse were presented by Karen Timbers and a local counsellor.

After a lot of painful discussion, the youth group decided to base a youth worship service on this theme. While some felt it was too sensitive an issue to deal with

through worship, the group decided to go ahead.

Survivors of abuse who attend Elmwood provided information for a play and suggestions for other parts of the service. Most of all, they hoped the young people would portray a sense of victory and hope.

Isaiah 61:1, which proclaims freedom to the captives, was chosen as a call to worship. In response to one survivor's description of abuse as going through "the valley of the shadow of death," Psalm 23 was chosen as a responsive reading.

The Old Testament lesson from II Samuel 13:1-22 showed how sexual abuse adversely affects all family relationships. The New Testament lesson from Mark 5:21-34 tells of Jesus healing a woman and restoring her to wholeness.

The children's story, based on the book *The Secret of the Silver Horse*, encouraged children to tell someone they can trust their bad secrets. And an original four-act play, entitled *Someone's Crying, Lord*, replaced the sermon.

Because of the sensitive nature of the subject, Karen Timbers and another counsellor were on hand at the coffee hour to answer questions or provide care for any who might need it.

For the young people involved, the service became a powerful witness to our hope in Jesus Christ and his statement, "You will know the truth and the truth will set you free." ■

Patricia Balderston is the youth leader in Elmwood Presbyterian Church in London, Ont.

Resources

Someone's Crying, Lord — a copy of this original play, plus a tape of the worship service, are available from Elmwood Presbyterian Church, 111 Elmwood Ave. East, London, Ont. N6C 1J4.

The Secret of the Silver Horse, plus additional pamphlets on sexual abuse, are available from: Victims of Violence International, B150-151 Slater St., Ottawa K1P 5H3.



Original pointillism by Vincent Sinclair,
It Shouldn't Hurt to be a Child.

Some Day

Topsy-turvy, round and round
My whole world came tumbling down
For the ones you hold most dear
Are the ones who cause you greatest fear
And the cause of greatest shame
Is you feel somehow that you're to blame
My dearest Friend, you held my hand
And led us on till we could stand
You gave us dignity, you gave us worth
And showed us we had a place right here on earth
As our inner sins we would pronounce
Never once did You denounce
You didn't try to deny our pain
But showed us that it needn't reign
You offered hope of a better tomorrow
In the midst of strife and sorrow
You let me lean on you when I wasn't strong
And gave me the strength to carry on
SOME DAY I'll look in the mirror and see
That the face in the glass is only ME.

— Gerry Raaymakers, a survivor

Starting Over

Sarnia singles ministry crosses many borders to bring healing and wholeness to the separated and divorced

The person experiencing grief can become angry, depressed and guilt-ridden. Effective ministries, say those who have experienced them, involve a willingness to "walk with" someone through this painful, personal journey to the "closure" of the broken relationship. That closure is a freeing experience, allowing individuals to continue their lives with renewed energy and wholeness.

The Beginning Experience (BE) is such a ministry. BE is an international organization which exists in 146 centres in eight countries throughout the world. In Sarnia, Ontario, BE has found a home in St. Andrew's Presbyterian Church.

St. Andrew's is one of a handful of ecumenical groups worldwide, and the only one in Canada. Because of the church's border city location, the group also has an international flavour.

The Beginning Experience Inc. was conceived and born in the Roman Catholic Church. Developed by the late Mary Jo Lamia, a divorced woman, and Sister Josephine Stewart, a family counsellor, BE held its original weekend program in Fort Worth, Texas, in 1974. Since then, it has spread to countries as diverse as Ireland and Singapore.

St. Andrew's became involved in forming a BE team in 1983. Outreach director Jane Danic was asked by the minister, Rev. Dennis Clarke, to expand St. Andrew's programs to include a singles ministry. After extensive research of 34 different ministries, and trips to Colorado and Chicago to experience various programs, Danic concluded BE was the best available program.

But Beginning Experience proved challenging to transplant from its Roman Catholic environment.

by Marie Carter



The logo reflects the psychology and theology of the BE process. The cross stands for the identification of participants as Christians with Christ. The anchor represents hope. And the rising sun symbolizes the dawning of a new day.

the Beginning
Experience



Reflecting the original spirit and vision of Sarnia BE, the original team was composed of people with a variety of faith and life backgrounds, both Canadians and Americans. Among those pictured are Jerry Danic (far left, back), Jane Danic (far right, back) and (bottom left) Rev. Dennis Clarke.

Theological issues concerning separation and divorce, particularly as they pertain to the sacraments in the Roman Catholic Church, were added to the challenges associated with any ecumenical undertaking. Creating an ecumenical singles ministry with relevance to both Reformed and Roman Catholic traditions was not easy.

In practical terms, the Eucharist, confession, and other purely Roman Catholic elements of the original BE weekend could not be fully shared. Changing the format to one which completely left out

these elements might dilute the effectiveness of the weekend. Co-celebration of sacraments was also ruled out.

"Planning the original weekend was an exercise in learning the practical problems of ecumenism," said one original team member. "If not for the dedication, sensitivity and open-mindedness displayed by Dennis Clarke, the Danics and the team, we might never have had a Sarnia BE."

But problems were overcome. Unique elements, like the Saturday night Penitential Service, were

written to be shared by the entire community, with an option of personal confession given to Roman Catholics. Parallel services at separate facilities were arranged when needed.

The original team, made up of separated, divorced, widowed, as well as single and married people, was drawn from a number of faith traditions. Team members reflected their willingness to draw from the wisdom of many diverse experiences. With both Canadians and Americans, the original weekend was also international.

Training for Sarnia's BE team came from Flint, Michigan, about an hour and a half away. About 30 people from Sarnia travelled to Flint to participate in weekend experiences there. Then a team of 12 was formed, whose members were willing to make the time commitments necessary to become facilitators.

The international spirit begun in Sarnia didn't end there. In 1985, then president Bryan MacKenzie travelled to Ireland to assist in

training the first Irish Beginning Experience team. In January 1988, president John Kingyens travelled even farther afield, helping to establish the first Asian BE in Singapore.

But exotic locations around the globe have not produced Sarnia BE's greatest rewards. These are found in the heart of the community where BE has taken root. Over 500 people from Sarnia and area have flowed steadily to St. Andrew's since 1984, seeking new beginnings. Many have found, in the simple sharing and dialogue sessions, and the weekend's gentle process, new beginnings for their lives and a deep healing of mind and spirit. Understanding they are not alone, but with others to face the pain and to find renewed self-confidence, they have moved through the stages of the grief process.

Today, in the congregation of St. Andrew's, there are faces of former participants. BE addresses relationships, including a person's relationship with God. "When you

promise before God to love someone forever," one BE participant explained, "you can feel like a hypocrite sitting in church after a divorce. Since my BE weekend, I can pray again without feeling awkward about it."

In Sarnia, BE's effectiveness is also evident. Elizabeth Kubler-Ross describes the final stage of grieving as one of "reaching out." Camilla Robichaud, Sarnia BE's current president, and a seven-year veteran of the ministry program, says it's evident reaching out has taken on wider expression for many former participants. "It's difficult to go anywhere in Sarnia where there's any type of community service going on, and not run into someone from BE," she says. **[R]**

For more information about Sarnia Beginning Experience, contact St. Andrew's Presbyterian Church at 261 N. Christina St., Sarnia, Ont. N7T 5V4 or call 519-332-2662.

Marie (deBruyn) Carter is a free-lance writer, living in Dresden, Ont., who served on the original BE team in Sarnia.

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Church Builds More Than Bridges Abroad

by Gordon Hodgson

Joe Reed, a popular Canadian Presbyterian missionary, recalls one fateful visit to community church projects in eastern El Salvador. In the city of San Miguel, he came across a couple living in a community that had sprung up on a garbage dump. They were caring for an old man who was near death.

"Who is he?" Reed recalls asking, believing the man was a father or uncle.

"We don't know," the couple replied. "We found him lying by the side of the road and brought him here."

He died later that day, not alone, but cared for by "friends." That is Central America: terrible poverty, yet incredible spirit.

"We have so much to learn from them," Reed said recently while visiting Calgary's Presbyterian churches. According to Reed, the spirit of Central America lives in its people, in countries ravaged by oppression for 500 years.

It's a place where the church was often seen as part of the ruling structure, where land and everything else seemed to be owned and controlled by foreigners or local family overlords. There are rich lands, agriculturally, but the wealth has eluded most locals, particularly the indigenous people. Still, they manage to feed themselves.

Periodic uprisings over the decades have pitted peasants against landowners, and the military and police have sided with the powerful. Tens of thousands of people have died, largely the powerless, in civil wars.

"Powerful outside forces always seem to be at work," Reed observes.

As an area missionary supported

*Missions to Central America have changed.
We need to be evangelized by Central Americans*



Canadian Presbyterian missionary Joe Reed.

by The Presbyterian Church in Canada, Reed is different from his predecessors of a century ago. His assignment is to promote community self-help projects, to link inter-church projects and to help Canadian Presbyterians understand what is going on.

"The world has changed; it is we who need to be evangelized by the faith of Central Americans," Reed says.

Relief and development projects have not emerged overnight. Personal links have been built but, more importantly, Canadian Presbyterians are getting involved in Central America. "They are experiencing our reality by coming [to Central America] on orientation visits. That is incredibly important.

"The business of the church — all churches — is reconciliation," he adds. The wars in Central America have simmered down, but they are not over. Stalemates have been reached, but the peace is uneasy. Reconciliation is important, says Reed, and building trust and understanding is a long process. The churches have a daunting task.

The conduct of wars in Central America has been simple: the powerful kill the powerless, and sometimes the powerful kill other powerful. The practice of peace is much more difficult. It is a matter of getting along with each other, no matter how terrible the injustices might have been in years past. That's what reconciliation is all about, Reed says.


Wars in Central America have destroyed the economy and social systems. And there are other dismaying legacies. "What do you do with tens of thousands of demobil-

ized military people, with disarmed Contras, with thousands of land-holdings in dispute, with outside forces demanding we export more, reduce our social spending and grow food for export when we should be growing food for local consumption?" Reed asks.

"This is the effect of structural adjustment programs imposed by foreign lending agencies. They say: 'If you want to borrow our money, this is what you have to do: privatize everything and reduce social spending'."

It's a total disaster, particularly in Nicaragua, Reed says. "How do you help a soldier, who has spent all his adult life killing and abusing people, settle into a normal life when there is no money for healing his psychological scars, for paying him a pension or for educating him to do something productive?"

As a result, Reed and other area missionaries in Central America are often asked by local people: "When will you go the next step with us?" Those next steps are small but effective in their own way. Churches promote self-help projects all over Central America — from introducing the husbandry of goats to the creation of community child development centres.

The Canadian Presbyterian Church is also trying to formalize the links that have been forged with other churches in Central America, Reed says. The church isn't there to create a new bureaucracy, but to go the needed next step. And that, he says, includes expanding understanding between mainline churches of the north and the indigenous churches in the south. 



Gordon Hodgson is a member of Varsity Acres Presbyterian Church in Calgary and a contributing editor of this magazine. This article first appeared in the *Calgary Herald*.



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Decisions at Life's End

by Gerald Oosterveen

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Iris Ward.

First, it was Karen Ann Quinlan in New Jersey. For years, she was the subject of anguished debate throughout the United States and Canada whether she should be allowed to die.

More recently, Nancy Cruzan was in the news. Revived following a car crash when she was 25, she had been totally unresponsive for eight years. Her family's wish that life-support systems be stopped so she could die triggered a storm of objections.

A hospital in Minneapolis asked a court's permission to discontinue life support for 87-year-old Helga Wanglie who was virtually brain-dead. The court sided with Helga's family who wanted everything continued as long as possible.

In Indianapolis, a right-to-life group went to court, against the wishes of the family, to force continued tube feeding for SueAnn Lawrance, a 42-year-old woman, profoundly brain-damaged since age nine and in a persistent comatose state for the past four years.

Tragic situations all, but each with its own unique twist that proves no one knows what to do about people who are nearly dead but not dying.

We've read of Dr. Jack Kevorkian

who, with his suicide machine, helped Janet Adkins and Sherry Miller find death. They found life too burdensome. The Dutch Parliament decided not to prosecute doctors who actively help their patients find an early release from terminal or painful disease. In Florida, Roswell Gilbert shot to death his wife of 51 years when she screamed for him to end her suffering. And in Chicago, Rudy Linares held a gun on hospital staff while he disconnected his nearly brain-dead son from life-support systems.

***Life support machines,
 drugs and surgical
 procedures make
 decisions about life
 and death challenging***

We'd rather read stories about happy people, discoveries and spectacular achievements. But we can't avoid tales which confront us with death in the midst of life. We are left troubled and confused over these dilemmas.

Because we believe all life is a sacred gift, something in us wants to prosecute those who help someone die. But after hearing the

whole story, juries can rarely be persuaded to convict. Their caution seems to reflect a growing consensus that what's being done by the Kevorkians, the Gilberts and the Linares is deeply tragic but, perhaps, not wholly wrong.

Decisions about life and death used to be made for us a generation or so ago. When people were ill, families could do little more than wait and pray. Machines to support life were non-existent, drugs few, and surgical procedures primitive and limited. Doctors treated on the basis of symptoms that could represent a host of causes. When death came irresistibly and swiftly, often the only choice for patients and families was whether to accept death with faith or fatalism.

Today, by contrast, everything seems possible. Against X-rays, CAT scanners and Magnetic Resonance Imaging, the body holds few secrets. With drugs to combat almost any disease, more and more medical enemies have gone the way of the dinosaur. With life-support systems, we can continue body functions while the heart is temporarily stopped for repairs. In the past, a stopped heart meant death; now, it merely represents a long morning of anxious waiting until word comes that surgery was successful and the patient is on the way to health. Working with long probes that crawl through tiny arteries, and with lasers, virtually no part of the body is beyond a surgeon's reach. Surgery is done even on babies still in their mother's womb. We begin to think that death can be held at bay almost indefinitely. The ultimate optimism is held by proponents of *cryonics*: "the practice of freezing a dead diseased human being in hopes of bringing him back to life at some future time when a cure for his disease has been developed" (*Webster's*).

Despite these modern medical miracles, and a longer than ever lifespan, it is still appointed for women and men to die. When

death comes, however, is increasingly debatable.

The definition of death commonly agreed upon states: *An individual who has sustained either (1) irreversible cessation of circulatory or respiratory functions, or (2) irreversible cessation of all functions of the entire brain, including the brain stem, is dead.* A doctor doesn't have to guess about any of this since machines can determine what functions are left. When pulse and breathing have stopped and the brain shows no activity, the person is obviously dead, unable ever again to think or to make voluntary choices even if life-support systems continue to circulate blood and oxygen through the body.

But what of people like Nancy Cruzan, SueAnn Lawrance or Helga Wanglie, where brain function has not entirely stopped but is so impaired they are unlikely to regain the ability to think and speak? If we artificially support patients who are in a persistent comatose state, how long should this continue? Months? Years? Must doctors, meanwhile, spare no expense but use everything at their disposal — pacemakers, respirators, tube feeding, dialysis if the kidneys fail, antibiotics — as long as a trickle of activity continues?

As we fine-tune our skills, should we build facilities (that I want to call *vegetariums*) where we maintain these non-dead bodies? Who will pay for all this: the patient's estate, the family, insurance companies, society, the church? It makes little difference whether an impersonal provincial government agency or the family foots the bill — though it may bankrupt the family, as it frequently does in the United States. But is it good stewardship to spend vast sums to gain a little time of dubious quality for dying patients? And is it kind, or morally right, to keep dying people from dying?

It won't do anymore to say we may not play God or, as long as the doctor's definition of death has not yet been met, we must actively support the comatose person because anything short of that would be murder. We must decide whether we are supporting life or

temporarily delaying death. More importantly, it is past time that Christians consider thoughtfully whether the doctor's definition of death — the complete absence of all brain function — is clear enough to govern our choices.

At this point, I admit to a two-fold bias. Almost 25 years ago, I was suddenly and painfully thrust into this life-support arena when doctors asked how aggressive we wanted to be in treating the cancer discovered in our young son. They offered no hope; it was simply a question of making him comfortable or subjecting him to uncertain experimental treatment. We chose comfort over chance, a choice I still judge to be correct, and he died at age nine.

Today, as a chaplain, I frequently deal with families of comatose patients who must decide what to do about life-support systems. At the bedside of these patients, I wonder

Is it kind, or morally right, to keep dying people from dying?

if the joke isn't on us. Are we trying to sustain an empty shell while the person whose it was has long since returned to the Creator?

Our choices would be so much easier if the Bible gave a clear definition of death. But in biblical times, too, someone was considered dead only when a knowledgeable person said so. Today, the definition keeps changing; but we still trust the decision of a knowledgeable person, the doctor. Legally, that is appropriate; but it doesn't help us in that agonizing twilight zone where a person is neither wholly dead nor truly alive anymore and we must make a decision about life-support systems.

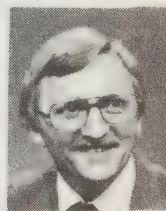
It is time for the Christian community to see death in a broader context than mere biological or brain death. Psalm 139 says we are "fearfully and wonderfully made." God created our "inmost being" as well as our "frame." A human being is more than the total of his or her functions, more than heart-

beat and breathing and brain flow combined.

Life is relationships — with God and human beings. The Shorter Catechism says humanity's chief and highest end is to glorify God and to enjoy him fully forever. The Apostle Paul said, "My desire is to depart and be with Christ, for that is far better" (Philippians 1:23, *RSV*). Today, the question confronting every thoughtful believer is whether it is right to deny permanently brain-damaged, comatose persons the opportunity to enjoy God in heaven when he or she can no longer glorify God here. As the evidence mounts that a loved one will never again have a meaningful relationship with another human being on earth, is that person not dead?

When my son was mere days from dying, we read the description of heaven in Revelation 21 and 22. It hints at such beauty, joy and happiness, my little son exclaimed: "Dad, it will be so beautiful there. I can hardly wait to see it!" Have we, as committed Christians, the right to bring to the bedside every possible machine, drug or procedure that cannot change the ultimate outcome but only serve to prolong the dying process?

When all is said and done, in this age of life-support systems and tube feeding and brain flow tests, it comes down to this: do we love our loved ones enough to let them go; and do we trust God enough to let our loved ones enter into God's presence? Or does our frantic, fruitless life-support activity affirm Satan's claim when he said (Job 2:4, *NRSV*): "All that people have they will give to save their lives" or the life of a loved one, even if the life remaining is hardly life? **R**



Gerald Oosterveen is an ordained minister of the Presbyterian Church (U.S.A.) who serves as a hospital chaplain in Christ Hospital and Medical Center in Oak Lawn, Illinois.

Reliving the Passion

by Walter Wangerin.

Zondervan, 1992. \$16.95.

Reviewed by Ian Shaw.

Ever notice the malls play carols *ad nauseam* during November and December, but never "Man of Sorrows," "O Sacred Head, Sore Wounded" or "Christ the Lord is Risen Today" in March and April? Ever notice attendance at worship is significantly higher on Palm Sunday and Easter Sunday than on Good Friday? Ever notice how fleeting the enthusiasm and joy of Christmas, Palm Sunday and Easter is for many celebrants? Is that brief joy too descriptive of your reality? Then perhaps *Reliving the Passion* will be helpful to you.

Beginning with his own childhood experiences, Wangerin takes a 40-day Lenten journey through Mark, chapters 14 and 15. Happily, a

41st day (Mark 16:1-8) is also included. The book is designed for private daily devotions. Each day includes a brief lesson, an imaginative reflection and an insightful prayer. Like the old Walter Cronkite line "You are there," the design of each day puts the reader into the story, to walk Jesus' final days and hours with him.

If you know Wangerin's other writings, you will realize the title does more than outline the content. Wangerin writes passionately. Not primarily an intellectual experience but an exercise to make the reader more familiar with the sights, sounds and emotions of those final episodes. The book cuts to the heart. Sometimes powerfully; more often subtly — chip here, chip there. Challenge the heart. Probe. Ponder. Push.

His reflections on Judas (days 8 and 10) and the crowds (days 23 to

25) give disturbing insights into personal dimensions of sin. Peter's denial (day 12) is the most unsettling of all. By the time one arrives at Saturday's vigil, you know you have walked the walk and will experience the joy of Easter Sunday as never before.

Those embarking on this Lenten journey should keep a journal as part of their devotional discipline, to help move from Wangerin's mind and heart into their own. A helpful addition might have been a reflective question each day to stimulate further personal journeying.

It is the open, imaginative world of the child of our being from which and to which Wangerin writes. Part of being a child means losing control of life — for me a risky, frightening prospect. *Reliving the Passion* takes you on that kind of journey.

The introduction ends: "I pray . . . that your hearts grow young again and that like children in sorrow, like children in joy, you finally cry in the silence of souls *I love you, Lord Jesus, I do!*" Words of passion not often found on this Presbyterian's lips. Yet what better response can you or I make to the Passion of our Lord? This book will help you say it, mean it and live it.

Ian Shaw is minister of Westwood Presbyterian Church in Winnipeg.

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Dictionary of Hamilton

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Hamilton: Dictionary of Canadian Biography, 1992. \$37.50, plus \$2 mailing.

Available from T. M. Bailey, 81 Cloverhill Rd., Hamilton, Ont. L9C 3L8.

Reviewed by John S. Moir.

This newest volume of the impressive and useful *Dictionary of Hamilton Biography* covers only a decade and a half of the city's history, but includes over 350 biographies spanning the alphabet of human activities, from actresses to architects, brewers to bishops, clothiers to casket makers, musi-

cians to manufacturers, printers to politicians, golfers, coroners, fire-fighters, and even a Mafia boss.

Like the two earlier volumes, this is an attractive example of the art of book making. Forty-four pages of pictures present events, places and people that shaped the history of Hamilton in the inter-war period. The longest entry tells the story of Sir John Morison Gibson, Presbyterian and Lieutenant-Governor of Ontario. Readers of the *Record* will also be interested in the lives of Mary Jane McQuesten, James Chisholm and the Revs. Daniel R. Drummond, John G. Shearer, H. B. A. Ketchen, D. B. Marsh among the prominent Presbyterians of that city.

Like its two praiseworthy predecessors (which are fortunately still available), this third volume of Hamilton biographies is much more than a local history. Its subjects came from many lands, and some reached prominence in the story of Canada as well as in Ham-

ilton. In Volume II, only one in every seven was a native of Hamilton, but it reveals much about the city in terms of its population and economic growth in this century that at least a quarter of the biographies in the latest volume were actually born there.

Coming just one year after Volume II, this newest addition to the multi-volume series *DHB* shows the same excellent scholarship, writing ability and teamwork that earned the earlier volumes such high praise as "a worthy local equivalent to the . . . *Dictionary of Canadian Biography*." Further volumes will be eagerly awaited by appreciative readers. Meanwhile, the whole church can join in congratulating its own Rev. T. M. Bailey, the instigator and general editor of the series, to whom Volume III has been most deservedly dedicated.

John S. Moir is professor emeritus of history, University of Toronto, and author of *Enduring Witness: A History of The Presbyterian Church in Canada*.



Prayer: Finding the Heart's True Home

by *Richard J. Foster*.

Harper, 1992. \$21.95.

Reviewed by Gunar Kravalis.

Those familiar with Foster's earlier classic *The Celebration of Discipline* will find this latest volume maintains his high standards and is sure to become a classic in its own right. *Prayer* is not only an excellent treatment of the topic of prayer but also contains a number of helpful insights into various dimensions of the spiritual life. A person who is just beginning the life of faith will find Foster's book informative and encouraging, while those well on their way will also find the book an understanding

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Gunar Kravalis is minister of St. Andrew's Presbyterian Church in Aurora, Ont.

A Place in Creation: Ecological Visions in Science, Religion and Economics

by David G. Hallman.

The United Church Publishing House, 1992. \$18.95

Reviewed by Geoffrey Johnston.

This is a useful book, not least because it is a work by a layperson for laypeople. Hallman's background is in social psychology; but in this volume, he ventures into theology, science and economics — all disciplines as arcane as the one he began with. But he does well; he makes things understandable for those, like him, for whom these disciplines are strange country.

The object of the exercise is to outline developments in these fields which point the way out of the ecological mess we have made for ourselves. In science, he takes us through old ideas like quantum mechanics and through some newer ones like Chaos Theory and the Gaia Hypothesis. In theology, he looks at D. J. Hall's work on stewardship, feminist Sally McFague and Jurgen Moltmann. In economics, he contrasts the established approach which looks at growth, productivity and the GNP with a dissenting tradition represented by the Club of Rome, the Bruntland Commission and the "steady state" economists. In each case, he finds newer thinking is moving toward a universe in which relationships are seen as central. Not only society, but creation itself, is a network of interdependence. As part of creation, we are interdependent with the rest. Thus, he suggests the atmosphere may not be something that allowed

life to develop, but that life itself, in some measure, created the atmosphere. Creation is not just something out there that we have to look after but, in some way, is part of God, and that to harm nature is to harm God. Hallman's favourite economists, the "steady state" school, are people who set out to achieve the maximum physical well-being with the minimum damage to the environment.

The intriguing part of this volume is the thought that we may be on the edge of a shift in metaphors. After Newton, we thought of creation in mechanical terms; God was the celestial watchmaker. After Darwin, the metaphors shifted to biology, and it became difficult to think of God at all. But if the cutting edge in these three disciplines is about relationships as central, we may soon find ourselves thinking of reality in psychological metaphors. In that case, a statement like "God is love" might actually make sense.

Hallman is definitely worth reading. As he says himself, he writes as a layperson for laypeople. Quite apart from what the book might suggest is coming in the future, his analysis of what is already happening in theology, economics and natural science is useful reading for those of us who have neither the time nor the courage to tackle disciplines not our own.

Geoffrey Johnston is director of pastoral studies at The Presbyterian College in Montreal

Emmanuel: Encountering Jesus as Lord

by *Herbert O'Driscoll*

Anglican Book Centre, 1992.

\$9.95.

Reviewed by Bert Vancook.

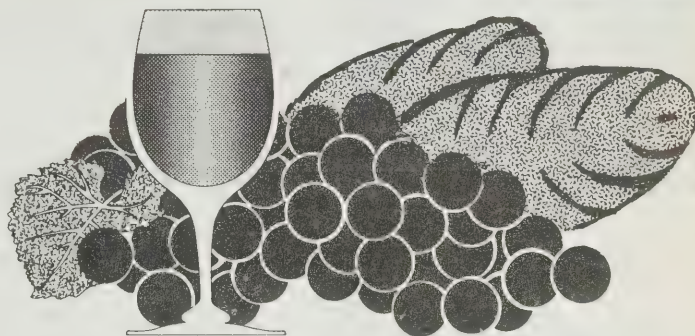
O'Driscoll takes some quick looks at Jesus and at the people who meet Jesus in the Scriptures. He mixes Middle Eastern travelogue, critical biblical study, sermon, reflection and psychology in these meditations, all the while interpreting the people around Jesus for our time and place.

continued over page

YOU WERE ASKING?

Tony Plomp

An Open Table



What is the policy of the Presbyterian Church when it comes to inviting visitors from other churches to partake of Communion? Do you have to be a member of the Presbyterian Church?

The Presbyterian Church in Canada practises "open" Communion in contrast with those denominations which practise "close" or "closed" Communion. I understand "close" Communion to mean participation is reserved for members of the denomination only. I also understand "closed" Communion to mean such participation is restricted to members of the individual congregation. In both cases, one would have to appear before the elders or other governing authorities to request permission to participate in the Supper of the Lord.

As Presbyterians, we invite to the Lord's table all who trust the Lord Jesus Christ and seek to serve him. It is a most "open" table indeed. There was a time when the invitation to the Lord's Supper included the words: "In the name of the Lord Jesus Christ, I invite to this table all who are members in full communion with any branch of the Church of Christ. The table is his, and belongs by right to all his people. Any such being present are lovingly urged to claim their rights in him" (*Book of Common Order*, 1964). This so-called "fencing of the table" was meant to en-

sure that only members of the Church of Jesus Christ Universal, of whatever denominational affiliation, would feel free when visiting a Presbyterian service to participate in the Lord's Supper.

This has now been changed in the present *Book of Common Worship* (1991) to become a more general invitation: "Our Saviour invites all those who trust him to share the feast which he has prepared." It makes no mention of membership in the Church of Jesus Christ. In the preface to "The Service of Word and Holy Communion," the authors state: "The invitation comes from Christ who is the only host at his table. Through baptism we are incorporated into the Church, the body of Christ. Though we are baptized but once, the Lord's Supper is a recurring renewal of God's gracious promises to us in Christ, and the gift of faith which was confessed and sealed at our baptism. The dominant note to be heard in the invitation is that we, through no right of our own, have been invited by Christ to feast in his presence at his table. This is the kind of invitation that a child can hear and understand." *The Book of Common Worship* was approved by the 117th General Assembly. ☐

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There are dangers to his approach. Putting 20th-century thoughts and feelings and experiences together and calling them Peter or Nicodemus or Mary means the biblical characters can get lost. Bouncing back and forth through 2,000 years of time is occasionally confusing. But the advantage is the humanity of both the people who encountered Jesus and ourselves is honoured. In an age when the profound humanity of the Bible needs to be heard, the risk is worth it.

This book will probably not pass the test of time, but I suspect it was not meant to. It is intended to speak to North Americans, many of whom find a Middle Eastern setting and old Bible stories out of touch with their geographical and social reality. O'Driscoll makes the connections often enough that the people and the stories live in a new way.

Bert Vancook is minister of Summerside Presbyterian Church in Prince Edward Island.

The I CAN Attitude by Dennis Oliver.

Wood Lake Books, 1992. \$12.95.

Reviewed by James Allinson.

This book's strength lies in the author's honesty in admitting that growth and development come about only when barriers are identified. He uses his own life and circumstances to illustrate this and as the cornerstone for the "I Can" attitude. "If I can, anyone can" is his primary credo. The strong impression left is that at some point he couldn't, realization of which led him to an awareness of the "I Can" attitude.

In the '80s, bookshelves were flooded with self-help, self-realization, self-improvement, time management, and golden opportunity manuals. Oliver refers to the impact various programs (fire walk with Anthony Robbins), books and philosophies (Napoleon Hill, Dale Carnegie) had upon him. But he manages to avoid another such of-

fering. The "I Can" attitude is different. Different because it doesn't lecture the readers. Instead, it allows readers to search out their own paths by means of the many personal anecdotes, philosophical quotes, and lessons Oliver learned on his own journey to the "I Can" perspective.

Oliver draws heavily upon anecdotes about parents, his wife Joan, his children and many friends and associates. These are *not* extraordinary people but average in the most positive sense. But Oliver can see the extraordinary in the ordinary. He offers readers an optimism useful in their own ever-changing and unfolding lives. He illustrates it through the everyday lives of everyday people. He assures readers they too can see the same things and find the same encouragement and support.

If *The I CAN Attitude* were a painting, it would be a masterful piece of folk art: colour and shape dramatically placed, charm and meaning beyond its simplicity. Underlying all of the work is Oliver's focus on attitude. Attitudes can and do change. Once individuals realize they control their attitudes, they can have "I Can." Look around carefully for the encouragement you need and you will find what Oliver has discovered: "Seek and you shall find." If he can, I can.

James Allinson is a Toronto broadcast producer and member of Morningside-High Park Church.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, 50 Wynford Drive., Don Mills, Ontario M3C 1J7. Prices subject to change.

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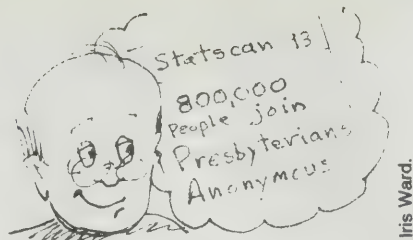
Presbyterians Anonymous

by Donald Corbett

Canadian Presbyterians have long puzzled over the discrepancy between the membership of the church (around 160,000) and the figures taken from the federal government's census (around 800,000). Where are the missing Presbyterians? Are they hiding? If so, where? One thing for sure: they don't hide out in church on Sunday mornings.

My puzzlement about these missing Presbyterians was greatly helped the other day when I ran into someone who wishes to be known as Mr. X.

"What you people in the church don't know," he told me, "is that all those so-called missing Presbyterians are, in fact, highly organized. It isn't easy to be a missing



Presbyterian these days. Every time you turn around, someone is punching facts about you into some lousy computer. The other day, I filled in a form that had a question for non-church-goers: 'What church do you prefer not to attend?' Of course, I answered 'Presbyterian.' I don't go to any of them but I actually get a big kick out of not going to the Presbyterian church.

"To be honest with you, for the past 16 years we have had a secret national organization known as

'Presbyterians Anonymous.' The membership is made up of 'missing' Presbyterians who want to keep it that way. They don't want their names on any church list and prefer Sunday mornings free of religious observances. Each town in most of the country includes several members of 'Presbyterians Anonymous.' They are always available to help in time of need."

"What do you mean by times of need?" I asked.

"Well, sometimes missing Presbyterians get the urge to go to church. They fantasize that they can just slip into the back row and slip out after the service without being noticed. But this is easier said than done. So when they get this urge to go to church, they can phone other local members of Presbyterians Anonymous who will come over and talk them out of it." □

Donald Corbett previously served as principal of Knox College. At his death in 1991, he was minister of St. Andrew's, Quebec City.

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PEOPLE AND PLACES



THE CONGREGATION OF Clarkson Road Church, Mississauga, Ont., held a luncheon on October 25 in honour of Rev. Trevor J. Lewis and his wife Joan on the occasion of Trevor's retirement from the ministry. Gifts were presented from the congregation and children of the church school. Representatives from the Presbytery of Brampton, family members and friends from Trevor's previous charges were also in attendance.



WINIFRED WHITLEY of Melita Church, Melita, Man., celebrated her 85th birthday on Nov. 14. Winifred has been a member of the church since 1922 and was elected the congregation's first woman elder in 1970. Over the years, she has held offices in the WMS and Ladies Aid, taught Sunday school and been a faithful choir member. She is pictured with Michelle and Jennifer Banks.



A NEW CHURCH SIGN for South Kinloss Church, Lucknow, Ont., given in memory of Sandy and Marian Nicholson by their children was dedicated on October 25. Sandy Nicholson was a United Church minister who later entered politics and served the Province of Saskatchewan both as MP and MLA. He was actively involved in organizations such as the John Howard Society, Association for the Mentally Retarded, Cheshire Homes, CUSO and the United Nations Association. Marian shared his passion for making Canada a more equitable society. Pictured are family members: Ruth Dibbs (left) of Ottawa, Al Nicholson of Fenelon Falls, Ont., and Mary Anna Higgins of Don Mills, Ont.



SOME OF THE young people of MacNab Street Church, Hamilton, Ont., are pictured loading the church van with white gifts and toys to be distributed to families in need. In recent years, it has been the custom for children to bring toys to the annual Christmas party for this purpose. Shown are (left to right): Kesha Guildford, Matt Hopkins, Julia Post, Devin Brierley, Alistair Shields, Mary Oommen and Mohan Babu.



HUNGARIAN PRESBYTERIAN CHURCH, Welland, Ont., celebrated its 65th anniversary recently. Taking part in the service were (left to right): Fr. Alexander Erös; Dr. S. Murray Barron, Moderator of the Presbytery of Niagara; Dr. Louis K. Aday, minister of the Welland congregation; Rev. Frank Szűcs, minister of First Hungarian Church, Toronto; Rev. Lorand Horvath, minister of First Hungarian Church, Windsor.



MARY THOMAS, a Neskonalith Band Elder from Enderby, B.C., was a special guest at a meeting of the Presbytery of Kamloops, where she spoke on "Native Spirituality and the Land." Mary has been honoured by the British Columbia Museum Association and the Smithsonian Institute for her knowledge of Native culture and her contribution toward preserving it. She also is a strong proponent of the rights of Native women and the role of Native People in the Constitution. She has worked with the Elizabeth Fry Society and sat on the board of directors of the Round Lake Treatment Centre. Mary Thomas is pictured with Rev. David Webber of the Cariboo and Chilcotin area house churches.



ST. ANDREW'S CHURCH, Barrie, Ont., a pilot congregation for *Live the Vision*, celebrated the successful completion of its campaign with a party for the volunteers. Tom Norwood, convener of the national steering committee of *Live the Vision*, was present for the occasion. A victory cake was cut by Ruth Millar, co-convener of the St. Andrew's campaign, and Diane Orser, campaign administrator. The congregation had set a goal of \$50,000 but by the end of 1992 had raised \$63,214.50.



A STAINED-GLASS WINDOW with the theme "Come Unto Me" was dedicated in memory of J. David and Roseanna MacIver at Barney's River Church, Kenzieville, N.S. J.D. and Rosie were active supporters of the church: he served on the board of managers and she was a member of the Ladies Aid and a life member of the WMS. The window was presented by their daughter Aldora Collie, of Halifax.



THE CONGREGATION OF Faith Church, Fort McMurray, Alta., enjoyed an "Evening with the Moderator." Talk about blowing your own horn! After the youth band/choral ensemble had entertained their guest, Rev. Linda J. Bell, Moderator of the 118th General Assembly, she entertained them. She also brought encouragement and greetings from the church-at-large.



PICTURED ARE MEMBERS OF *The Rainbow Connection*, a group of 10- to 13-year-old girls from Lenore Church, Lenore, Man., who have been adding joy and enthusiasm to worship services with their upbeat musical contributions. Pictured, left to right, are: Darla Hayward, Kyleigh Smith, Marcie Hayward, Carmen Bailey, Shelby Smith, Joanne Graham, Lyndsay Routledge, Jane Alexander and Christy Wood.



MEMBERS, FORMER MEMBERS and neighbouring church families gathered at Cromarty Church, Cromarty, Ont., on November 29 to celebrate the 140th anniversary of the founding of the first congregation of Hibbert Presbyterian Church. While the congregation arrived, some in period dress, Gordon Colquhoun sat outside with his horse and buggy. Antique heaters were placed at the front of the sanctuary and coal-oil lamps lit the church. The service proceeded much as it would have 140 years ago. The beadle, Craig Kerslake, entered the sanctuary carrying the pulpit Bible, followed by Rev. Lucie Milne. Psalms were led by the precentor, Betty Lou Norris, who began each Psalm with a note on a pitch-pipe. Lucie Milne's sermon was based on one preached in the 19th century by Alexander MacLaren. After worship, the congregation adjourned to the Sunday school rooms for displays, pictures and refreshments.



PICTURED ARE Rev. Ron Foubister, Moderator of the Presbytery of Kootenay and guest speaker at a recent building rededication at First Church, Nelson, B.C., and Rev. Calvin Brown, minister of First Church. Included in the church's \$200,000 renovation project was the Trinity Window (shown behind them) which was made possible by a bequest from the late George Dalzell.



A STAINED-GLASS WINDOW in memory of Rev. Dr. E. G. B. Foote was dedicated at Barney's River Church, Kenzieville, N.S. The window, installed above the main door of the entrance tower, consists of a Royal Canadian Navy chaplain's crest; a dolphin with shepherd's crook and Chi Rho anchor; and a Canadian Forces chaplain's crest. Dr. Foote was born in Weaver's Mountain, in the Barney's River area of Nova Scotia. He entered the RCN chaplaincy in 1941 and was appointed Chaplain-of-the-Fleet (P) in 1945. In 1962 he became Chaplain General of the Canadian Armed Forces. He was also appointed an officer of the Most Excellent Order of the British Empire. Pictured is the minister of the Barney's River/Marshy Hope pastoral charge, Rev. R. A. B. MacLean (Lt-Cmdr.—Retired).



PICTURED DURING A RECENT VISIT to Centennial Church, Calgary, is Rev. Linda Bell (centre), Moderator of the 118th General Assembly. Shown with her are Rev. Jean Morris, Moderator of the Presbytery of Calgary-MacLeod, and Rev. Dave Whitecross, minister of Centennial Church. Dr. Bell's visit was the first by a Moderator of General Assembly in the congregation's history.



THE YOUTH CHOIR, church school and teen discussion group of MacNab Street Church, Hamilton, Ont., were asked to represent the Canadian Bible Society in the city's annual Santa Claus Parade. With a little help from the adults in the congregation and the loan of a tractor trailer, the young people presented a Christmas tableau, complete with a choir of angels. The float was greeted with applause by the spectators who joined in singing carols as the float passed by. Of the more than 150 floats and bands in the parade, this was possibly the only one to portray the biblical Christmas story.



A HARPSICHORD WAS PRESENTED to St. Giles Church, Sarnia, Ont., by Rev. John and Mona Duncan on the occasion of John's retirement from active ministry. The instrument bears a plaque stating: "Dedicated to the Glory of God, In Appreciation of Our Ministry Together, 1985-1992." The gift was received by Dick Ford (second from right), convener of the worship and music committee, and Ed Leitch, clerk of session.



THE SUNDAY SCHOOL of Knox Church, Windsor, Ont., raised \$107 for aid to Somalia by selling home-made cookies during a time of fellowship after the morning service. Some of the children involved were (from left): Troy Thompson, Stephen Douthart, Kathryn Douthart, Colleen Douthart, Mignonne Belanger, Drew Douthart and Eric McKelvie.



THE CONGREGATION OF Chalmers Church, London, Ont., held its annual car rally in October. Pictured are some of the participants, including Rev. Yme Woensdregt, inducted as the church's new minister the previous month, and his family. Highlights of the rally were a "tea stop" in Thorndale, a tour of St. Mary's and supper in Elginfield.



REV. ROSANNA PANIZO (second row, second from right) met with the national Ecumenical Decade of Churches in Solidarity with Women co-ordinating group in December. Rosanna is pastor of a Methodist church and rector of the Biblical Theological Community in Lima, Peru. For the 1992 fall term, she was the Ann Duncan Visiting Professor at Emmanuel College, Toronto — the first woman from a Third World country to receive this honour.



EVELYN WALKER, who as a deaconess began the extension work for St. Paul's Church, Truro (then, McClures Mills), N.S., in 1952, returned to the church for the anniversary service in October. She is pictured with Rev. Clair MacLeod, current minister of St. Paul's.



A DEDICATION SERVICE for the new addition to Knox Church, Tiverton, Ont., was held November 29. The addition makes the church accessible to the disabled, providing an elevator, washrooms and wider hallways. It also includes a nursery, minister's study, choir room and large kitchen area. Pictured are Rev. John Vaudry, Moderator of the Presbytery of Bruce-Maitland, and Rev. Linda Bell, Moderator of the 118th General Assembly, waiting for the unlocking of the door by Rev. Alex Mitchell and the session of Knox Church.



Meridyth McCabe presents a gift to Art and Rowena Van Seters.

VST says goodbye to Art Van Seters

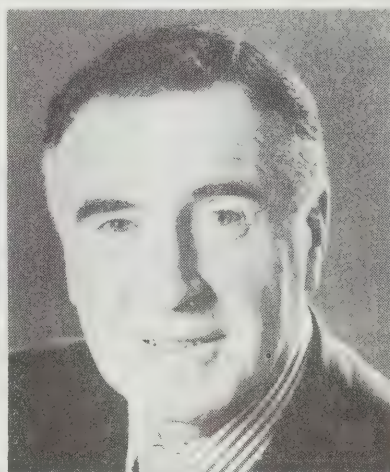
The students of Vancouver School of Theology held a recent presentation to honour Dr. Arthur Van Seters who stepped down as the school's principal in December to take up the post of principal of Knox College, Toronto, in September 1993.

Gifts were presented to Art and his wife Rowena by Meridyth McCabe, a second-year Presbyterian student from Cape Breton and president of the student's association. The students also contributed over \$1,300 in gifts and pledges to a new fund established to recognize Van Seters' 10 years of efforts on behalf of the school's Native Ministries Program. The Native Ministries Endowment Fund will support continued development of education for Christian ministry in and for Native communities.

Bud Phillips appointed principal of VST

Dr. William J. (Bud) Phillips has been appointed the new principal of Vancouver School of Theology.

A member of the faculty at VST since 1977, Dr. Phillips has also been vice-principal and director of the school's Church and Ministry Programs. He is well-known for



Bud Phillips.

research in church leadership and revitalization in Canada and the United States. An experienced radio broadcaster, he has also produced a series of educational religious programs on Knowledge Network Television.

The new principal holds a Doctor of Theology degree from Boston University, as well as degrees from McMaster Divinity College and the University of Alberta. He is the author of *Pastoral Transitions: From Endings to New Beginnings* and many articles and case studies.

Bud Phillips, 56, and his wife Kathleen have two children and one grandchild. They are active in Tsawwassen United Church.

Editor of *The Catholic Register* asked to resign

Following a request by the office of the Archbishop of Toronto, Father Carl Matthews, S.J. resigned as editor of *The Catholic Register* on October 22, 1992. His duties officially ended on February 28, a date which allowed him to finish work on the February 20 issue commemorating the newspaper's centennial.

Father Matthews was asked to resign by Archbishop Aloysius Ambrozic of Toronto after an editorial urging readers to vote "yes" in last year's national referendum was published in the newspaper. In a letter to the Archbishop, Matthews wrote: "As requested by your office today [October 22], I hereby submit my resignation as editor and publisher of *The Catholic Register* because of the poor judgement I showed in writing and publishing the editorial."

He also apologized for any embarrassment the editorial may have caused the Archbishop and thanked him for his kindness over the years. He said he was grateful for the privilege of working with a "fine team."

This spring, Father Matthews, 60, is to be given a new assignment by his Canadian Jesuit superior. (Source: *The Catholic Register*.)

Why didn't you ask?

The Presbyterian Church (USA) has lost about a third of its members over the past 25 years, a membership slide that is mirrored in other mainline denominations. Some church-watchers have attributed the decline to increasing secularism or to a conservative swing in society that has taken a toll on liberal churches.

But Rev. Robert W. Jambey, a Presbyterian leader, has interviewed 21 people who have left his denomination and found that two-thirds cite failed expectations and poor relationships. Decisions had little to do with a church's teachings or social programs and much

to do with what they regarded as a lack of acceptance or support, Jeambey said.

Furthermore, he said, two-thirds of those he talked with said they had been completely ignored after they left their congregations. Many of the former members said that, as far as they knew, no one had even enquired about their absence.

Nearly half indicated they would have welcomed a meaningful enquiry from their minister or other church leader and that it could have made a difference in their decision to disaffiliate. (RNS)



Presbyterian couple assists with food relief in Africa

David and Miriam Barrie have returned to Malawi as volunteers to assist in the food distribution program of the Church of Central Africa Presbyterian, Blantyre Synod.

The Barries, who run a successful farm near Cambridge, Ontario, served in Malawi previously as volunteers sent by the former Board of World Mission (now part of the Life and Mission Agency). David spent some time in 1992 directly involved with the food distribution and he reported that the

church network was functioning efficiently and fairly, providing a vital witness to the concern of Christ's people for the whole community.

Presbyterian World Service and Development assists with obtaining the food, which is purchased in the Blantyre Synod region. As of October 1992, PWS&D had contributed \$20,000 to relief programs in Malawi and Zimbabwe and planned to send more when funds become available through congregational and individual donations.

Presbyterian new director of King-Bay Chaplaincy

Rev. Michael Caveney has been appointed the new director of the King-Bay Chaplaincy, an ecumenical outreach ministry in downtown Toronto. His appointment was recognized by the Presbytery of East Toronto in a service held December 4 at St. Andrew's Church, Toronto.

Most recently, Caveney was minister of St. Andrew's Church, King

City, Ontario. He is also convener of the Justice Ministries advisory committee of The Presbyterian Church in Canada.

The King-Bay Chaplaincy was founded in 1977 by Graham Tucker, an Anglican minister, to provide a focal point for Christians who work in downtown Toronto. Every Wednesday at noon, Communion is celebrated in the chapel. Bible studies and outreach programs have also been held. A chaplaincy support group called "Friends" meets about every six weeks for dinner, with a guest speaker or other event included. Michael has quickly found himself with a heavy counselling load due to the stress and anguish caused by the current recession.

The new co-ordinator of the King-Bay Chaplaincy, Alan Herbert, is also a Presbyterian. An elder of St. Andrew's Church, Toronto, he has a long history of involvement with the chaplaincy, including two terms on its board of directors.

continued on page 46

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News

continued from page 45



Rev. Iris Ford, one of the first workers at the original Flora House, was on hand for the ribbon-cutting ceremony for the new building.

New Flora House opened

The new home of Flora House, an inner-city mission of The Presbyterian Church in Canada, located in Winnipeg, was officially opened last year.

The new building was made possible with the help of the Presbyterian Church which purchased a double lot for just under \$40,000, the City of Winnipeg which contributed \$150,000 toward construction costs, and gifts from local churches. The total cost of the project was approximately \$163,000.

The new building features a large, open area which will accommodate 40 people for meetings, games, etc. There is a commercial-quality kitchen, an office, a clothing room and a double entrance at the back of the building for the mission's food bank.

The original Flora House was purchased by the Women's Missionary Society in 1966, inheriting its name from its address — 768 Flora Avenue. The home was largely the brainchild of two women: Iris Ford, at that time a deaconess with the Presbytery of Winnipeg whose job included plan-

ning inner-city work; and Dorothy McCombie, who worked with Native People, both in the city and on reserves.

The new Flora House is administered by full-time worker Warren Whittaker, a diaconal minister, and Chris Shaw, also a diaconal minister, who co-ordinates work between Flora House and another church mission, Anishinabe, in northwestern Ontario.

Church must not take sides, says South African leader

The only valid role for the church in South Africa today is to be non-partisan, said Frank Chikane recently. Leaders such as Chikane, who is general secretary of the South Africa Council of Churches, and Desmond Tutu have been active in the anti-apartheid movement in the past and were perceived to be partisan to certain liberation groups. But in the current climate of increased violence and instability, the church must work for "non-partisan conciliation," Chikane stated. More deaths are occurring now than in the repressive 1980s. "Our job is to create a climate which would make it possible for leaders to negotiate."

Anglican bishops have agreed that clergy should not engage in political activity because they need to be pastors to all people. (*Mennonite Reporter*)

Presbyterian minister wins preaching award

Rev. Harris Athanasiadis, minister of Margaret Rodger Memorial Church, Lachute, Quebec, was one of 20 winners selected for the inaugural year of the Small Church Preaching Awards, sponsored by Mon Valley Ministries, Dravosburg, Pennsylvania.

As one of the winners, Athanasiadis received a \$200 cash prize. In addition, his sermon entitled "Perplexed But Not Driven to Despair" will be included in a collection of 20 sermons (selected from the 95 entries) to be published in a book called *Shining Lights*.

Hardly equal

Of the world's 1.2 billion people who live in extreme poverty today, 59 per cent are women.

According to statistics compiled by World Relief, women are the primary breadwinners in one out of three households worldwide. Yet two-thirds of the world's citizens who cannot read or write are women. And women, who do two-thirds of the world's work, control only one-tenth of the world's income.

Education offers a note of hope: the better educated the mother, the less likely her child will die in infancy. (*The Banner*)

No famine pornography

Graphic pictures of starving people are great fund-raisers for relief organizations. The problem is, these pictures also show people as pathetic victims who are incapable of helping themselves.

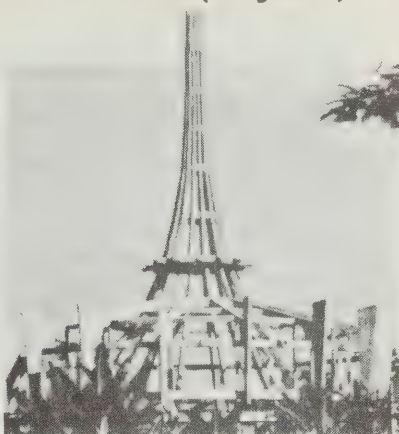
The Mennonite Central Committee (MCC) has made a conscious decision not to use what it calls "famine pornography." According to Marvin Frey, MCC Canada Overseas Services Co-ordinator, MCC would rather emphasize hope in Third World countries. "We want to show Africans and other Third World people the way we would like to be portrayed — as people who have self-worth and dignity," he said.

Frey believes Canadians are ready for this approach. "I think people want to know that there is hope in the Third World — not just famine and war," he said. "They want to know that people in other countries can help themselves, sometimes with a little assistance from North America." (*MCC News Service*)

Languages of Bible reach 2,000

The languages of the Bible have reached 2,000 with the translation of the Gospel of St. Mark into Bete:Daloa, spoken by 500,000 people in Ivory Coast. (*The Globe and Mail*)

March 1968 (25 years)



Unusual in design is the Lagos Presbyterian Church, Nigeria, now nearing completion. It is located on the main road from the international airport leading to Lagos island.

Rev. and Mrs. Russell Hall are deeply involved in the construction of this new church in Lagos and in two vigorous extension charges on Victoria Island and in Ajegunle.

March 1943 (50 years)

Evangel Hall 30th Anniversary
"For thirty years Evangel Hall has stood as a beacon of Christian light and friendship in an area of the city in which there is much darkness and distress and nothing could be more clearly after the mind of Christ than the work carried on by the pastor and his wife," Rev. T. Christie Innes of Knox Presbyterian Church declared in a sermon last night.

The occasion was also the 30th anniversary of the coming to Toronto of Rev. Robert J. Koffend and Mrs. Koffend. Large congregations attended the mission on Queen Street West yesterday and many former parishioners also called during the day. It is under the auspices of Knox Church that the mission is operated. Mr. Innes said that the mission and its director had done much to reclaim and reinstate in self-respect and in a simple faith, men and women who were lost, by injustices and folly "of our social system." (*Evening Telegram*)

March 1918 (75 years)

Trinidad Mission Jubilee

On January 3rd, 1868, Rev. John Morton, with Mrs. Morton and their little three-year-old daughter, landed at Port of Spain, the Capital, to begin mission work among the twenty thousand East Indians who had been brought to Trinidad during the preceding score or more of years to labor on the sugar estates.

Fifty years have come and gone. Dr. Morton, after forty-four years of faithful work, passed to his rest 12th August, 1912, in his seventy-third year, amid the people to whom he had given his life.

Mrs. Morton, after the half century of like faithful work, and after preparing that full and excellent story of life and work in the mission, entitled *John Morton of Trinidad*, is still in the field, doing what strength permits and sharing in the gladness of the Jubilee which is now being celebrated there.

March 1868 (125 years)

Presentation to Rev. H. Gibson, Bayfield

At Lakeview Cottage, on Tuesday evening, December 31st, a deputation from the congregation of St. Andrew's Church waited upon the Rev. H. Gibson, and in the name of the people of both sections of his charge, presented him with a very handsome cutter, value 60 dollars, together with the following address, which was read by Mr. Charles Tough:

Rev. and Dear Sir. — We, the members and adherents of St. Andrew's Church, Bayfield, being desirous of conveying to you some expression of our appreciation of the zealous and faithful manner in which you have discharged the various duties of the Pastoral office during the period of your ministry in this place, would beg your acceptance of the accompanying cutter, which is tendered to you with our warmest wishes for the continued health and happiness of yourself and family. [R]

DEATHS

MAWHINNEY, REV. DAVID, 86, died December 9 in Brockville, Ont.

David Mawhinney was born in Templepatrick, County Antrim, Northern Ireland. After a number of years in business, he served with the Belfast City Mission (1937-48), in association with the Presbyterian Church in Ireland. In 1937 he married Edith May McCullough.

In 1948 the Mawhinneys came to St. Andrew's, Rose Bay, N.S. He served three years while continuing studies at Dalhousie University in preparation for the theology. While studying at The Presbyterian College, Montreal, 1951-54, he served the congregations of Athelstan and Elgin, Quebec. During his ministry, he served at St. Giles, North Sydney, N.S.; First, Pictou, N.S.; St. Andrew's, Prescott, Ont. Following retirement in 1974, he continued as interim moderator for congregations within the Presbytery of Brockville and was assistant to the minister of First, Brockville, Ont.

Mawhinney was active in local ministerial associations, a district chaplain of the Boy Scouts of Canada, WMS life member, and taught religious education in local schools. He is remembered as a faithful minister for his preaching, for his love and compassion for the sick, and for his sense of humour.

David Mawhinney is survived by wife Edith, son Rev. Laurence Mawhinney and wife Marion (Lunenburg, N.S.), daughter

Elizabeth Dorothea (Belfast, Northern Ireland), and five grandchildren.

ATCHESON, GEORGE HERBERT, 56, faithful elder 21 years, Athelstan, Que., Sept. 24.

BALL, GEORGE, 95, elder 40 years, St. Andrew's, Hanover, Ont., Dec. 3.

CAMPBELL, WARDA ELIZABETH "NAN", 82, longtime member, First, New Glasgow, N.S., Jan. 11.

DODD, ALBERT E., 96, lifelong member, Burns Church, Milverton, Ont., Dec. 13.

ELLIS, WILLIAM, 63, faithful elder, choir member, St. Andrew's, Windsor, Ont., Jan. 9.

GEDDES, GERALD A., 87, longtime member, elder, Erindale, Mississauga, Ont., Jan. 6.

LITSTER, LORNE W., 67, member of church choirs for 45 years, active elder, First, Brandon, Man.; Coquitlam Church, Coquitlam, B.C.; First, New Westminster, B.C., Dec. 20.

MacFARLANE, DAVID LESLIE, 89, active and faithful elder over 55 years, Elgin and Athelstan churches, Que., Sept. 4.

MacKENZIE, CANDACE "DACIE", elder, choir member, youth worker, WMS member, First, Brockville, Ont., Jan. 18.

McFADDIN, MARGARET, longtime elder, Knox, Guelph, Ont., Jan. 12.

McKAY, HAROLD T., 94, highly respected member, contributor, Motherwell-Avonbank Church, Ont., Nov. 11.

McRAE, STEWART, 86, longtime member, elder, Elva and Melita churches, Man., Dec. 24.

MERIFIELD, ALICE MAUDE, 100, active, devoted member over 60 years, former president Women's Association, Calvin, Toronto, Jan. 17; mother of Russell R. Merifield, former treasurer of The Presbyterian Church in Canada and Dr. Jeanne Merifield Beck.

MORTON, G.W. LAIRD, 56, faithful longtime member, dedicated elder, organist 23 years, active choir member, St. Andrew's, Tweed, Ont.; previously elder, St. Andrew's, Kingston, Ont., Jan. 26.

POLKOWSKI, RICHARD, 66, longtime active member, former treasurer, St. Andrew's, St. Lambert, Que.

QUARRIE, CHARLIE KENNETH, longtime elder, Knox, Guelph, Ont., Dec. 28.

ROULSTON, WILLIAM JAMES, 72, faithful elder, St. Andrew's, Humber Heights, Etobicoke, Ont., Jan. 12.

SCHISSLER, MADA MURIEL, 92, faithful member over 70 years, St. Paul's, Victoria Harbour, Ont., Jan. 17.

SNIDER, VERNE, 82, longtime member, elder 29 years, St. Andrew's, Hanover, Ont., Dec. 23.

SOUTAR, GEORGE, elder and roll clerk 50 years, Bonar-Parkdale, Toronto, Sept. 26.

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The trees in the cemetery
could not bear the weight
of all the snow.

Like mourners collapsing in grief,
limbs snapped
roots buckled.

The next day,
under a brilliant sky,
the snow began
slowly
to melt.

Memorial wreaths,
fragile and faded,
Stood like tall pines.

— T.M.D.

INDUCTIONS and RECOGNITIONS

Brennan, Rev. Jay, Kildonan Community Church, Winnipeg, Jan. 10.
 Flindall, Rev. Robert, Bekevar, Kipling, Sask., Feb. 7.
 Fullerton, Rev. Dr. J. Andrew, assistant minister, The Church of St. Andrew and St. Paul, Montreal, Jan. 24.
 Hsu, Rev. Joseph, Montreal Taiwanese Church, Montreal, Jan. 10
 Lewis, Rev. Rod, Knox, Milton, Ont., Jan. 31.

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Rod Lamb, Box 359, Paisley, Ont. N0G 2N0.

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Mosa, Burns. Rev. Terry Ingram, 459 Pinetree Dr., London, Ont. N6H 3P3.

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Tumbler Ridge, St. Paul's Shared Ministry Church. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 0C5 or Rev. Ian Morrison, Secretary, Canada Ministries, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

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The Synod of Quebec and Eastern Ontario seeks full-time Youth Director. Contact: Rev. Grant Wilson, Box 1073, Almonte, Ont. K0A 1A0.

YOUTH IN MISSION

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Albert Farthing

Confusing Human Schemes With God's Will

Read: II Samuel 4:5-12; John 18:33-38

Three thousand years ago, Israel was convulsed by a civil war. The north was ruled by a weak king named Ishbosheth. That he was the son of the late King Saul was his main claim to kingship. The people of Judah in the south recognized the young poet-warrior David as their king.

Two of Ishbosheth's soldiers recognize they are supporting a losing cause. They assassinate and decapitate the sleeping king in his own house. In one swift and bloody act, the chief obstacle to a united Israel has been removed.

They walk all night with their grizzly trophy and present it to David saying: "Today the Lord has allowed Your Majesty to take revenge on Saul and all his descendants."

What they imply is this: our act of assassination is the will of God. It is also your act of revenge. They link their act of murder with the way David wants things to be and with the will of God.

David is not impressed. Swiftly, he commands the assassins to be killed and dismembered. Not the reward they expected for their patriotic act.

The question the story raises for me is this: How do human beings avoid confusing their personal schemes with the will of God?

This idea, this set of plans, these goals seem so important to me. The more I treasure them, the more attached I get. The more attached I get, the less willing I am to have them criticized or changed. Even constructive suggestions seem like meddling interference.

Eventually, I may assume my plans are the will of God. Then I see my critics as evildoers who are interfering with the working of God's holy will.

Whether conscious or not, this way of thinking lost the two would-be patriots their heads. The inci-

*Knowing when
our will is
God's will*



dent provides a chilling example of the danger of confusing human schemes with the will of God.

Yet we need to plan, set goals and pursue ideals. Is there a reliable way to keep ourselves from automatically thinking of our plans and thoughts as God's plans and thoughts?

In the Gospel of John, Jesus tells the questioning Pilate: "I was born and came into the world for one purpose, to speak about the truth. Whoever belongs to the truth lis-


tens to me."

Pilate is an educated man who has probably studied philosophy as well as the arts of war and politics. We empathize with his response: "And what is truth?"

An excellent question. How do we know the truth? Would we recognize it if we saw it? It is a question similar to: How do I tell the difference between my plans and the will of God?

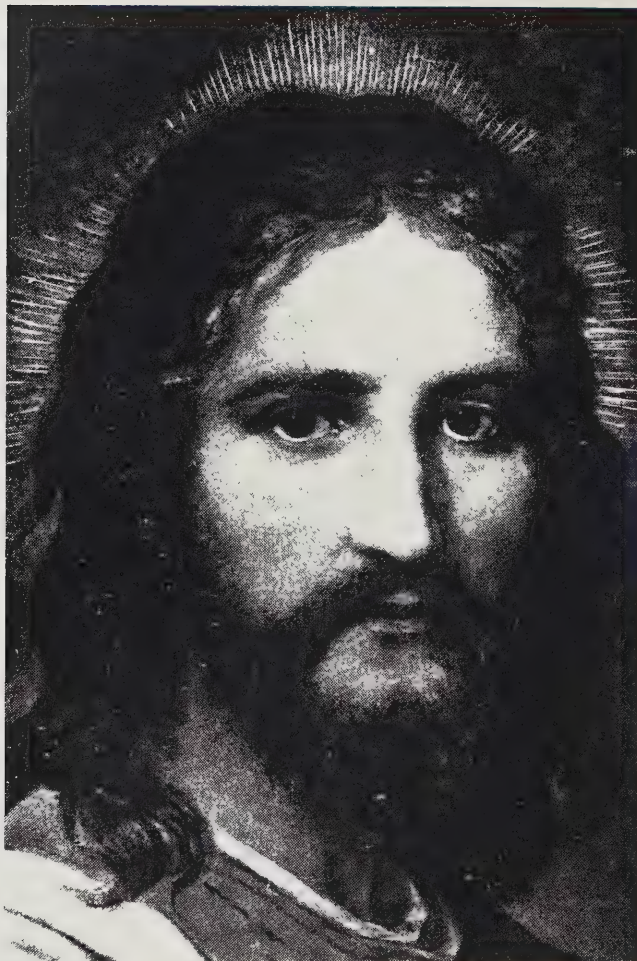
In our human pilgrimage, we grope through the mists of fear, doubt, confusion and pain. The fog can become so thick we can scarcely see one step ahead, much less offer a clear definition of truth. We often wonder what is real, and what is merely shadows that seem to be real. For anyone trying to know and live the mind of Christ, Jesus' words to Pilate provide help: "Whoever belongs to the truth listens to me."

I picture Jesus most clearly as a friend walking beside me. As with any good friend, we talk with each other as we walk. I listen for his words in Scripture. But I also ask him questions about things in my own life, and listen for his response.

There is no guarantee I will not twist things around so that I hear what I want to hear. Yet if we persist in conversational walks with Jesus, our human spirits are calmed and balanced. We grow not only in truth, but in grace and love. And as we do, the difference between our personal schemes and the will of God becomes clearer. 

Al Farthing is a minister of The Presbyterian Church in Canada.

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take away your sins.
Not your mind.



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PRESBYTERIAN Record

APRIL 1993

Learning to Dance on Easter

Saving Souls

If God is to save souls, he must do so with people who for the most part fight tooth and nail against the process.

— Frederick Buechner

The Cross

I would define it [the cross] in many ways. One, I would describe it as the supreme example of sacrificial love, Christ having died for our sins. I would also define it as the necessity of introducing self-discipline into our lives. There are only two philosophies of life, first the fast and then the feast, or first the feast and then the hangover. Unless there is a Good Friday in our lives, there will never be an Easter Sunday.

— Fulton J. Sheen

On the Road

On a dismal road to Emmaus, two people felt their hearts to be strangely warmed in an hour of empty coldness. Then at a table they met their risen Lord. There they said goodbye to one dream, but began to embrace the possibility of a more profound reality. Aware of resources that, in anguish, they had forgotten, they start to claim the resurrection — first his, then theirs. They then began a task that changed this world.

— Harry A. Freebairn



Look Like Jesus

The cup had been poured for Communion. I stood behind the Lord's table with my arms outstretched to pray the Prayer of Thanksgiving. "Look, Mommie," one of our younger members exclaimed. "He's trying to look like Jesus on the cross."

It's not a bad thing to say about a Christian.

— William H. Willimon

God Is There

It is important to emphasize that the resurrection is not a singular event — an isolated instance. The God who raised Jesus from death is the same God who gave an unbelievable promise to an old patriarch named Abraham; who told an aged Sarah that she would conceive a child; who executed the Exodus "with a mighty hand and an outstretched arm." The biblical witness is not that there is a God, but rather that God is *there*.

— Leo Sandon



Semi-heretics

Too often the church is dying of dignity and perishing in the perfection of some noble liturgy. New things are apt to shock us, and we do not like to be shocked. We much prefer to remain comfortably half awake. Instead of regarding those who discover new techniques of communication, and who adventurously use them, as dangerous semi-heretics, we should regard them as the apostles of this age.

— William Barclay

A Residue

I realized that socialism is not a political proposal, not an economic plan. Socialism is the residue of Judaeo-Christian faith, without religion. It is a belief in community, the goodness of the human race, and paradise on earth.

— Michael Novak

Social Salvation

Today, salvation has become almost social. Many feel that if they carry a banner for social justice they need not be concerned about their personal morality. They become like David, who waxed angry when Nathan presented him with a social problem but whose conscience was not troubled about his adultery.

— Fulton J. Sheen

Who's Confused

Residents in nursing homes do not miss much in relation to the doctors either. One day the director of medical services and an associate physician walked through the lounge — then walked back with coffee. Almost immediately, they walked through again. One watchful woman was heard to exclaim: "And they think we're confused!"

— from *The Disciple*

Declining Churches

Declining churches tend to be organized in ways that meet the ego needs and the control needs of people who hold church offices. Growing churches tend to be organized in ways that meet people's need to "make a difference" by meeting spiritual and physical needs in their community.

— Herb Miller



The Real Thing

Forget everything you've heard about Thomas being slow or stubborn or stupid. Contrary to popular belief, Thomas was the smart one of the bunch. He, more than all the others, understood the implications of Easter. He was smart to be sceptical, because he understood that if Jesus really had been raised, then there was no way to evade the mission he had given his followers. It was Thomas who suspected that the resurrection, if it were true, was a commissioning to open the doors and go into the world with the message of God's amazing love. Such a mission would most certainly involve persecution. Thomas only wanted to be sure he would be suffering for the real thing.

— William Van Gelder

John Congram

Truth and Freedom



After nearly five years at my present post, people still enquire how I like my job. My response depends on how I'm feeling that particular day.

But in January, I felt happy about my present calling and the Presbyterian Church. That month, it was announced Archbishop Aloysius Ambrozic had fired Father Carl Matthews, editor of the *Catholic Register*, for "poor judgement . . . in writing and publishing" an editorial in the October 24th issue urging voters to vote "yes" in the national referendum.

Although Father Matthews has refused all interviews on the subject and profusely apologized for embarrassing the archbishop, I detected a not-so-hidden message in his last editorial in February. He indicated that under his editorship partisan politics had been excluded. This was not always so. He pointed to Henry Somerville, editor in 1933, who had urged readers to turf out the Conservatives and elect the Liberal govern-

ment of Mitchell Hepburn. And then, he adds, Mr. Somerville "gave distinguished service as editor for another 19 years, until his death . . ."

Readers will recall that I wrote a similar editorial to that of Father Matthews. In response, some readers suggested new and more suitable lodgings for me. However, the majority expressed appreciation for the editorial even when they

disagreed with its sentiments.

In periods of statistical and financial decline, churches can become defensive and more concerned about image than freedom and truth. I felt good in January: not because I still had a job and Father Matthews did not, but because I am part of a denomination which believes that in the free expression of views, God's truth will ultimately triumph.

This relates to Easter, a season which affirms that even if people kill the truth, it will rise from the dead to set people free. Those who understand this will not fear the opinions and convictions of others. Obviously, not all church leaders believe this.

Reader's Digest Strikes Again

In a February article entitled "The Gospel According to Marx," *Reader's Digest* launched its third attack, in my memory, against the World Council of Churches (WCC). (See news item in this issue.) A senior editor of the magazine contends that in the past the WCC was unduly influenced by church representatives from Communist countries, especially the Soviet Union, who were acting on Communist party orders.

True, during the Cold War, nearly all church representatives from behind the Iron Curtain were directly appointed, or at least approved, by the Communist regimes from which they came. These included not only representatives from the Russian Orthodox Church but Roman Catholics and Reformed (Presbyterian) representatives as well. They may have had some influence in the sometimes left-leaning policies and actions of the Council. However, more likely

is Diane Knippers' conclusion that "a lot of the WCC's nutty theology, its animosity to Western political and economic systems, and its attraction to radical socialism has come from Western church leaders all by themselves . . ."


In retrospect, we see the Council viewed Communist regimes too favourably. When it comes to brutality and torture, there is nothing to choose between totalitarian regimes of the right or left.

After the Romanian revolution, Laszlo Tokes, the Reformed pastor who sparked the revolution, chastised the World Council for its lack of support for dissidents in Communist countries. The Council acknowledged its "mistaken judgement" in this instance but noted the problem of how to deal with the official representatives of churches.

Tokes, who suffered both at the hands of Communist governments and their appointed church repres-

entatives, made his point and moved on. He continues to be involved in the wider work of the Council. On the other hand, *Reader's Digest*, with its long-standing, harping criticisms, seems on a self-appointed mission to discredit the World Council.

The *Digest's* charges are old and unbalanced. They ignore the Council's contributions in areas of theological understanding, justice and social action. Today, the Council continues to be a useful vehicle through which many Christians can work together for justice and peace in the world.

Like all human institutions, the WCC sometimes makes mistakes. But they are small compared to the good work the Council accomplishes. I hope Presbyterians will put the *Digest's* criticisms in their proper perspective and continue to support our church's membership and participation in the World Council of Churches. 

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OUR COVER

Saskatoon photographer Shirley Ash created our
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Circle West Presbyterian Church, Saskatoon.

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Feast

I write to express my appreciation for the encouragement and enlightenment received from the written ministry of professors Joseph C. McLelland and David W. Hay. For many years, their articles have always been pertinent and thought-provoking. To find contributions by both these eminent Presbyterians side by side (Feb. issue) was indeed a feast.

Maureen E. Lewis,
Milton, Ont.

False Stereotype

I appreciate Jim Taylor's insightful column in the *Record*. But a paragraph in his January column reinforces a false stereotype. He writes about a "conservative evangelical magazine from the United States" which promises immediate financial prosperity for anyone who tithes.

Surely an unfortunate and misleading choice of words! The label "conservative evangelical" is a broad one. In my years among hundreds of "conservative evangelicals" — the likes of InterVarsity Christian Fellowship, Campus Crusade for Christ, Fuller Seminary, Regent College and the Presbyterian Renewal Fellowship — I have never heard anyone teach such a doctrine. Indeed, within those circles, I have heard the "health and wealth" gossellers roundly criticized.

Maybe Jim's definition of an evangelical Christian is different from mine. But as one who stands within the evangelical segment of The Presbyterian Church in Canada, I would ask Jim to avoid making such sweeping generalizations in the future.

J. Kevin Livingston,
New Westminster, B.C.

Charterland

I thoroughly enjoyed the comments of M. H. Ogilvie in both the

January and February issues. Ogilvie's discussion of the importance of doctrine in the formation of the identity of the Christian (and Presbyterian) community is a welcome exception to the general view that unless the church rides on the coat-tails of significant cultural movements, it will have no relevant voice of its own. Her attention to the ways in which Christians might give their provisional allegiance to "secular causes" without "christening" them is laudable. It shows that nurturing a specifically Christian identity in Christian education is necessary and comes prior to a critical engagement with the issues of our times.

I found in Ogilvie's critical and explanatory comments proposals for the future of our denomination that were lively and engaging; there is no sentimental longing for a return to the legal entrenchment of Christianity. Although I share her anxiety about the kinds of events that are popular in churches, I don't know that I would have the courage to suggest barbecues and strawberry socials be suspended until Bible study rivals them in popularity.

Who would have thought such rich possibilities could be present for the church in the dismantling of Christian Canada. Many thanks

continued over page

Rule of Life

I am writing to express my thanks for the *Presbyterian Record* which is a most interesting and informative magazine.

A "thank you" to Jim Taylor for his article "Praise and Purpose" (Jan. issue). He put into words something I have been trying to explain for years. When you do something to praise God, you don't look for praise or recognition. It is enough to feel you have done what had to be done. Many times I have been told "no one even knows you have done . . ." But I know, and I have felt it was right for me to do it, for myself.

I believe giving is a natural way of living, the rule of life God gave us to live by — "Love one another."

Eleanor McKendrick,
Scarborough, Ont.

WATSON'S WORLD

Noel Watson



to Margaret Ogilvie for her fertile discussion.

*Richard Topping,
Port Carling, Ont.*

The hostile rantings of Margaret Ogilvie re: the Charter of Rights and the Presbyterian Church give us a dilemma. To write anything is to dignify them with a response they clearly do not deserve. However, not to respond is to give them silent approval. We believe her theological views are racist, sexist, homophobic and disgraceful. The publication of such material borders on hate literature and is totally inappropriate for a national Christian publication.

*Linda and John Young,
Waterloo, Ont.*

I commend Margaret Ogilvie for her interesting and informative articles concerning the relationship between the Charter and the Church. She has provided many valuable insights as to how the church should conduct itself in the new reality of a post-Christian Canada. It was refreshing to read a writer who is not afraid to challenge the prevailing assumptions of what the world and many in the church consider to be "politically correct."

*Gunar Kravalis,
Aurora, Ont.*

I am disturbed by some of Margaret Ogilvie's suggestions.

She wants us to rally around the Westminster Confession of Faith. The preamble and questions used in ordinations and designations place the Westminster Confession of Faith much lower in importance than does Ogilvie. First, the candidates must affirm their belief in the Triune God, witnessed to in the Scriptures of the Old and New Testaments. Only then are the subordinate standards mentioned, of which the Westminster Confession of Faith is chronologically first.

I also have a problem with the objection to Presbyterian congrega-

tions sponsoring refugees who are neither Presbyterian nor Protestant. Can we call it secular to imitate the example of Jesus as found in the gospels? Ogilvie seems to suggest Presbyterians ought to cut themselves off from non-Presbyterians. Nowhere in Jesus' life and example do I find a suggestion his followers should try to cut themselves off from people who are not ritually pure or who do not measure up to certain criteria.

It is dangerous when the Church shuts itself off from the rest of the world. The mark of the Church should surely be a mixture of withdrawal for worship and a going out to meet people where they are, to bring Christ's ministry to them.

*Jean Sonnenfeld,
Windsor, Ont.*

Disappointed

The arrival of the *Presbyterian Record* is greeted with anticipation by my wife and me. We enjoy the articles, the controversies they sometimes produce and the general news of our church the *Record* brings into our home.

The February issue, though, both troubled and angered us. We are sorry our issue wasn't lost in the mail.

You must have been desperate for a cover. The poster of the barefooted woman trampling on and over the heads of what appears to be men and children (there could even be women) is too much! You could have improved the cover considerably by placing the mailing sticker over her backside. It might also have protected her from the leering glances of the people looking up.

After thinking about it, we tried to sort out the symbolism in it. We thought there must be a hidden message. The red chicken and blue cow absolutely stumped us. We are sure the purple jackass, with his head thrown high and apparently hee-hawing (that is what jackasses do), must represent the Presbyterian constituency howling with indignation at having been suckered into paying for the "com-

missioned" painting from which the poster and cover were made.

The beautiful story of our Lord healing a possessed and crippled woman as described in Luke 13 cannot, by any stretch of the imagination, have anything to do with this offering. Please don't cheapen the Word of God.

If this picture is purported to declare the freedom we have in Christ, does this freedom give any of us the right to trample on anyone else? Isn't this what we are against?

Please assure us that this commissioned painting wasn't paid for out of money raised through Presbyterians Sharing. If it was, then obviously we in the congregations have been raising too much!

*John and Jackie Cruickshank,
Simcoe, Ont.*

I am no expert when it comes to art, but I take offence when I see the words of Scripture misquoted and misused (even in artistic form) to further political and/or feminist agendas. I am referring to the words emblazoned across the top of the painting "Woman . . . you are set free" (Luke 13:12). From what is the woman made free? In Luke 13:12, the woman is made free from being crippled by a spirit. In this passage, Christ is not freeing her from sex role oppression, nor is he making a political or feminist statement in healing her as it would seem from the picture and from the suggestion of the article "What Decade?"

R. Jean Clelland, Calgary

The Interim Report

Both Robert Bettridge ("Yes") and David Cooper ("No") deserve praise for putting their strongly differing views so well (Feb. *Record*), thereby sharpening the issues. Editor Congram's editorial was an excellent context setter.

There is insight in the late Francis Schaeffer's book *The Great Evangelical Disaster*. Schaeffer, often using a branch of the American Presbyterian Church as his example, argued that North Americans/Europeans went astray years

ago by throwing off anything that might restrain the personal autonomy of individuals. He called for Christians everywhere to stand up in "loving confrontation" to what is wrong in our churches, our respective national cultures and governments. Interestingly, Vaclav Havel in his famous Davos speech last year included in his list of current dangers to humankind: AIDS and an "expanding commercial television culture."

When so many human gods have failed, I believe there is a major opportunity for believers of all denominations to change Canadian society for the better. Today, when a Christian argues that we must treat all people with care, or asks, "Is this right before God?", I think a lot of citizens are listening. On this issue, as on many others, we must seize the moment to win people to faith.

*David Kilgour,
Edmonton*

I strongly object to the comment of Robert Bettridge: "Today, one in three girls and one in four boys will be abused before they reach maturity. This is part of the legacy of the sexual revolution of the '60s."

Abuse of children takes many forms. The risks cited are for child sexual abuse before the age of 18 and should be so stated.

Bettridge is wrong to assert the sexual abuse of children has anything whatsoever to do with the sexual revolution of the '60s. Through the rise of the women's movement in the '60s, the veil of secrecy surrounding the crime of sexual abuse began to be torn down. Long held taboos about survivors speaking out started to be shattered, allowing for healing on all levels to begin to take place.

The sexual abuse of children is more about power and control than it is about a sexual act. The overwhelming majority of perpetrators are heterosexual men, not homosexuals. Child sexual abuse has been tolerated and in some instances condoned by society, including the church and its leaders,

throughout the centuries. The reason we are hearing more about child sexual abuse now is because we are starting to give survivors, female and male, permission to tell their stories, to be believed and to be treated with dignity. The sexual revolution has nothing to do with it.

*Catherine Heighway,
London, Ont.*

As a parent, I was happy to read Robert Bettridge's comments about the Interim Report on Human Sexuality. I agree we are to love the world as God loved it, but we are not to condone sin. The Bible clearly states where sexual sins lead, as Bettridge shared. This issue now needs the attention of the church. Thank you, Robert Bettridge.

*Betty Armstrong,
Mooretown, Ont.*

As a new adherent of the Presbyterian Church, I was disturbed by David Cooper's comments on the Interim Report on Human Sexuality. He says, "Sweeping sexual matters under the rug continues to produce disastrous results." What specific matters are being swept under the rug and just what are the disastrous results I should be seeing?

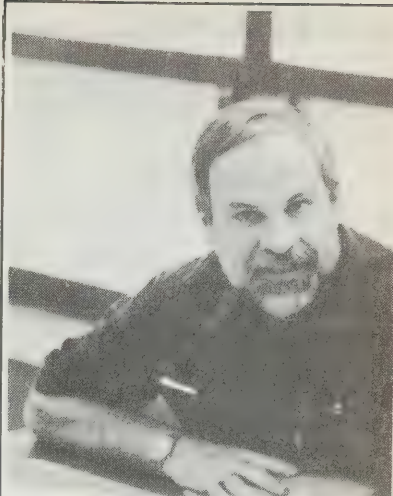
Without clarification, such a statement appears to be no more than malicious innuendo.

*John Lowndes,
Queensville, Ont.*

Without labouring the topic of homosexuality which you have presented in the February issue, let me go on record by claiming you have opened a Pandora's box that will stink eternally to high heaven. Should you persist in flogging it, you will decimate our already dwindling numbers.

*Arthur E. Gregg,
Penticton, B.C.*

Editor's Note: For this I can take neither credit nor blame. The last General Assembly asked that the Interim Report on Human Sexuality be studied throughout our church.



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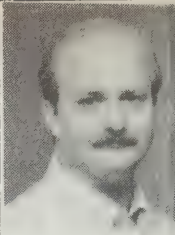
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Michael Farris

Choosing the Story



Easter — April 11

Jeremiah 31:1-6; Psalm 118:14-24; Colossians 3:1-4; John 20:1-18

A woman bends down to brush the grass from a gravestone. She speaks the name of the one inscribed on it. "I love you. I can't wait to see you again."

A man stands up at A.A. and says, "I am here only because a Power greater than myself gave me back my life."

Some women go in the early hours with spices to prepare a body. But they find none.

And some get up on an April Sunday to come to church when they usually do not.

What unites all these things? They're all answers to the question for the day: What does it mean that Christ is *alive*?

Jeremiah has an answer: "I have loved you with an everlasting love; therefore I have continued my faithfulness to you" (31:3). What Jeremiah believed but never dreamed, we catch a glimpse of today at the door of an empty tomb.

That people test God's love daily is nothing new. Ask Jeremiah about it. That people go so far in their rebellion against God that they kill his son: that's the real test, isn't it? Will God continue faithful?

We know the answer now. The love is that deep. Not even Golgotha cancels God's care. There is Jesus alive, raised up by God as proof that even our worst efforts cannot challenge the passion of God's faithfulness to us.

The Psalm seems right in every way for the day. "This is the Lord's doing; it is marvellous in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it" (118:23, 24). Of course, the psalmist has something to celebrate, as do we. An event, surely, but even more, it's a whole

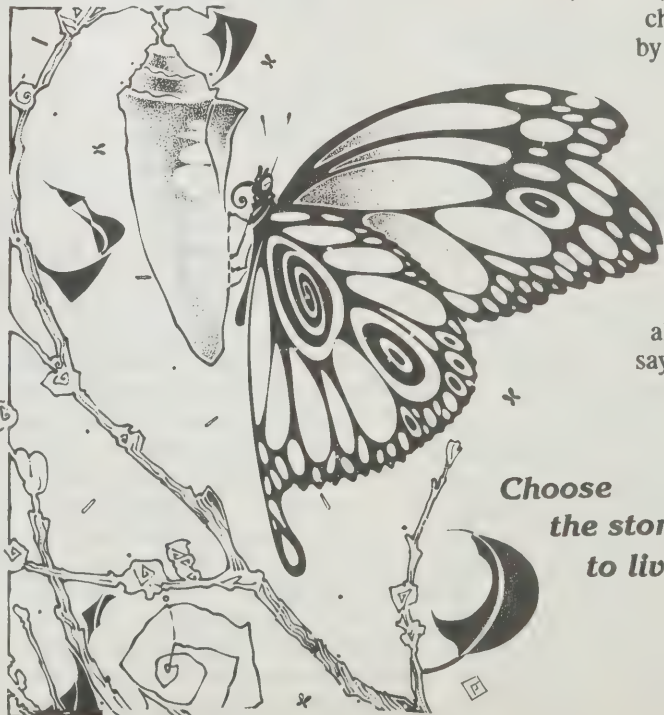
new way of looking at the world, a whole new way of living and a whole new way of dying.

Imagine spitting out the words of the Psalm in the face of humanity's great foe Death. We can do that. We don't just whistle past the cemetery anymore, or hush ourselves in the funeral chapel; we have something to shout: "The Lord is my strength and my song. He has become my salvation . . . I shall not die, but I shall live and recount the deeds of the Lord" (vss 14, 17).

Think about it this way. You may believe Jesus was a good man and great teacher, perhaps the greatest; but in a world which did not understand or accept him, he was crushed at an early age in a cruel and meaningless death. Happens all the time. Or you may believe God did not will that this teacher, this man who lived for others, should be lost and so affirmed the triumph of such a life by raising him from the dead. You can choose the story: "Man called Jesus dies tragically" or "Christ raised from the dead."

Please understand, I am not asking you merely to choose between two possible stories about a man called Jesus in the Ancient Near East. I am, in fact, asking you to

choose the story by which *you* will live, and die. One says that as Jesus was food for worms and fodder for death's mill, so shall you be also. The other says that as Jesus



**Choose
the story
to live by**

was raised from the dead as the sign God's life for us is greater than death, so shall you be also.

So shall you be also. That is the point in Colossians, too. Easter Day is not just about Christ; it is about his people. Something has happened to us over the weekend: "For you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory" (3:3-4).

It makes sense. We are not, today, spectators of that first Easter; but we are party to what God in Christ has done. Therefore, the advice is timely: "So if you have been raised with Christ, seek the things that are above, where Christ is . . ." (vs 1). We do not seek the living among the dead; why should we act as if death were the final word? *Life* is the word for the day. And in the Scriptures, there is only one life finally worth living: Christ's life by God's power, and your life in him.

Turn, at last, to the gospel story. Tell it before you explain it. Hear it before you interpret. Easter is no theological abstraction or eternal verity to be cut and dried by God's people. It is the story of men and women who come to the garden. Their frailty and doubts, their fears and confusion come to the Easter dawn, then and now.

The shouts of the Psalm are available. The choir is ready to sing Alleluia. The preacher is ready to offer the worthy advice of Colossians. But there is still something more, isn't there? Someone must meet us, speak to us, call us. Someone must be there, be here with us, not from the distant past, but today in our hopes and fear, in our doubt and deceit.

Christ must come to us first. We can search a tomb. Only a saviour searches us out. But that is the best news: he does. It happens again and again in a billion different ways. Remember, you and I are witnesses of it. He is risen. He is risen indeed. **R**

Michael Farris is minister of First Church, Winnipeg.

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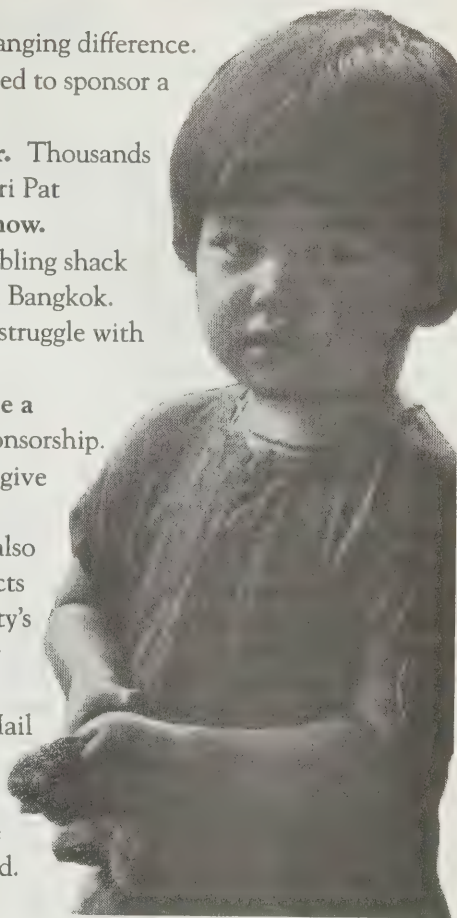
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Dennis Oliver

Christian Humanism

Recently, my local paper featured a series of articles on humanism. Is humanism the best alternative to religion, or is it just another kind of religion, and a dangerous one at that?

This caused me to reflect on my own faith. I now view it as "Christian humanism." I believe that without a humanist emphasis, our faith is not authentically Christian.

The Presbyterian emphasis on living the faith and the Presbyterian conviction that all truth is God's truth allow us to recognize some points of contact between ourselves and our friends of other faiths (or no faith). This, when joined to our firm biblical loyalty, is one reason I am comfortable with my Presbyterian identification.

Humanism is not "just a fad-driven religion for atheists" (the title of the recent *London Free Press* article). It is an emphasis as old as Genesis, as relevant as Jesus, and as insistent as God's justice.

My own humanism has roots in my earliest years. Both Mom and Dad rejected the traditional faith options of their time. Yet they remained spiritually sensitive, psychologically hip, ethically committed . . . and reasonably humble about their conclusions and convictions.

But there seemed to be some missing dimensions. This led me on a search that brought me face-to-face with the God of the Bible. Years later, I discovered that my heavenly Father and his unique Son were, in their way, humanists too.

In my young adult years, I was converted from "secular humanism." I discovered Christ in a tolerant Christian community (Trinity Presbyterian Church, Victoria, B.C.). This was reinforced by the Reformed theology taught at Knox College. Yet I went on to join the

Humanism is not a bad word

ranks of those whose great emphasis was an "evangelistic" message of salvation from "the world." They delighted to denounce all who disagreed with their major assumptions. Perhaps the greatest enemy was "secular humanism."

All this rang false in light of my own experience at home and my personal involvements in community service. I began to rediscover my humanist roots within the Bible's vision and values.

In this journey to and with Christ, I have come to affirm that humanism is both necessary and natural to biblical faith. Jesus both lived and preached a divine Kingdom concerned with meeting human need and developing human potential. His way was and is one of love and justice, that all might find "happiness" in this world as well as in heaven.

Some humanists are wholly secular and atheistic. But most have a concept of God (or "god," as I wrote in my "secular" youth). No strangers to transcendence, they, too, have experienced wonder and awe and the constraining force of ethical imperatives.

Undoubtedly, "secular" humanism has no place for the traditional Sunday school God. But in this post-Freudian age, it is not just religionists who understand our



humanity contains a psychological and spiritual depth and complexity which are more than mere reason can explain.

In my experience, many within and without the church are seriously seeking a better life for themselves and others. They want love, justice, peace and freedom in the here and now (not just pie in the sky, by-and-by). Where inspired books, preaching and prayer prove relevant to such goals, they will listen. Yet most assume the best "revelation" is found in the positive examples of real people. That is why the humanity of Jesus is so powerfully attractive.

One reason I embraced the Christian faith was the example of

I pray "humanism" may flourish

people like Rosie Parks (the Christian woman who launched the U.S. civil rights revolution of the 1960s). She did more than pray for deliverance; she refused to walk to the back of the bus. Later, I learned my mother did a similar thing over a decade earlier — refusing to sit in the "white" section of a bus in Atlanta, Georgia. If it were barred to some, she would not use it. These two examples — one woman's Christianity and another's "secular humanism" — remain two of my inspirations today.

The humanist determination to work for a better world, and the humanist optimism that humans can save their deteriorating situation are necessary for these troubled times. Thankfully, the Christian community often leads the way in humanitarian aid and in promoting the rights of the weak and neglected. Christians are increasingly on the forefront of environmental, social and political issues — seeking the greatest good for the greatest number, and insisting on the worth of every person.


We all need to act like hopeful and courageous optimists in promoting human dignity, meeting

social and environmental challenges, etc. The prophetic movement of which Jesus was a part never assumed the people of God should abandon people's needs to a divine intervention at the end of time. Rather, we are called to be his co-workers in this world.

But not all Christians are comfortable with this emphasis. Like the prophets before him, Jesus found his greatest opposition from religionists.

Pulling my dictionary off the shelf, I see that humanism might be defined as any system (secular or religious) in which "... human ideals and the perfection of human personality are made central, so that cultural and practical interests rather than theology and metaphysics are at the focus of attention." On the surface, this seems to clash with "Christian" concerns. Yet, the Bible condemns a faith that attempts to love God without loving our neighbours. We might say a lack of humanism led to the Babylonian captivity (God's judgement), and was explicitly and repeatedly denounced by Jesus.

I pray that "humanism" may flourish — both within and without Christian circles. I treasure this emphasis in our Reformed tradition, reflected in our *Living Faith* confession, that "mission is service" and that "God is always calling the church to seek justice in the world." Yet I am thankful we are also clear about God's revealing word, salvation through Jesus Christ, the ultimate Christian hope, and other non-"humanistic" but biblical emphases.

Like many Christians, I am unhappy with any system which misses the centrality of God in the present world or fails to view life in eternal perspective. Secular humanists are unbalanced. But so are non-humanistic Christians. To my Christian friends, I would add: few of us have earned the right to dismiss others. Let those with a perfect balance of theology and action cast the first stone. 

Dennis Oliver is minister of DaySpring Presbyterian Church in London, Ont.

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PASTORAL EPISTLES FROM PETER PLYMLEY II

My dear editor:

This is Peter. He is . . . well . . . he is near the allotted biblical span of both weeks and years. He knows where he was baptized and in 20 years time hopes not to need a church to worship in (Revelation 21:22).

I am mightily impressed, as you can tell, dear editor, by the four-page, full-colour insert in the February issue of our beloved *Record* — the advertisement from the *Live the Vision* people. Babies and dogs have long been icons of the advertising world, proven attention-getters, and the committee was wise to choose the former.

I wonder, though, about the question raised on her behalf: "Where will she worship in 20 years?" Frankly, dear sir, I can't imagine a sea of sleepless beds wherein Canadian Presbyterians toss and turn agonizing about a church home for 20-year-old Juliet.

"What's the matter, dear? Your ulcer kicking up again?"

"No. No. . . . It's little Juliet. If we don't get those 12 new churches built, she may have to drive five miles to church; and that's at least half the distance she drives to work, and easily a third of the trip she makes to shop, and it's . . . it's . . . just too much! Poor Juliet!"

But let us suppose, editor mine, that Juliet has attained the wonderful age of 20. Let us dissolve and flash forward (as they say in the movie business) and pick up on Juliet in the year 2013.

(The scene is Juliet's apartment, on the 23rd floor of a suburban high-rise. She is talking on her hands-free vision-phone, a replica of United Canada's last prime minister, Brian Mulroney. The screen is in the chin. She speaks to, and watches, her best friend, Capuletta, a nurse at an AIDS hospice and a part-time co-dependency counsellor.)

Capuletta: So when's the big day?

Juliet: Well, we thought two weeks this Saturday. Romeo's working a double shift at the new Lada plant and he'll have a few days off. (Turns to speak to Romeo, off-stage, in the bedroom.)

Two weeks Saturday OK with you, dear?

Romeo: Guess so.

Capuletta: Where you goin' to tie the knot?

Juliet: We gotta arrange that . . . bit of a bummer. Romeo's folks are Catholic — you know the Montagues, real religious. But if we get married at St. Daniel Berigan's, we gotta get the bishop's permission, and she's off on some fact-finding trip to Nepal.

Capuletta: What about your church?

Juliet: Old St. Andrew's-Knox-and-First? Gee, I dunno. I was baptized there, but I haven't been back since I left Sunday school . . . musta been 10. Anyway, Mom says it's mostly an old people's home and day-care centre now. They made the ladies parlour into a chapel and it's too small. No parking either.

Capuletta: Didn't they build one of yours out your way about 15 years ago . . . Pleasant Avenue

Presbee . . . Presbuh . . .

Juliet: Presbyterian. Yeah. 'Cept for the plastic steeple, it looks like a Whopper McBurger outlet. I was there for Desdamona's divorce ceremony. The inside reminded me of Grandma's rec room. Suppose it might have to do. It's got a centre aisle. With some bunches of flowers, we could hide the worst bits for the picture-taking.

Capuletta: Better go see the minister and book it then.

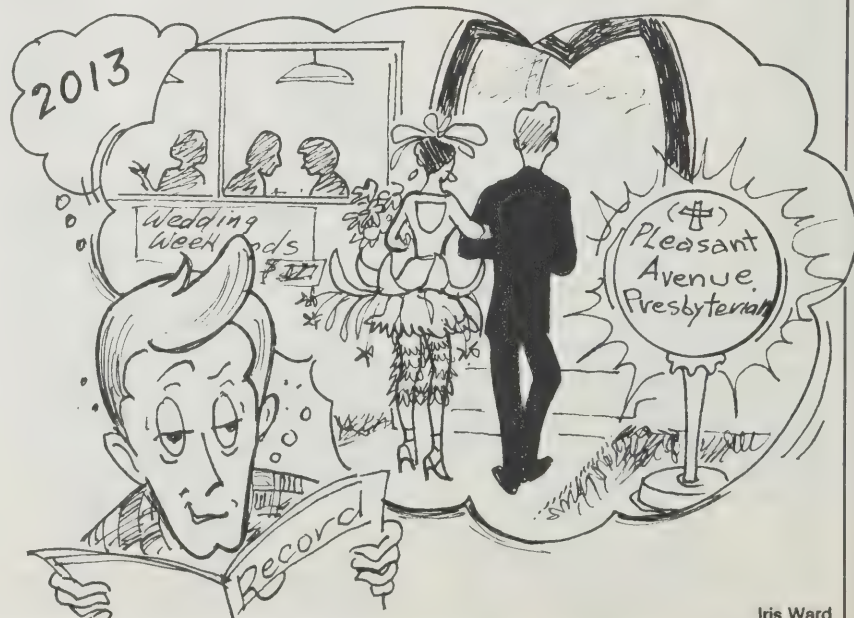
Juliet: Yeah. Suppose you're right. He doesn't seem to be very busy though. I hope he doesn't mind traditional music. Romeo's so old-fashioned. He wants me to process to Madonna's "Like a Virgin" . . . yeah, Madonna, that talk-show host with the cellulite problem on channel 271 . . . she used to be a singer . . . yeah, really! Well, gotta go now . . . Romeo's tater tots are ready. Keep two weeks Saturday free, OK? See ya.

Capuletta: See ya.

And so, dear editor, good night.

Yours,

Peter Plymley II



Iris Ward.



Linda J. Bell

Investments

They tell us the recession is over. They say if Canadians tighten their belts and have confidence in the economy, Canada will enjoy prosperity again. It has been, and still is, a tough time for many people.

Even though I readily admit I am not an economist, and I feel both relief and freedom when I hand over my "files" to an accountant at income tax time, I would like to muse with you about these difficult financial times.

I have spent a lot of time observing what happens to most of us when times get tough economically. We tend to focus on protecting whatever we have, on surviving. We tend to become even more individualistic than usual and to watch out for ourselves and our immediate families. Competition for the little that seems to be available increases. And when we hear about bankruptcies, we feel more relieved it isn't us, yet, than saddened for other folk.

In tough times, most people move into a survival mentality. Then, as individuals and as congregations, we begin to die. The very things we seek to protect, we lose. Ironically, in the attempt to survive, we smother ourselves. On the other hand, when we stretch ourselves, giving of our strengths, we are renewed and enlivened.

Something about our times that is harder for most to bear than the economic crunch is the sense of powerlessness, the feeling we can do nothing except try to hang on until someone else causes something to happen that will turn things around. Yet, are we really as helpless as we often feel? Do we really have to leave the "turn around" to someone else?

The "experts" advise us to tighten our belts until the economy turns around. Some would say telling Presbyterians to tighten their belts is redundant counsel! Our reputation (deserved?) is that we are carefully frugal, all the time. Might I suggest that we work on

*In tough times,
God calls
for spending*



creating a new reputation, maybe even becoming examples others will want to follow?

In these times, what would happen if we made a decision to invest without thought of counting our costs or worrying about our losses? The kind of investment I'm thinking about may have little or nothing to do with money. It is the investment of ourselves and our

churches — the spending of our resources, hospitality, talents, time, compassion, energy, prayers — for the life, vitality and dreams of those in the community around us.

This month, Christians remember and celebrate the one who invested everything to bring light, life, hope and eternity to the likes of us. Now, it is we who bear the name of Christ. We are the people, remembering and celebrating, who are called to walk in the light, to follow in the way. We are the ones who have been born anew into a life full of hope through Christ's rising from the dead. It is the bidding of Jesus that we should now serve the world he came to save.

Earlier this year, I addressed Hamilton Presbyterian Men. I told them of my conviction that each of us has been hand-crafted and filled with gifts, abilities and talents that God is yearning for us to share with God's creation. To say we have nothing to offer is to deny the creative grace and love of God. Further, it is to leave some piece of God's intended work undone. It is to darken the light and hope that God, in Jesus Christ, and through us, would offer to the world.

As we welcome Easter once again, experiencing its dawning in our hearts and lives, let us determine to bring life and hope into the lives of those around us. Having been given so much, may our focus now be on what we can invest in others.

May God's grace and love surround you, always,

Linda J. Bell



Jim Taylor

Rivers and Resurrection

The Salmo River is beautiful. Its clear, slightly brown water runs down in limpid choruses over rounded river rock shallows.

It occurs to me, as I watch the Salmo dimpling along, I have never seen an ugly river. Any river, left to itself, is beautiful, whether it's a black canyon carved through basalt with waters white and raging, or a muddy meander through the flat prairie. Left to itself, every river is beautiful.

Rivers only become ugly when we destroy them, with warehouses and industries crowded along the shores, with toxins dumped into the waters, with debris carried along by the current. There's a river in Cleveland, I understand, that was once so polluted it caught fire.

And the rivers run down to the oceans. Every river runs to the ocean, eventually. (Except the Jordan, perhaps. Odd that for Jews and Christians, the world's most famous river doesn't follow the otherwise universal pattern.)

Yet, every river is different. No two rivers ever occupy the same watershed, the same valley. They all draw from their own unique sources, and follow their own unique routes.

Rivers are rather like us, that way. Each of our lives is unique. No two of us ever live precisely the same journey, the same experiences. Each of us has our own sources of strength or nourishment.

Like rivers, each of us is beautiful — unless we have been spoiled. By money or power. By greed or lust. By addiction or dependency. I won't claim there's no such thing as an ugly person; but there's no person that someone, somewhere, can't love.

Yet despite our uniqueness, we all flow to the same sea. The Hebrews thought of the ocean as death, because it was too salty to drink, too salty to irrigate fields. In a sense, the ocean is the death of every river.

Rivers can be symbols of resurrection

Our lives, too, all flow to the same end — death.

Yet the water of the rivers does not die. It carries nutrients into the ocean, sustaining the rich life there.

Perhaps, when we die, our life experiences nurture and sustain God. I rather like that idea, myself. According to a rather esoteric branch of theology called "process theology," that's how God changes — absorbing our experiences into the divine whole.

Though there are many rivers, there is only one ocean. We call various oceans by different names — the Atlantic Ocean, the Pacific

Ocean — but they are all connected. And they are all at sea level.

If we are like rivers, perhaps the ocean is like God. Universal. Endless. The Alpha and the Omega, the beginning and the end. And when we die, our individual rivers of life are accepted back into the universal womb of life.

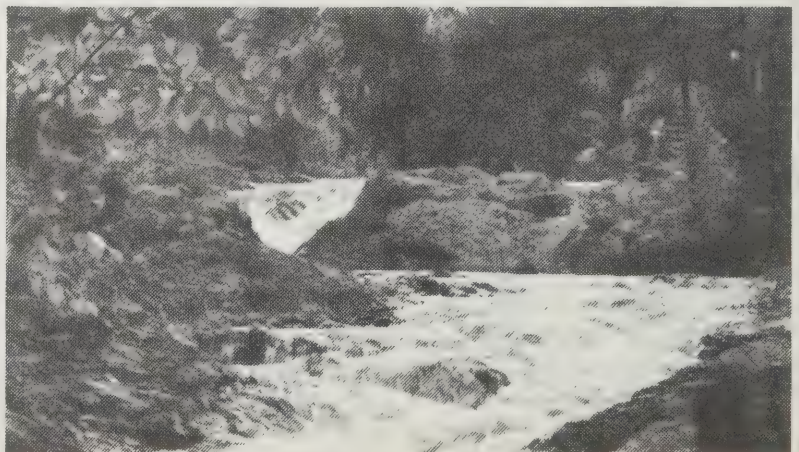
Science tells us the ocean was the womb of life, the place where life began. It is still the earth's most prolific source of living creatures. And it is still the source of resurrection for rivers.

For from the oceans, the heat of the sun evaporates moisture. Air currents carry the invisible water vapour high into the atmosphere. Until somewhere over the land, it condenses. It forms clouds. The tiny droplets of water gather together until they're big enough to fall through the air. They come down onto the earth as rain.

And start life as a river again.

It's not the same water; it's not the same river. But it is a kind of resurrection. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



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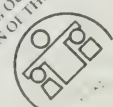
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REACHING OUT TO THE
CHILDREN OF THE WORLD



PR0493

A Roamin' Roman

by Mary Lee Moynan

Frank Armstrong's a godsend and doesn't know it. As I crossed this Protestant threshold, I was sure one of two things would happen: the roof would cave in or I'd have a heart attack. Either way, it was nice to know there was a doctor in the house.

As the "late" Ted Thomson of Financial Concepts arrived, I knew my money was still safe.

Curiosity kept me from making a fool of myself by genuflecting before I entered the pew. I sat next to a woman with a teddy bear all dressed up in its best Sunday rain-wear.

"Bob," I whispered, "someone has stolen all the statues." I thought he might not have noticed since his eyes were closed as he said hello to his Host.

Greeters at the door had been a surprise, too. Anne Percival, a woman I've long admired, gave Bob a kiss and a lecture and made me proud to be with him. Joan Annandale met me where I had expected the holy water font to be and welcomed me with a hug.

The second surprise was the absence of silence. The keeper of the teddy bear told me her name was Thelma and her husband introduced himself as an amateur ham radio operator. Next to them was a handsome couple holding hands, who let us know it was their son's 60th birthday that day.

By this time, I remembered why I had really come to church. I knelt down to give thanks and cracked my chin. Whoever had stolen the statues had taken the kneelers too. The ham operator gave me a gentle smile. As usual, I began my prayer with the sign of the cross, sort of a knock on the door so God can open it. It didn't take me too long to figure out the rest of the congregation knew God well enough not to have to knock.

Bob, as always, knows when I'm distressed and he put his arm along

A Presbyterian service held surprises for a first-time Roman Catholic visitor



Iris Ward.

the back of the pew and gently squeezed my shoulder. The grandson of the Presbyterian Church's first Canadian missionaries to China isn't beyond hearing the call.

As the best choir I've ever heard stood and sang, my eyes rose to the "crucifix" above them. Peace filled me.

The Lord's Prayer had a subtle change. I had been raised with "forgive us our trespasses as we forgive those who trespass against us." What I heard that day was "forgive us our debts as we forgive our debtors." I drifted off wondering if that could be what's been behind all the trouble in Ireland.

The children's sermon was some-

thing new and its appeal had me sitting on the edge of the pew. The Blessed Trinity has been a mystery to me all my life. It's like Stephen Hawking's theory of black holes: true, but nevertheless beyond my comprehension. I learned the Trinity is like water, ice and steam — the same, yet different. Again, I felt at peace.


Why? Because Rev. Stephen Hayes, not Father Hayes, neither challenged nor ridiculed my fundamental Christian beliefs. Since that first experience of worship in a Presbyterian church, there hasn't been a Sunday when I haven't returned home wanting to read the Bible. While I had believed my

own faith was strong and my devotion sincere, I came to accept this in itself is not enough. It's like having a stove with an oven and burners and only a handful of recipes. The more recipes we learn, the more people we can feed.

I had wondered if the invitation to receive Communion would be extended to a visitor. Not only was it extended, it was served to the pew. The celebration of the Holy Eucharist moved me. For the following week, I was conscious of God's presence in me and I tried hard not to let God down. However, it's a long time between Communion Sundays in Presbyterian churches.

Over the years in this church, I've held Bob's hand while I agonized over a son's pain, rejoiced in my mother's 75th birthday, celebrated the birth of a granddaughter, cried on Good Friday, and sought God's blessing through the "sacrament" of marriage.

Has the stranger been welcomed? Nancy Kilgour saw me sitting by myself and asked if she could join me. Pat Young brought Communion cards. Mark Lamontagne shared candy. Elsie Spiller asked me to join her for coffee in the basement. Brenda and Art Walsh asked us to join them for breakfast. Randy Moggach whispered page numbers. And the ham operator shared his homilies. All showed me God is alive and well and loves me, even in a church that is not Roman but Presbyterian, holy and catholic.

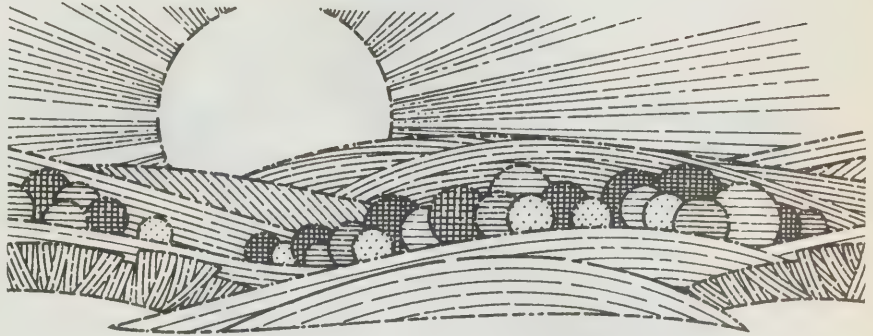
Every now and then, when Bob kneels beside me in the Roman Catholic cathedral, the statue of St. Joseph, patron saint of fathers and husbands, gives him a wink. 



Mary Lee Moynan has been writing stories, poems and essays for many years. She was raised a Roman Catholic and until she met her husband Bob had never worshipped in a Presbyterian church. The Moynans attend Calvin Church in North Bay, Ontario.

A Meditation for Holy Week

by Mark Godin



I have seen Death. It wears a chain of names around its neck. It is called Despair, Greed, Pride, Sorrow, Heartlessness, Pain, Destruction, Traitor, Hatred, Folly, Loneliness, Fear, Empty-soul, Failure.

I have failed. I have wandered, broken and afraid. I have been lonely and a fool. I have hated and betrayed. I have destroyed and given others pain, while standing in a pool of my own. I have been heartless; I have been sorrowful. I have been proud and greedy. I have despaired at the world, at myself.

I have seen Death, and Death has seen me.

If the names of death are such that I am death, or have been death, then what fate have I? Or anyone?

For darkness lurks inside the hearts of all; I am not immune. Darkness changes art, casting shadows and rending beauty.


Yet darkness is not the only power of change. Light also transforms. God's light counters the darkness of souls. It turns failure into a chance for a new beginning. What is broken and empty, it makes whole. Where there is fear, God's light brings the certitude of protection. Where there is loneliness, it brings friendship. Where there is folly, it gives wisdom. It exchanges hatred for love, de-

struction for creation. A source of pain becomes a source of healing, and the presence of pain can melt away. With God's light, heartlessness changes to compassion, pride and greed to humility and generosity, and sorrow to joy. And where there is despair, it plants the small but potent seed of hope.

Where there is death, the light brings life and, at last, contentment.

I know I cannot change what I have done. I cannot go back to make my failures into successes. I cannot change the past, the record of my iniquity. However, I can look at my mistakes and learn. I can try to repay those whom I have afflicted. I can gaze at a sunrise as it dances on the clouds, or at a star shining from a million million miles away, or even at a small, flickering candle, and remember how light can play upon my mind and work within my soul. I can put all my being into finding better ways. I can know God is with me.

I will sin again; I am not perfect. But with each sin, with each forgiven failure each passing day, I can get nearer to God who allows me to go on.

I have seen Death, and Death has seen me. We both laughed. 

Mark Godin is a member of St. Andrew's Hespeler in Cambridge, Ont., and a student at Trent University, Peterborough, Ont.

INUKSHUK-BY-THE-MÉTRO

by Joseph C. McLelland



*Sculpture
invites
a fresh
look at
Another*

There it stands, 10 feet high and weighing nine tons. At rue Sherbrooke near the University corner. Coming upon it suddenly, you feel disoriented — surely this huge sentinel came to this bustling urban site by magic! The shamans of its native Nunavik must have transported the boulders and reassembled them, much as Merlin moved the megaliths of Stonehenge by his powers, or Faerie arts placed the menhirs in Scottish Highlands.

The truth is more mundane. Created by Jusipi Nalukturuk on Naqsaluk Island 2,000 km north of Montreal, the great structure was moved by disassembling and numbering its pieces. It was rebuilt at our Old Port for the summer *Salon international de la sculpture extérieure*, then transported in a single piece to its permanent location in front of the McCord Museum of Canadian History.

Inukshuk means “that which acts on behalf of mankind” and represents the Inuit sense of place and passage — much like the Innusuk of Cape Dorset. Our northern cousins erect them on high ground with maximum visibility, marking a special site or showing the best route — for hunters it’s the caribou trail. A dangerous river-crossing needs its inukshuk, as does a place of dying or of great encounter. The shaman may select a holy place for marking, or an exemplary deed or person may have such a monument. In the wilderness or riverway, to sight an inukshuk on the horizon, a giant on high ground, arms outstretched to beckon us onward, is to enter into the secret commerce of ancient wisdom.

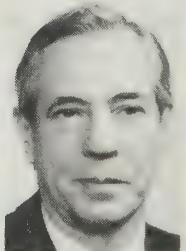
When I walk from the Métro (our subway system) to campus, I pass by my friend the Inukshuk of the McCord. It takes its stand

beyond words, on the other side of our hurried urban pace. It recalls our forebears with their fear and awe of nature and its terrible Creator. One senses this also at Stonehenge, within the sacred circle where the solar miracle mingles with the mystery of death and new life. Some happy warriors have encountered the numinous presence in Assisi or Iona, in Chartres or Galilee (and others at Ayers Rock and in Vrindaban and Kyoto and Mecca).

For Christians, the inukshuk bids us look afresh at Another who stands firm on the high ground of divine presence. Jesus of Nazareth was de-constructed by crucifixion, re-constituted by resurrection. He “acts on behalf of” us all, continuing his ministry of reconciliation and renewal. Pathfinder pointing the best route; Shepherd showing the way to the banquet; Shaman uncovering the holy place; Ancient of Days granting eternity to mortals; Survivor offering the fruits of his endurance; Victor calling us to share his glory.

He stands at rural crossroads and inner city. The tireless arms extend in pity and concern: this is the call and this the claim whose traces are found in Inuit spirits of inukshuk, and wherever Spirit is recognized as both fearful and compelling.

See that almost (more than?) human shape on the horizon, or at street corner? It belongs to this Other who stands and awaits the sighting of his people. His place marks the way from cross to tomb, and from death to resurrection. And wherever someone sees and is not offended, there is an epiphany of grace. **R**



Joseph McLelland is professor emeritus of McGill University, and a contributing editor of this magazine.

Learning to Dance

by Michael L. Lindvall

The session met the Tuesday night before Palm Sunday. The five of our six elders present ambled into the Sunday school classroom at the end of the upstairs hall at about ten after eight. We always meet there because it has bigger chairs than the other rooms, but they're still not quite adult size. Everybody's knees stick up and we normally leave our coats on because it's cool, though not nearly as cold as the church parlour, where the only grown-up chairs are.

The only real item on the agenda was a matter referred to the session by the Christian Education Committee. They had been asked by the advisers of the Westminster Fellowship, the church's youth group, that the "young people" be permitted to have a "sock hop" in the fellowship hall underneath the sanctuary. It was to be held the Friday after Easter. Nowhere but here has anything called a "sock hop" been held since about 1959, except as a sort of nostalgic indulgence in which the avant-garde of Minneapolis or Chicago demonstrate how avant they are by embracing as camp what is really very recent history.

At first, I thought that the Westminster Fellowship had chosen this name for their dance in order to clothe in '50s innocence a matter they knew would be contentious; namely, dancing in church. But not so. Their choice of words was honest and without political intent. I discovered that their advisers, who remembered sock hops from their teenage years, had told them that dances held in church basements were called by this name.

The session is normally supportive of youth activities. Because so many young families have left for the city, kids are an increasingly dear commodity in small towns. But even a sock hop, evoking as it

*An accidental offertory dance becomes
God's unexpected answer
to a minister's Easter prayer*



Iris Ward.

Learning to Dance

continued from page 19

does the innocent image of kids' feet in sweat socks on the old linoleum floor of the church basement, is still dancing, dancing in church. Never has there been dancing in Second Presbyterian Church, not even in the Fellowship Hall with its cinder block walls and well-stained suspended ceiling. Four and a half centuries of Calvinist inertia recoil at the idea of dancing anywhere in the house of the Lord.

"What kind of dancing would it be?" asked Arnie Peterson, who seemed cautiously open to this radical departure. "Well, you know," was the consensus answer, "the kind of dancin' kids do these days." But nobody had a clear picture what kind of dancing that might be. There followed a reflective silence in which the five session members present appeared to be struggling to conjure up mental images of how 16-year-olds dance.

The quiet was broken by Angus MacDowell, who offered a bit of hard intelligence. He said that he had just been to visit his son and daughter-in-law in Spokane. "They get cable TV out there and one afternoon I was flippin' around with the remote control and on come something they call MTV. All the kids watch it, Larry told me. Well, I mean to tell ya, if this MTV is the kinda dancin' the kids are gonna do, we got trouble."

Angus's ensuing description of what he had witnessed on MTV was exhaustive, horrific, and persuasive: bizarre costumes, thunderous electric guitars, incomprehensible words, young people of indeterminate gender leaping and gyrating and making painful facial expressions into the camera. It occurred to me that Angus must have tuned into MTV for a considerable time.

Arnie said that he doubted our kids would want to re-create such scenes in the Fellowship Hall, which everybody knew. But everybody still agreed that any kind of dancing was, well, dancing, and just didn't belong in the church. Iner-

tia carried the day; the sock hop was voted down four to nothing with one abstention. The session allowed that a well-supervised junior-senior high dance in one of the kids' basements, but not in the church, would be fine with them.

Over the next few days I found myself increasingly miffed by the inconsistency of the moral logic behind this thinking. Why should it be unacceptable for teenagers to dance in the church basement when it's fine for them to dance in their own basements? But it was more than ethical quirkiness that bothered me. Rather, it was the unspoken fear of outward, physical expression, the unspoken discomfort with movement, of letting feeling flow out into arms and legs, and underneath that, a fear of the body itself, especially, I suspected, a fear of young bodies. I brooded about it for the rest of the week, muttering to myself and my wife about hobbled spirits and the fear of spontaneity and joyless religion. By Thursday, we were joking about Elmer Gantry being right about "petrified Presbyterians."

Calvinist inertia recoils at dancing in God's house

Friday evening before Palm Sunday was Jimmy Wilcox's baby sister's wedding. I officiated, of course, standing in front of a row of eight 19- and 20-year-olds, some of the girls so nervous that they had to bite their lips to keep the giggles at bay. All went well; it was a standard ceremony: Wagner at the beginning, Mendelssohn at the end, the soprano sang "The Wedding Song" and the uncle read I Corinthians 13.

Annie and I were invited to the reception which was to be held at the Elks Club. We were late getting there, what with locking up the church and picking up the baby-sitter. The Elks Club is two miles outside of town on Highway

6. We approached with the car windows down to take in the evening air. From a good half mile away, we heard the "Beer Barrel Polka" reverberating across the soybean fields. Polka music was certainly not the couple's choice, but a largess granted by the bride's parents, who were, after all, paying the bills.

The inside of the Elks Club was hot, in spite of wide-open windows and doors. The place reeked of sweat and beer. Eddie Polanachek and the Polka Aces, imported for the occasion from New Ulm, were onstage. Half the town was there, polka-ing up a storm, clapping their hands, drinking beer, and singing along with the wonderfully facile lyrics.

And right in the middle of the dance floor, kicking their legs back like hot polka dancers do, were the happy octogenarians, Angus and Minnie MacDowell. They were smiling ear-to-ear and danced with little old steps, but in perfect time. Minnie's silver-grey hair, permed for the occasion, was bouncing in 2/4 time. When they saw me, they didn't stop dancing, they just stopped having fun doing it. They shifted to a sort of Presbyterian polka, that is, done decently and in order, with great attention to the details of process, but little outward enjoyment. Minnie's hair wasn't bouncing anymore. Angus stopped grinning and assumed an air of dutiful concentration meant to communicate that he was only dancing because Minnie wanted to.

When I sat down to write my Easter sermon that next week, I chose as my Old Testament text the story from II Samuel about King David dancing before the Ark of the Covenant. This had been no Hebrew sock hop, but an unrehearsed, spontaneous dance of joy, done, so says Scripture, in the raw, in the presence of God. The King of Israel leaped about as the Law, tucked away in its box, was carried in procession to the Temple. David's princess wife watched all this and, like our session, disapproved of dancing in church, at least without your clothes.

I titled the sermon "The Lord of the Dance." It was Easter and the topic was resurrection, which I said

was God's dance of life. I referred to the story of David's dance, but confess that I spiritualized that narrative by disclaiming any notions that we ought literally to imitate David. I speculated that "in the heart of God there is a profound, vibrant, dancing joy, and if there's a dancing joy in our God, so there should be in us." I could not resist ending the sermon with a few lines from the folk hymn that lent me the sermon's title: "They cut me down and I leap up high; I am the life that will never, never die. . . . Dance then, wherever you may be; I am the Lord of the Dance said He, And I'll lead you all, wherever you may be, And I'll lead you all in the dance said He."

In the prayers after the sermon, I dared to pray "that we, Your people, might be filled with Your joy, and our hearts might dance as David danced before the Ark, that we might dance for the goodness of life." During silent prayer, I asked that God might deepen in me the joy of faith, touch me often with the joy of laughter, and fill me with the spirit of dance.

They say that you should be careful about what you pray for, because you're liable to get it. I hardly dreamed that my prayer would be answered so soon. I said, "Amen," and "let us now receive the offering." I sat down, the four ushers soberly passed the plates while the organist played a sombre and tuneless little ditty. When the offering had been collected, she modulated jerkily into the Doxology, and the ushers marched down the aisle, wooden plates in their hands.

They stopped at the foot of the five carpeted steps that lead up to our very elevated chancel where the Communion table sits and where the offering plates are to be placed when full. I always offer a Prayer of Dedication from the top of the steps and, because it's too far to reach, then walk down to get the plates.

All went as usual until I turned, a plate in each hand, to mount the steps to the chancel and place the offering on the Communion table. The hem of my robe had come loose and as I took the first step, my toe caught it. But I didn't fall.

I should have backed down then and there, but years of liturgical habit kept me aimed onward and upward. With my next step, I was further inside the garment. By the time I was to the third step, I realized that I was walking up the inside of my black Geneva pulpit robe. I was nearly on my knees; I could have turned around and sat down on the steps, freed my feet, and started over. It would have been a small indignity, but it is what I should have done.

A sort of Presbyterian polka, done decently and in order

But I decided to stay the course. I straightened up with all my might. My robe gave way and ripped right at the bottom button. The force of this sudden freedom sent my arms jerking upward. I managed to hold on to the offering plates, but all the contents flew up and back over my head. Offering envelopes, dollar bills, five-dollar bills, quarters, dimes, and nickels rained down upon the heads of four stunned ushers.

Well, my feet were free, but pride still bound my will. I should have turned around to the congregation, bowed theatrically, and accepted the humorous and humbling grace of the moment. But I marched on up the steps as though nothing had happened, and laid the four empty offering plates on the table. The ushers marched back down the aisle through all the offertory debris.

I turned around to return to the pulpit and dared a glance at the larger than usual Easter Sunday congregation. What I saw were the tops of 120 heads, bowed deeply in prayer so they would not have to look at me. There was not a hint of hilarity, not a giggle or a titter, although I believe that I saw the silk flowers on Ardis Wilcox's Easter bonnet shaking as though she were stifling laughter. We

sang the closing hymn without looking at each other. Angus MacDowell and Jimmy Wilcox used the hymn as cover to deftly gather up the offering scattered over the front third of the church. As I stood in the greeting line after the sermon, two elderly ladies offered to repair my robe and Arnie Peterson asked with a wink if I'd had a nice trip. Then he slapped me on the arm and said, "Well, see ya next fall." That stale joke was the nearest anybody came, myself included, to laughing aloud at the accidental offertory dance before the altar of God.

In the sermon I had soberly pronounced that "in the heart of God there is a profound, vibrant, dancing joy." I had prayed, "Lord, teach me to dance." Perhaps that prayer was answered and I was presented with a first dancing lesson. To dance, I guess you must be willing to play the fool a bit. In some eyes, all dancing, gratuitous movement that it is, will look foolish. To dance, you must step away from that burdensome consciousness of self. Faith is a dance with divinity, a mad polka done on the grave,

Years of liturgical habit kept me aimed onward and upward

kicking your legs back, and shouting out polka "whoops" like the fool you are. And maybe we should even throw money in the air. We should certainly laugh at ourselves when we trip.

I guess that I had not really heard my own Easter sermon. Insecurity stiffened my pride, and I dared not dance when I was asked. Perhaps I will be able to when invited next time. ☐

Reprinted with permission from *The Good News from North Haven: A Year in the Life of a Small Town* by Michael L. Lindvall. New York: Doubleday, 1991.

Thanking the Community

by Ivor Williams

We have received a lot," the young Korean-Canadian minister said. "And it is time for us to begin to return something to the community."

John Yoo has been the assistant minister at the Korean Christian Church in southwest London, Ontario, for almost four years. The post of senior minister has been vacant since Brian Oh left to serve a Vancouver Korean congregation. Oh had been an assistant minister at the 30,000-member Young Nak congregation in Seoul, Korea, before coming to London.

The "something" the congregation plans will probably be a senior citizens apartment building on property adjacent to the suburban Topping Lane church. The land is suitably located on a hill overlooking part of the city, close to public transit and not far from a large shopping mall. It will likely have main-floor recreation facilities and from 18 to 30 apartments on three or four storeys above.

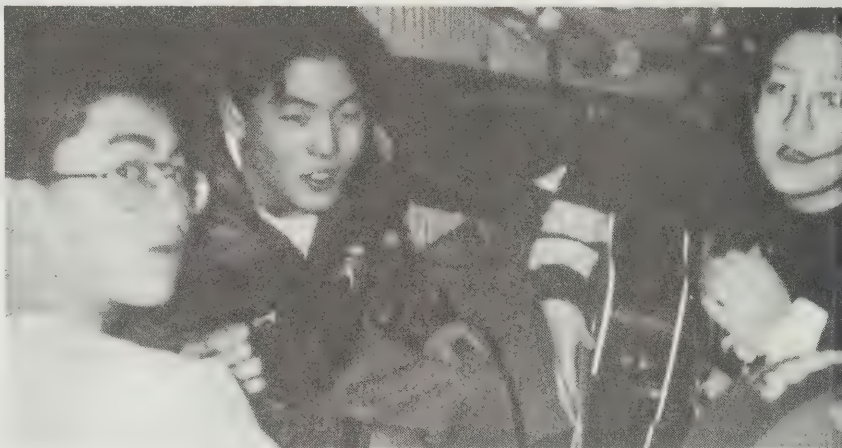
Korean children normally take care of seniors in their own homes, Yoo points out. But as more Canadian traditions and concerns develop among the generations, the congregation feels there will be an increased need for suitable housing for seniors, Korean or otherwise. There will be no discrimination.

Yoo's parents were part of the vast Presbyterian presence in Korea. His father was an engineer and army officer before bringing his family to Toronto in search of better opportunities for his four sons. John was 15 at the time.

John was encouraged to prepare for a career in medicine; but after studying biochemistry, philosophy and religion, he felt a call to the Presbyterian ministry through involvement in his Toronto church activities.

"At first I declined the call," he muses. "But, gradually, I came to

London's Korean Presbyterians hope to build housing for seniors to express their gratitude



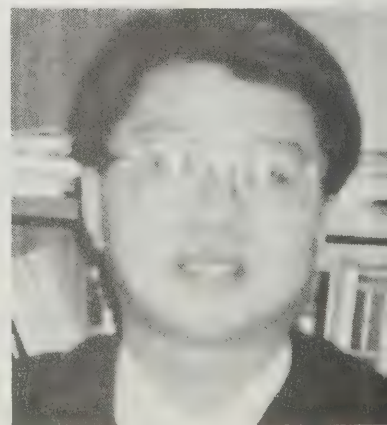
Sum Kim, Joe Hong and Jean Kim tune up as young Korean-Canadians gather after a morning service.



London Korean Christian (Presbyterian) Church in southwest London.



Canadian and Korean flags flank the pulpit in London's Korean Christian Church.



John Yoo, assistant minister.

accept it and enrolled at Knox College."

Three decades ago, when Ford of Canada started building a huge automotive assembly plant between St. Thomas and London, five Korean families came from Toronto to be part of its expanding work-force. True to their Korean Presbyterian upbringing, these families gathered together as a small congregation. They held services wherever they could, usually using space provided by London's New St. James or Hamilton Road churches.

In the early '80s, with the encouragement and support of the Presbytery of London and The Presbyterian Church in Canada's extension fund, the congregation purchased an unfurnished sanctuary and adjacent land from a Lutheran congregation moving to larger premises. That is the support and gift London's Korean Christian Church now wishes to repay through the construction of housing for seniors.

"That is our goal. It is time to return something to the community."

Starting with only a bare building, the congregation located pews in churches about to close. Although mismatched, these pews still serve the congregation of 200.

In 1991, an addition comprised of a gymnasium with stage, small passenger elevator, classrooms, offices, washrooms and other needed facilities was added at a cost of \$800,000. Only a debt of \$100,000 remains, largely the result of a substantial gift representing a \$450,000 tithe from a member's \$4,500,000 lottery win.

Yoo feels he is not experienced enough to lead the London congregation, and has declined to do so. "I want to leave room for the newcomer to do what he feels best.

I don't want people to attach themselves to my ministry. And I will leave when the time comes." But he won't leave the ministry. He hopes to do post-graduate



Moon-Suk Kyon offers curry rice and kimchi as a fund-raiser by the young people.



Hannah Oh and Linda Jung make use of the spacious gymnasium following a youth service.

studies for a time, and still serve the church.

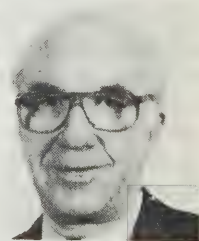
London's Korean congregation is composed of a core of immigrants. Second generation families are now steadily taking their places in the pews. A nursery and thriving Sunday school testify to the age mix of the congregation, with only about 10 per cent over 60 years of age.

The first service each Sunday is in English and is attended by many of the young members of the congregation. Hymn-books printed in Korea, containing words in both English and Korean, are used, with the languages sung alternately. The later service is entirely in Korean. Church bulletins are printed in both languages.

About 10 of the congregation's members are professors at the University of Western Ontario, active in research and other activities there. Many among the congregation had professional careers in Korea, and may now be involved in work which often leads to the proprietorship of small businesses.

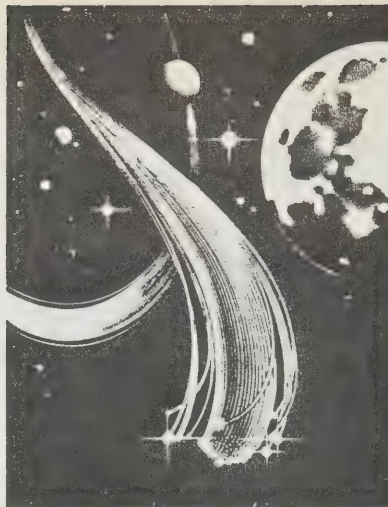
The church has an active recreation and worship program, and its activities are proving attractive to many university students with Korean background. Each Friday evening there is a well-attended full service and prayer meeting. Bible study is ongoing. One young woman has been certified to study at Knox College, evidence of the trend to increased gender equality in the church.

The congregation is organized along the administrative structure of the Presbyterian Church in the United States, with a small session (still all male at this time) and a board of deacons which functions as a board of managers would in some traditional Canadian churches. [R]



Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.

by David Haggith



Not a Word from the Lord

*God has already
given us resources
to make
most decisions*

I believe the Holy Spirit occasionally nudges our hearts into action. But it's one thing to *feel* the Lord may be leading us in a certain direction, and then apply our minds to investigating the matter and making a wise decision. It's quite another to say we know he told us to do it. That's claiming more authority than we deserve.

Rather than presenting Scriptures to prove my case, I present a lack of Scriptures to prove it. Throughout the entire Bible, the word "inspired" (in any form) appears only twice, and one of those is in the motivational sense. An overview of the Bible reveals that even

Years ago, in high school, I used to wonder why God was speaking so clearly to some but not to me. Why was it whenever they made a decision, they felt the Lord had told them what to do?

It is an awesome thing to hear the word of the Lord. "By his word the heavens were created." Yet, for some, a word from the Lord seemed as common as putting on their pajamas at night. Me? I just made a choice, did the wrong dumb thing, and learned the next time to do it differently. But others seemed to have such absolute authority.

But then, what better way to end all argument than to prefix a statement with "the Lord told me." Hey, if the Lord told you, then who am I — or anyone else — to argue with God and say your idea is not so good? What horrible evils people have wrought in this world, fully believing the Lord has instructed them.

For some people, it seemed the Lord told them everything to do. Finally, I started to call people on it. How did they know God had told them? And what did his voice sound like when he said it? I sincerely wanted to know because it wasn't happening to me.

It didn't take long to realize their inspiration was as mundane as my everyday decisions. No flaming bushes. No blinding light in the middle of the road. No searing coals on the tongue. None of the stuff I thought punctuated a proper word from the Lord.

Almost always, the bottom line was that circumstances had lined up right for their decision, and it felt like the right thing to do. Did that mean if I prayed intensely about a decision first, and I felt good about it, then I, too, could say the Lord told me to do it?

among its most inspired writers and characters, the times of being called by God to a specific task are rare. However, because we read through the time-line of biblical history so quickly, it *seems* as if God is telling people what to do left and right. The time-line is on fast-forward; we read through a whole century in half an hour. A chapter to the Lord is as a thousand years.

Putting time into proper perspective, we can see as we read the Old Testament that sometimes two or three centuries go by, and the Lord doesn't seem to say anything to anyone. Even for major prophets — Moses, Isaiah, Ezekiel and Jeremiah — a word from the Lord was by no means a common experience. If we take the number of times any of these great prophets claims a direct word from the Lord and average those occurrences over the lifetime of the prophet, the average would be less than once every couple of years. And these were the greatest prophets who ever lived.

In the New Testament, we hear Paul saying such things as, "The Lord willing, I will come to you . . ." Apparently he didn't know what God wanted. He would just have to wait and find out as events unfolded. Even when it came to such an important event as choosing an apostle to replace Judas, the Lord was silent. He gave no direct word regarding his will, and Matthias was chosen with a prayer and "the roll of the dice." So, those closest to Christ did not always feel they knew his will, even at a time when God's Spirit was being poured out on the land as never before.

It's not often God literally tells people what his will is. It seems to me God's preferred model for

communicating to us about our daily decisions is not direct inspiration, but simply wisdom. That model is found in Romans 12:2: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will."

The more completely our minds are ingrained with God's principles — the more completely they are imbued with his virtues and his wisdom — the closer we will be to having the mind of Christ. We will not need God to speak to us on every decision in life. The more Christ-like our mind in its transformation, the more we will inevitably please God in our decisions — without any special word from the Lord.

We would all like to believe the little voice we hear inside our hearts is God's. Sometimes, perhaps, it is. But speaking from my own experience, I find it hard to know when that "still, small voice" is God's, and when it's just heartburn from the jalapeño pizza I ate the day before. Seriously, it's most difficult to discern between my own well-intentioned thoughts and his. We would all like to believe those inner stirrings are God and not gas. That enhances the spiritual dimension of our lives.

But a lot of evil is done by well-intentioned people believing their thoughts and feelings are God's word for them. I think it's wise if we consider those "still, small voices" simply as nudges — maybe from God, *maybe not*. Not only will we avoid claiming authority we don't have, but we will live more humbly. Remember when Jesus said do not swear by heaven or by earth, but simply let your yes be yes and your no, no? I think the same concept applies here, rather than claiming heaven told us so. Of course, if we don't claim divine inspiration for our decisions, people may feel more free to argue with our dumb ideas. But that's as it should be.

Ironically, we sometimes claim inspiration because we feel it is more humble to give God the glory. I frequently hear Christian poets or

songwriters say, "This is just a little number the Lord gave me."

That is a powerful stamp of approval. Think about it: in which book of the Bible shall we place this God-inspired psalm?

It amazes me how much doggerel the Lord is guilty of inspiring. The poet humbly feels he's giving God the glory; but I, the listener, feel God is receiving unjust blame.

In fact, there's nothing humble about such statements. The underlying thought is that my song or poem is so good, so inspired, it must have come from God. It's outstanding quality is so apparent, it would be arrogant of me to admit I wrote it.

God's voice, or heartburn from a jalapeño pizza?

Have you ever complimented someone after church for the song she sang and heard her reply: "Well, it wasn't really me. It was the Lord."

Hold it. You didn't say it was *that* good.

I don't think it's always spiritual arrogance. I think it is often fear of pride. But is God so small he will be jealous if we accept praise graciously?

Fearing pride, we may say the Lord inspired our poem. Inside we feel a little proud we were humble enough to say it, and we know this mark of spiritual humility does not pass unnoticed. Consider our audience — decidedly Christian. What could be more praiseworthy in other Christians' eyes than giving praise to God? Now, arrogantly humble, we begin to say this every time we write or do something praiseworthy.

I say arrogantly humble because we're passing off the praise by claiming an even higher credit — that we are the Divine Oracle. Wouldn't it be truly more humble to say "Thanks"?

Some Christian poets and songwriters will argue they know their writing was inspired because of how effortlessly it flowed through them. They were hardly able to write the words as quickly as they came.

As an English major from a secular university who has been around a great many non-Christian writers, I can say with complete conviction that such a feeling of inspiration happens to all writers, including atheists. I have never met a serious writer, Christian or non-Christian, who has not experienced the phenomenal sensation of poetry pouring through them as effortlessly as a dream. Christians have no unique claim on such experiences.

All people are made in the image of God, and part of that image created in us is creativity, itself. The logical side of the human mind mulls over a problem repeatedly, turning it over and over, looking at it from every perspective, sometimes unable to see into it. Long after the logical side has given up, the creative side of our mind — which has been playing with the problem subconsciously — suddenly reveals the unique glimpse into the problem we were hoping to find. It is as though a small piece has slipped into place, a little trigger that releases a tremendous load. Everything pours out of our creative hopper faster than we can write it down.

A serious problem with claiming "the Lord has spoken" is that it creates barriers to both non-Christians and Christians. The non-Christian world easily sees through pseudo-spiritual talk and false modesty. And when we try to sound so spiritual in all we say and do, we destroy the integrity of our Christian community. We build for ourselves holy façades, full of holes that others can see through.

I call this spiritually inflated talk "Christianspeak." By that, I mean the way we misuse words in order to sound more spiritual than we really are or, perhaps, because we want to *feel* a spiritual dimension in our lives greater than reality permits.

Such Christianspeak becomes a barrier to other Christians who are

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Not a Word

continued from page 25

afraid to admit their own uncertainties in a community where everyone else sounds so close to God. When so much of the Christian community speaks the same presumptuous language, there's no one to destroy the delusion. People who are honest with themselves and don't feel God is telling them what to do feel left out. Sooner or later, they either join the charade or become filled with self-doubt and depression.

Perhaps the worst danger of Christianspeak is we no longer see ourselves as we truly are. Therefore, we should avoid sounding more inspired than we have a right to. If we feel the need to explain a decision, instead of falling back on "I felt the Lord calling me in that direction," say something less mysterious and more specific. Say, "I felt a real concern for the Christian families in my community." Stating the actual reasons we feel led quickly strips away any false impression of having heard an ethereal voice from heaven. We can leave it to our listener to judge whether our not our "feeling of concern" was actually God's direction.

And instead of ducking the credit by saying, "The Lord gave me this melody," just say "Thanks." A plain ordinary "thank you" attracts a lot less attention to ourselves. And isn't that what humility is all about?

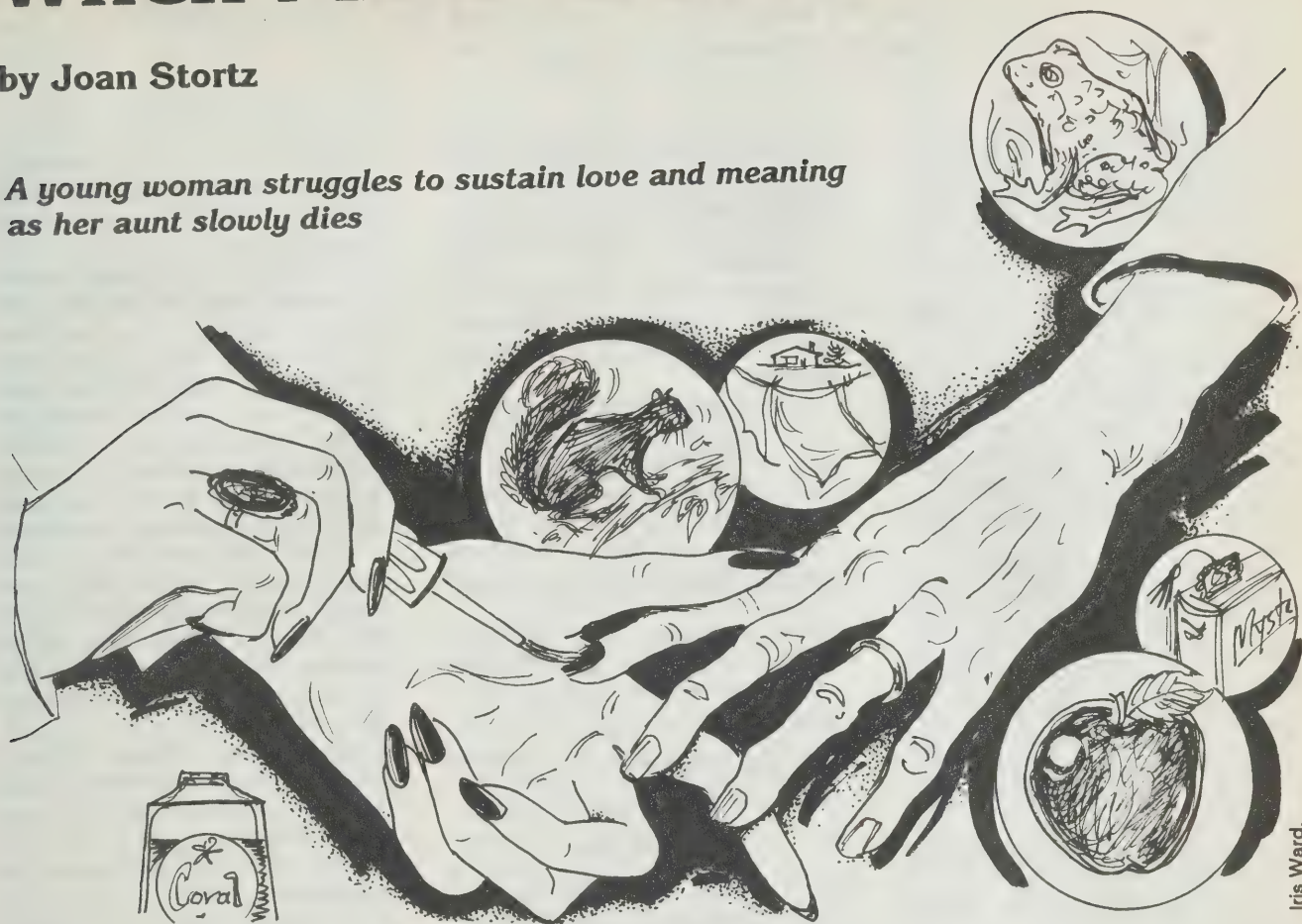
It takes courage to talk against the flow of Christianspeak by sounding as earthly as we really are. Other Christians may assess our spirituality by how spiritual we sound. They may even feel sorry our thoughts are not as close to the Lord as theirs. But perhaps, in the end, they will at least say, "There goes an honest soul." And by avoiding such hyper-inspired talk, we give someone else the freedom to be honest, too. **[R]**

David Haggith lives in Seattle, Washington.

When Mists Unfold

by Joan Stortz

A young woman struggles to sustain love and meaning as her aunt slowly dies



Iris Ward.

Calla had never diapered an adult before. That would be the hardest thing she'd have to do for Aunt Henty. That, and probably watching her die.

She thought of this while a strip of bright daylight slipped through an opening in the drapes and lay like a wand across the dresser. Through the same opening, Calla could see a single tree branch with a cluster of pear blossoms. The old tree was in bloom again. How many times through the years had she and Henty stood at that window watching the industrious bees at work among the blossoms.

It just wasn't fair that dear Aunt Henty should be going at this time when the whole earth was beautifully coming to life.

She pushed her covers back reluctantly. Could use another half-hour's sleep after that train ride

last night. But she was here to help, to be with Aunt Henty for whatever time she had left. Manon had written telling her of Henty's helplessness. But what Calla found more disturbing, Manon referred to Henty as her "crazy mother." Crazy? Please, not that!

Calla looked about the room. The wand of light had moved down the side of the dresser and angled its way over part of the old Axminster carpet. That carpet with its leaves, swirls, and medallions which she had counted innumerable times. So much the same, yet not quite.

She missed Aunt Henty's personal touch in the room. Always, when she had visited before, there had been a little gift to greet her. Dolls clothes, rose-petal sachets, a beaded bookmark, embroidered handkerchiefs — all made by Aunt

Henty's creative hands. And when Calla had brought Graham here, right after their honeymoon, fresh orange blossoms. All over now. She knew Henty had made her last gift. Then she saw her own little surprise for Henty, her gift wrapped in a brown paper bag. It smiled at her now, a quaint brown paper smile, from its perch on the chair.

Before going downstairs, Calla stopped in front of Henty's door. She could hear a faint voice within — "I could peel an apple, I could knit a sweater, or weave a shawl, hook a rug, stir a stew . . ."

She thought of Henty's hands which could do any number of things and which, when laid across a tired shoulder, seemed to generate warmth and comfort. Shyly she opened the door. At the first sight of her aunt's skeletal form on the

Manon referred to Henty as her "crazy mother." Crazy? Please, not that!

bed, Calla gasped. Had it been that long? Only since Christmas.

"I think hands are wonderful, don't you?" Henty spoke without looking at her visitor.

"I — Aunt Henty . . ."

"Especially thumbs," her aunt added.

"I never thought about it, but yes," Calla answered, staring at the tiny mottled claws in which her aunt seemed so absorbed. Then she ventured from the doorway.

"It's good to see you Aunt Henty."

The little hands dropped and the older woman's eyes turned toward her niece. Calla looked into those eyes, still the colour of violets, and saw recognition.

"Calla, you've come to see me, skinny as a plucked chicken and wrinkled as a prune. You came."

"Aunt Henty, we're buddies. Remember?" She saw her aunt almost smile before returning to her hands.

"Think of all the things hands can do."

"Yes." Then Calla held up the paper bag. "Guess what I brought for you." She and Henty both loved guessing.

"A bikini?"

"Cold."

"A fur coat then?"

"On the train, all the way from Montreal! Impossible."

The game continued.

"Oranges, a skateboard, paper-clips, seashells, vitamins?" Calla kept shaking her head.

"Three more guesses," she said. At that moment, Manon entered the room.

"Time for your bath, Mother," she announced. "How do you like the nice scrapbook Calla made for you?" No more guesses.

Henty stared at the ceiling and asked how long it had been since the minister had blessed her and if there were any chocolates left from Cousin Edgar's last visit. Then she held her hands in front of her face

and watched while she moved them in slow, rhythmic patterns. Calla leaned over to kiss her.

"I'll be back." Henty just stared at her hands.

"After her bath, she listens to a record. It soothes her. Then she has a nap before lunch," Manon stated.

"Shall I help with the bath?"

"You'd better have some breakfast. We have lots to do after. All this washing. Three times a week I do it, bleach all the sheets and hang them outside. Nobody can say my mother lay dying in a single urine puddle or blood-stain."

"No, I'm sure of it," Calla replied, wondering who, if anyone, would ever say it. "See you later, Aunt Henty."

How utterly helpless, how lonely a dying person feels

On her third day in the house, Calla used the pillows from her own bed to support Henty in a sitting position. That way she could look out the window. Henty admitted she preferred the company of her niece to the record-player and she hated the before-lunch sleep. Looking out the window brought the living world back to her.

"See the shabby house over there," Henty pointed across the street. "The little boy who lives there used to visit me. Once he brought a gerbil. Such fun. It even ran over my pillow." Henty laughed. "Then Manon found out and ordered the boy off the premises, told him to keep his filthy beast away." Henty seemed almost to doze off then. But in a few moments, she opened her eyes and

spoke again. "So unsanitary. Manon changed the bed right away. Poor Manon. So much work."

The two women watched a squirrel scurry along the merest thread of a tree branch.

"I used to shoo them away," Henty said, "when they dug up my garden bulbs. But I really like them. They're pretty smart, walking on twigs and wires."

At noon, they saw the neighbourhood children coming from school.

"There's the gerbil boy," Henty pointed out. "I wish he'd come again." Calla would have waved if the child had looked up, but he turned toward the shabby house without a glance at the upper window across the way.

"Close the curtains, Calla." Henty's voice had altered. It bore a strange hardness Calla had never heard before.

"Don't you want to look out the window anymore?"

"Not now. Take your pillows away."

Calla drew the curtains and removed her pillows. Henty sank back, almost disappearing. Then her hands began moving in front of her face.

In her letter to Graham that night, Calla told him about the squirrel, the gerbil boy and her sudden dismissal.

The following Saturday, Manon wrote a shopping list on the back of an envelope, using a stubby pencil.

"You can do the shopping, Calla," she said, licking the point of the pencil.

"But wouldn't you like to get out for a change?"

"No, I bathe Mother and change her bed at 9:30. Best stick to routine and not upset her."

Calla was about to counter that Henty had always enjoyed new experiences. But, seeing Manon's permanent frown above the left eye, and recalling the sight of

Manon changing her mother's bed twice a day and administering medicine by the clock, she understood. Manon needed routine.

"I'll do the shopping."

"Take my car and go to Pen Centre. You should be able to get everything there."

The shopping mall, a change from the quiet house. Calla strolled about, pleased to mingle with the busy and the indolent, and to see ordinary life again. That 50ish woman limping about in four-inch heels. A vacant-looking man picking his teeth on the corner of a lottery ticket. And children reaching for things, running ahead or lagging behind parents. Everyday, commonplace living she had missed since she'd arrived at the home of her dying aunt.

She decided first to buy something to brighten what remained of Henty's life. Maybe those pretty sheets, pink, printed with apple blossoms. They would flatter Henty's sallow complexion more than the disciplined white all the time. Then she thought of all the washings and strong bleach. Perhaps she could brighten the colour of Aunt Henty's face instead. Camouflage the pillage of illness. That was it. She would buy a makeup kit for her aunt. And for her cousin, a soft ruffled blouse, a touch of femininity Manon seemed to have forgotten.

After these errands, the shopping list proved simple. Eggs, celery, fillet of sole and so on, up and down the aisles of the supermarket. Mustn't forget the strained baby food, Aunt Henty's staple now. Then to the drug store for adult diapers, rubbing alcohol and Manon's callus pads.

On returning from the mall, Calla found Manon ironing some of Henty's dresses.

"I didn't know Aunt Henty got dressed, Manon."

"She doesn't. I'm just getting the dresses ready. You and I can look them over and choose one to lay her out in." The voice bore no emotion. "We'll send the rest to the Salvation Army."

"I'm going to eat lunch in Aunt Henty's room."

"She's used to eating alone. Why

upset her?"

But Calla made up her own mind. She prepared a tray, adding a salad and a chunk of cheese for herself. Before carrying the tray upstairs, she went into the garden to pick a fresh tulip for Henty. After lunch, she washed Henty's face and hands gently before starting the beauty treatment. She had to pause frequently at Henty's urging for "a look in the hand mirror."

"I think hands are wonderful, don't you?"

"My, I do look beautiful, don't I?" Henty giggled.

"Now watch you don't seduce the doctor or the minister," Calla teased. But her aunt didn't look beautiful at all, only artificial and infinitely pathetic. "I'll do your nails next and you can see them without the mirror."

Henty loved the bright coral nail polish, and held her hands, one at a time, close to her eyes.

"This is fun, child. I must think of a surprise for you."

Calla arranged Henty's sparse hair as becomingly as she could. Then the two of them watched the children outside. Just when Calla was about to remark on a trio of roller-skaters, Henty groaned and cried out.

"Go away, Calla. Manon will come."

Accustomed to these sudden changes, Calla took away her pillows. While she was adjusting the curtains, Manon appeared with a bottle of pills and the bedpan.

"Mother, that makeup is ridiculous!" Manon cried. Henty studied her hands as though she hadn't heard a word. The frown over Manon's left eye became a deep trench.

"Calla, how could you do such a thing? You've made my mother look like a painted . . ." Calla clapped her hand over her cousin's

mouth, but the dreaded word escaped.

"Corpse!"

Calla fled from the room, angry and confused. Did Manon consider her mother entirely insensitive and deaf? She paced back and forth in her own room, unconsciously counting the medallions on the carpet. Should go home, she thought. Leave Manon to manage the medicine, nursing and bathing. Shouldn't leave Graham alone this long anyway. But Aunt Henty. She needs more than nursing and bathing. She needs life. Oh, what should I do?

She wrote a long letter to Graham, telling of her frustration and asking him to visit soon. Even a short visit from Graham would give her the mettle to persevere.

While she was taking the sheets from the clothesline late that afternoon, she noticed most of the blossoms had fallen from the pear tree. Several branches on the north side of the tree were dead. Still, as fruit trees go, it had had a long life. Calla gazed at the tree. Nothing lasts, she thought.

She was about to go into the house when she saw a squirrel scamper into the garden, then flee with a gladiolus bulb. She watched it making its way along the top of the fence and remembered what Henty had said about squirrels. Yes, these creatures were smart and, more than that, unknowingly eloquent.

"Aunt Henty," she whispered, "we're still buddies. I'm here as long as you need me."

She skipped supper that night, preferring to go downtown to take in an early movie. But she sat restlessly all through the picture. Paul Newman, her favourite, attractive as ever, failed to hold her attention. She left when the movie was only half over.

Back in the quiet house, she slipped into the front bedroom to say goodnight to her aunt. She found Henty silently weeping. How utterly helpless, Calla thought, how lonely a dying person feels. She tried to engage her aunt in light conversation, but Henty only lifted her hands to look at

continued on page 30

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When Mists Unfold

continued from page 29

them. Even that seemed a supreme effort.

Next morning, Calla sat down to coffee with Manon. It was their first encounter since the makeup incident.

"Calla, I don't understand," Manon began. "I thought you were Mother's friend. Why make fun of her just because she's crazy?"

"Crazy?"
 "She has lucid moments, you know. And none of us knows how she suffers."

"Manon, I don't think she's crazy, not one bit. And I wasn't making fun of her. I just wanted her to feel alive for a change. She enjoyed it."

"What if Dr. Beamer had come, or the minister?"

"What if they had?"

"And see her like that! Have you no respect?"

"All right, Manon, I won't do her face anymore. But I will do her fingernails. She loves looking at her hands."

"I'm thinking of tying her hands down. She looks so silly twirling them about like that while she lies there."

"Manon, please! Not her hands! They're her last pleasure. She needs the joy they bring."

"After what they used to be, I can hardly stand the sight of them waving around as they do. But I guess I'll not tie them yet. She can wipe her own nose, so those crazy hands have some use."

In the days that followed, Calla adorned her aunt with all the pretty things she could find in Henty's dresser. One morning, the Avon Lady called while Manon was planting zinnia seeds in the backyard. Calla began, from force of habit, to shake her head. Then on sudden impulse, she invited the woman up to the sick-room. Henty admired the fancy containers. Then she ordered a bottle of scented bubble bath for Manon

and some new nail polish.

"Manon's a wonderful girl," Henty mused that afternoon. "What would I have ever done without her. Her grandfather left her well off. Manon could have anything, but all she ever wanted was this house. I wish she would get married. Fine housekeeper, wealthy woman. Some good man will surely appreciate her after I . . ." A gentle mist gathered at the corners of the tired eyes. Calla lifted one of the little hands and pressed it to her lips.

"Don't you miss Graham?" Henty asked.

"I do. I miss him a lot."

"I won't keep you much longer."

Calla knelt by the bed and laid her head beside her aunt's.

**Calla gazed at
 the tree.
 Nothing lasts,
 she thought**

"I love you, Aunt Henty, don't go." But the odour of death was already in the room.

"It hurts. I need Manon."

Calla went downstairs. In the kitchen, she saw Manon sterilizing Henty's needle. The intervals between injections were shorter now and the room needed frequent spraying. Henty had ceased to swallow all solid foods and could take only small sips of liquids. Dr. Beamer came each Thursday. For the third time, he suggested the hospital, but Manon and Calla both refused.

"There are two of us to nurse her."

Graham came on Saturday. So did Cousin Edgar. Manon talked more when others were in the house.

"She's crazier than ever today. Asked for a gerbil, of all things. I finally had to tie her hands down. Couldn't stand the sight of them waving about all the time. Now that she can't hold a spoon to her mouth, those hands have no use."

Cousin Edgar kept nodding in

sympathy.

"Pitiful," he whined. Then he added, "What'll I do with these chocolates? What should I have brought her instead?"

Calla led Graham out the back door and held on to him.

"I wish I could go home, Graham. But Aunt Henty needs me. And I love her, Graham. I don't want her to die."

Graham's arm tightened around her. They walked past the pear tree down to the end of the yard and sat on the garden swing. Suddenly, Calla started. There was a toad, a common, ugly toad, standing stone-like in the flower bed. She stepped from the swing and reached for it, but the toad leapt away and disappeared under the fence.

Graham laughed. "Leave it, honey. Toads are good for the garden."

"But for Aunt Henty. If only, once more in her life, she could see a little animal."

"When do I get to see Aunt Henty?"

"Edgar's probably with her now. Poor Edgar," Calla laughed. "We're running out of people to give his chocolates to. He doesn't stay long. Let's go up."

When Calla and Graham reached the front bedroom, they heard Henty's faltering voice addressing Edgar.

Camouflage the pillage of illness. That was it

"My hands, so wonderful. They did so much." Her voice trailed off. Edgar stood stiffly beside the bed, holding his box of chocolates. He seemed relieved to see the newcomers.

"Pretty sad, eh?" he addressed Graham.

"Edgar," Graham said, "I promise to help Aunt Henty get rid of those chocolates."

"Aunt Henty," Calla broke in, "I just about caught a toad in the backyard. A toad, Aunt Henty!"

"Well," put in Edgar, "now that you two are here, I'd better be leaving. Mustn't tire the poor dear. Bye-bye, Henty. You look great. Be up and around in no time."

"Toad?" Henty breathed. "Where?"

"I couldn't catch it, Aunt Henty. It was too fast."

"Ah, well. My fingernails?"

"They're still pretty, but I'll do them again. With a new dusty strawberry, just right for the first of June."

"June already. Manon was born in June."

Very gently, Calla untied the nylon stockings which secured Henty's hands to the bedrails, and began removing the old polish. Graham sat on the opposite side of the bed. Henty reached out and touched Graham's hand and felt his arm.


"Feels nice," Henty sighed.

When the nails were done, Calla held her aunt's two hands up for approval.

"Pretty colour," said Henty. "When they're dry, tie my hands down again." Graham supported Henty's hands above her face so she could watch them while the polish dried.

Graham left early Monday morning. He returned Saturday for the funeral. Cousin Edgar appeared, too, in his best suit. And there were others whom Calla didn't recognize.

Sitting solemn and dry-eyed during the service, Calla scarcely heard the minister's carefully prepared eulogy, nor Manon's uncontrolled sobbing, nor the little gerbil boy wiping his nose on his sleeve. She just kept her head bowed and stared at her hands.

Next afternoon, she packed her suitcase and went to her window for a last look at the pear tree. Graham came to pick up her case. She followed him across the patterned carpet into another day. 

Joan Stortz is a free-lance writer and poet from Welland, Ont. This article was previously published in *Interior Voice*.

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The Cloud of Unknowing

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Reviewed by Sheldon MacKenzie.

Almost 625 years ago, an unknown priest in the English Midlands wrote this classic spiritual treatise. Scholars familiar with the history of Christian spirituality suggest it was written as a corrective to an earlier work by Richard Rolle. Whatever the motive for writing this beautiful work, the author relies heavily on the spiritual reflections of the leaders in a school of biblical interpretation in Paris. These scholars included Andrew, Richard and Hugh of St. Victor.

This work, like the Gospel of John which in some ways it resembles, is deceptively simple. Those without much experience in the practice of contemplation and/or meditation will find much here that will encourage them to pray and deepen their appreciation of things unseen. The reader is confronted at once with authentic guidance into the unfathomed depths of the message of Jesus. At the same time, it will ring true to any person asking profound questions of personal identity and meaning. All this is true despite the author's intention, as stated in the prologue, that his work was written primarily for those who have been called to a life of contemplation.


The Cloud of Unknowing emphasizes the impossibility of knowing God by human reason. The contemplative does not seek to know God, but to love him. In the words of the text: "Only to our intellect is he [God] incomprehensible, not to our love." The belief that love is the experience of union with God underlies all this inspired writer has to tell us.

To quote again from this gem of Christian spirituality: "It is quite right that in contemplation God should be loved for himself alone

above all created things, for as we have said already, this work is fundamentally a naked intent, none other than the single-minded intention of our spirit directed to God himself alone. . . . By 'darkness' I mean 'a lack of unknowing.' . . . For this reason it is called a 'cloud,' not of the sky, of course, but 'of unknowing,' a cloud of unknowing between you and your God."

While it is true no one knows the identity of the author of this work, it is also true, as Jacob Needleman writes of him, there can be no doubt that whoever he was, he knows us. He identifies the weaknesses that prevent us from opening our lives to the Truth, and the nature of the struggle that is needed for the opening to take place. Like the Gospel of John, the author speaks to us in terms of both our potential glory and our human frailty prone to temptation and sin.

Alan Jones, Dean of Grace Cathedral, San Francisco, is the reader of the text for the audio-tape. His voice is pleasant, strong and altogether sympathetic to the material. The total playing time of the two cassettes, three hours, will pass quickly whether they are listened to at one sitting or in a series of brief quiet times when the busy person keeps a regular appointment with the Creator and Redeemer of us all.

In providing us with the tape of this spiritual classic, the Paulist Press has made a significant contribution to the lives of all those seriously concerned with their spiritual health and growth. 

Sheldon MacKenzie, a minister of The Presbyterian Church in Canada, teaches in the Department of Religious Studies, Memorial University, St. John's, Nfld.

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YOUNG IDEAS

by Scott Sinclair

The Great Easter Hunt

Here's an activity to involve young people in creative community action. It allows them to help the neighbourhood, have fun and feel good about themselves. They collect food for the local food bank, give gifts of appreciation to those who donate, and learn about Easter. Materials and programming take time to prepare, but the event is worth the effort.

Making gifts

Split the group into teams of three or four people. Each group will make at least 12 gifts. Take an egg carton. Cut it crosswise into six pieces, each piece to include two egg cups. Fill one cup with Easter goodies like jelly candies, chocolate eggs and the stringy stuffing used in Easter baskets. Fold the other half over on top of the stuffing and tie them together with ribbon.

Collecting food

In the *New International Version Study Bible* (Zondervan, 1985), page 1524, a map outlines Jesus' actions during Passion Week. Copy the map for each participant after obtaining permission from Zondervan Publishing House, 5300 Patterson Ave. S.E., Grand Rapids, Mich. 49530 U.S.A. If permission is not received, show this map, or a similar one, to the group and explain the week and its significant events. The food collection list is based upon the events of the 10



days described on the map.

Give each team a copy of the list and several grocery bags. Direct the teams to different parts of the neighbourhood and instruct them to collect the items on the list. Each time they receive an item of food, they should give the donor one of the Easter gifts made earlier.

When the teams reassemble, have each team explain which food items are representative of each day. If you wish, you may offer rewards for groups with the most creative items, the heaviest items, the first group to return, etc.

Food Collection List

Friday

Jesus arrived in Bethany. Mary poured expensive perfume on his feet. Secure one item of strong smelling food.

Saturday (the Sabbath)

A day of rest. Secure one item of food that does not require any preparation.

Palm Sunday

The triumphal entry into Jerusalem. Secure a kind of food that can be thrown by an exultant crowd.

Monday

Clearing the temple. Find someone who will give you a loonie. Buy some food with it.

Tuesday

Day of controversy and parables. Read the Parable of the Ten Virgins, Matthew 25:1-13. Secure a bottle of oil.

Wednesday

Not mentioned in the gospels. Wild card — get any food item you want.

Maundy Thursday

Passover/Last Supper. Secure a box of crackers and/or a can of juice.

Good Friday

Crucifixion. Secure a food item that has Xs in it.

Saturday

In the tomb. Secure a food item that keeps forever.

Easter Sunday

Resurrection. Secure a food item that tastes better the second or third day after making it. **R**

Scott Sinclair lives in Orangeville, Ont., and attends Knox College in Toronto.

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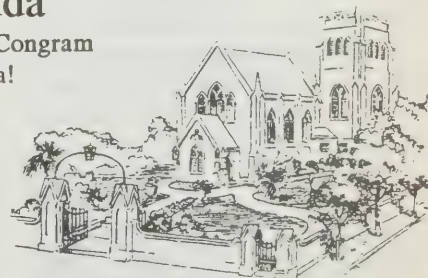
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A Daring Confidence

by Murray McCheyne Thomson.

Murray M. Thomson, 1992.

\$15.00.

Reviewed by Mary Lou Johnston.

"For years we have supped on horrors, surfeited not with thrillers of the imagination but with the stark tragedies of real men and women. Ethiopia, Barcelona, Shanghai, what pictures these names call up of death and fire raining from the skies, turning homes into heaps of dust and ashes, beneath which lie buried the bodies of parents and children. . . What gives these events of the past six years their peculiar horror is that these things were done by men" (from the 1938 United Church pamphlet *The Wars: What Can the Churches Do?* by Andrew Thomson). Substitute Somalia, Yugoslavia and Iraq for the above countries, and it could be written by a peace activist today.

Andrew Thomson's passion for peace and the importance of efforts by nations to achieve that goal grew out of 36 years of working in the Honan mission in China. He experienced the ravages of civil war, war-lords and Japanese occupation and their effects on a people already living the barest form of existence. He saw the disruption of people's lives by the natural calamity of the flooded Yangtze River. But even less acceptable was the national build-up of arms and armies leading to the First and Second World Wars.

Andrew Thomson's missionary life in the momentous years of change before the Communists took over in 1949 has been described by his son Murray in this readable book. Based on family correspondence and memoirs from Scotland, Ontario and China, published articles by the missionary and other historical sources, this biography presents the reader with a vivid picture of the challenges confronting missionaries of that time. And their responses reflect the ingenuity and strengths of those men and women. Initially

filled with doubt about his ability to deal with the local situation and the language, Andrew Thomson soon went on to solve major problems in the community such as transportation by building two roads. He planted roses everywhere, even around the town cess-pool. Through many periods of flooding and drought, he not only organized relief for the victims, but also arranged for a bold loan scheme to employ farmers in work projects until the next long-awaited harvest came in. His great faith in the spirit inspired action, however risky. Within the gospel message itself lay the command to respond to the physical needs of the people.

Murray Thomson acknowledges a rigidity in his father's views on

alcohol and a reluctance, like many of his missionary contemporaries, to be interested in or to support any political action which might have aimed to redistribute China's wealth and remove the oppressors from power. Only a violent revolution could and did accomplish that, seven years after these missionaries left China. Like his father before him, Murray Thomson ends his book with a plea to find an alternative, non-violent and possibly spiritually based means to achieve justice in this war-torn world.

Mary Lou Johnston taught English as a Second Language in China in 1991 and now teaches ESL at Concordia University, Montreal. She is a member of Eglise St. Luc in Montreal.



The PC Is Not a Typewriter

by Robin Williams.

Berkeley: Peach Print Press, 1992.

\$12.95.

Reviewed by Stuart Macdonald.

Increasingly, ministers and congregations use computers for word processing. Don't like a paragraph? Blip! It's gone. Want to send the same "personalized" letter to 20 different people? Merge and mail. The standard word-processing software seems to do almost anything we desire.

The problem is figuring *how* to get your computer to do all these wonderful deeds. The manuals which come with the software program are usually overly detailed and technical. Computer books bought from a bookstore are a gamble. They are either as technical as the manual you are avoiding or tell you everything you already know, and nothing more.

Into that void comes Robin Wil-

liams's marvellous little book. It is inexpensive, easy to read, and contains invaluable information one doesn't seem able to find elsewhere. The basic argument, as the title suggests, is that the Personal Computer is different from a typewriter and needs to be treated differently. She illustrates which habits from our days of typewriting we need to break (underlining book titles, using generic marks rather than proper quotations, etc.) and how the word processor can make our text look more professional.

As well, Williams warns of the dangers which all of these functions, styles and choices offer and reveals why we shouldn't use 20 different fonts on a page and fully justify the text in every document we produce. Difficult concepts such as leading and kerning, which until now have been a mystery known only to typographers, are introduced and explained. Even basic issues — which type-faces are easiest to read and the proper use of capital letters — are explained and demonstrated. As an added bonus, Williams lists how one accesses the special characters (i.e., hyphens, quotation marks, accents)

in major word-processing programs such as WordPerfect and Microsoft Word.

I highly recommend this informative, humorous and well-crafted book for church secretaries, ministers and anyone who produces text from a PC. Your readers will thank you.

Stuart Macdonald is minister at St. Andrew's Church, Cobourg, Ont. This review first appeared in the January 1993 issue of *PMC*.

Six Children's Books from the publisher Groundwood/Douglas & McIntyre, Toronto.

Reviewed by Andrew Jensen.

I found *Canadian Fairy Tales* by Eva Martin (1984, \$19.95) interesting. The familiar tales with unusual twists come from French, Irish and British oral traditions in Canada. They strongly resemble many traditional European fairy tales. Although much is old, some changes are remarkable. In "Beauty and the Beast," for example, the Beauty is a prince, while the Beast is an enchanted woman. In another story, a surprisingly violent St. Nicholas saves two young children from being pickled for a giant's supper. The stories are often made up of several traditional tales and some do not fit well together. They vary from enjoyable to awkward. The illustrations by Laszlo Gal manage to bring the stories closer to Canada than the texts do. They bring a sense of traditional fairy tale illustrations with backgrounds and settings filled with log buildings and other early Canadian imagery. This is not the first book of fairy tales I would buy. But for someone who really enjoys fairy tales, it is definitely worth a look.

Paul Yee has written *Tales from Gold Mountain: Stories of the Chinese in the New World* (1989, \$16.95) skilfully, with the clear and direct style of traditional storytellers. The stories — sad, happy and funny — deal with various aspects of the daily life of early Chinese settlers. Older children, teenagers and adults will all find these stories shed a new light on the early settlers. Simon Ng has

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Books

continued from page 35

painted a well-matched cover page for each story. All of his work evokes a sense of something ancient and well-used. Those who like history, folk tales or even a well-told story will welcome this collection.

In *The Year of Fire* (1992, \$14.95), Teddy Jam has written a double story. At one level, it is a story about a fire that devastated a forest years ago, as told by one who was a boy when it happened. At another level, it is a story about sharing experiences from one generation to another, as a grandfather tells his almost-forgotten story to his inquisitive granddaughter. The book works on both levels. In this well-told story, it is easy to imagine the grandfather's voice as he digs up old memories and dusts them off, rediscovering their excitement as he shares them. I have mixed emotions about Ian

Wallace's illustrations. His landscapes are good; his people can be awkward. For best effect, this enjoyable book should be read by an adult to a child.

The Auction by Jan Andrews (1990, \$5.95 pb, \$13.95 hc) doesn't have an auction in it. It takes place the day before a farm auction, when everything on the farm will be sold and the owner will move into town. Preparing for the auction prods the memory of Todd and his grandfather. Both have experienced many changes. Todd's grandmother died recently. Her absence is mourned as much as the sale of the farm. For all that, this is not a totally sad story. Grandmother's memory provides a way for Todd and his grandfather to make the auction a little more human and a little more fun. I came away with the sense that each will cope well with these dramatic changes in their lives. The illustrator, Karen Reczuch, has conveyed in her pictures the warmth

of the family's relationships and the depth of their feelings. Together, the text and illustrations communicate a clear sense of the difficulty of change, but also that it is possible to deal with painful change without feeling defeated.

A "bestiary" is an ancient or medieval book that resembles a modern field-guide to animals. However, bestiaries were not scientific by modern standards and contained as many legendary creatures as actual ones. The authors had rarely seen any of their subjects and relied on reports of travellers to provide them with information. *A New World Bestiary* by Mary Hamilton (1985, \$7.95) is neither ancient nor medieval, but carries on in the tradition of its predecessors. The author has collected historical reports of early European explorers, sailors and even old Quebec newspapers to put together a book of mythical and marvellous creatures associated with the New World. Kim

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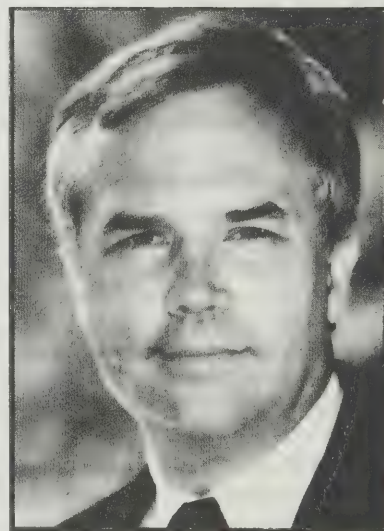
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LaFave's illustrations also capture the flavour of the original bestiaries. The ancient books, if they were illustrated at all, had crude line drawings. LaFave has provided the reader with well-executed sketches plus a number of fanciful colour pictures. I have not tried this book out on our children yet as I have been enjoying it too much myself. I suspect it is best suited for those between the ages of 10 and 100.

1992 was the year of the celebrations to mark Columbus's "discovery" of North America. *A Coyote Columbus Story* by Thomas King (1992, \$13.95) emphasizes how the people who were already here felt when Columbus arrived. The book is irreverent, witty and funny. The text and illustrations work marvellously well together. The author's style is direct, yet understated. The illustrations are filled with hilarious anachronisms and impossible colours. Columbus has a purple face with orange hair. One of his assistants, a green-faced Elvis clone, totes a cross between a belt-fed machine gun and a blunderbuss. Moose show up in curlers and lipstick, while canoe-shaped cruise ships ply the waves. Yet it also carries a clear sense of how the European "discovery" of the Americas felt and still feels to many members of the First Nations. Life before Columbus, while not perfect, at least made sense. Then Coyote (the creator figure) made a mistake and created Columbus. His "discovery" thoroughly messed up life. Coyote attempts to fix things up at the end; but you'll have to read the book to find out the result. If you are looking for traditional theology, don't look here. However, if you are looking for a great book, try *A Coyote Columbus Story*. Suitable for all ages.

Andrew Jensen is minister of Hamilton Road Church, London, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

The New Bag Lady

by Margaret F. White



Iris Ward.

I spotted her as I walked with the choir singing the processional hymn. She sat alone in the third row from the front. I hoped we couldn't smell her dirty clothes or hair from the choir loft. Why did she pick our church to visit?

A new bag lady had arrived in town. News travels quickly in our small community. I'd already heard she had visited our minister. The Bible study group was shocked when he introduced her to them. But they invited her back. They're *really* doing their Christian duty!

She attended church school this morning. The children listened quietly as she told the Bible stories. The session will probably hear complaints from parents.

Miriam, our Women's Missionary Society president, was watching her closely. Good, I thought, they will feed and clothe her. Wasn't that what Jesus told us to do?

Problems racing through my head made concentrating on the service difficult. Here comes the Prayer of Intercession. I must pay attention. I need God's help in many ways. Financial problems were wreaking havoc in my marriage, family and life-style. Both my husband's job and mine were insecure. We borrowed for a new car to replace our wreck. Tuition for two children would soon be due. I recalled familiar Bible passages for such

occasions: "Ask and you shall receive" and "Give and it shall be given unto you."

The offering plate passed by. I'm doing all I can, I thought. I give, pray, work hard as a secretary, wife and mother, sing in the choir . . . what more must I do?

My raised eyes met those of the bag lady. Hers sparkled and shone with joy and peace that stunned my mind into silence. Her smile said she saw into my stormy life. Love is what I saw — the love of Jesus. Love she offered me.

In that glance, I clearly saw myself. Who was this bag lady? Take away my makeup, beautiful clothes . . . what differences remained? Plenty. She was at peace and full of love. She relied on God to fulfil her simple needs. She gave of herself, not from her abundance. In all these riches, my life was bankrupt.

I approached her and took her hand. At the fellowship hour, she sat beside me silently and ate. Beside this strange woman, I felt safe and loved.

And when she went to go, she paused and turned and looked at me. "I will pray for you," she said, and disappeared. ☐

Margaret White is a free-lance writer living in Port Colborne, Ont.



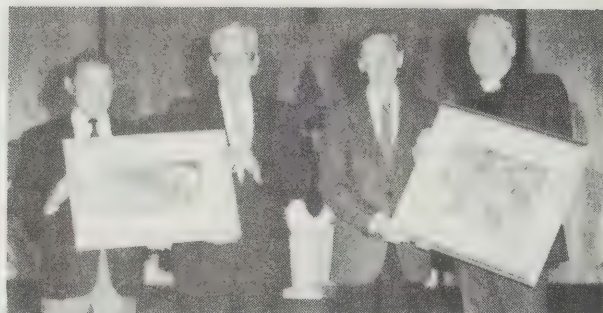
THE CONGREGATION OF St. James Church, Long Branch, Etobicoke, Ont., honoured Tom Shields (pictured left) for his 45 years as an elder and clerk of session. During that time, he served as convener of the session's music committee, Sunday school superintendent and choir member. Pictured presenting Tom with a plaque of recognition is elder Don Campbell.



THREE YOUNG MEN were recently commissioned at Knox Church, Wallaceburg, Ont., prior to going to Africa as medical mission volunteers. The congregation responded enthusiastically with support to defray the cost and approximately 320 kilograms of medical supplies and equipment. Shown after the service are (from left): Bob Taylor, Jake McGee, Dan Judson and Rev. Hugh Appel.



AMONG PARTICIPANTS IN the first-ever Santa Claus Parade in Burk's Falls, Ont., was the congregation of St. Andrew's Church. Several seniors and young people rode along the parade route in an appropriately decorated bus, letting everyone know St. Andrew's is an active part of the community.



THE CONGREGATION OF St. Andrew's Church, Whitby, Ont., showed its appreciation to its retiring treasurers with the presentation of framed Robert Bateman prints, Feb. 7. Pictured, left to right, are: Neil Winchester; Don Gilchrist, treasurer for 36 years; Hugh Watson, assistant treasurer for 12 years; Rev. Jim McClure.



THE CONGREGATION OF Burns Mosa Church, Glencoe, Ont., presented Rev. Laurie McKay-Deacon with a handmade quilt and other gifts at a farewell luncheon. Laurie and her family have moved to Kamloops, B.C., where her husband Warren has accepted a charge with the Anglican Church.



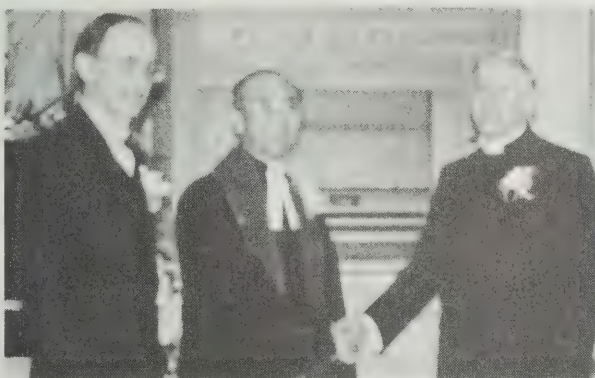
THE MEMBERS OF the youth group of St. Andrew's Church, Chesterville, Ont., were among those presented with the village's annual Volunteer Appreciation Awards during the Chesterville Winter Carnival in February. Representing the youth group were Dave Adams (left), Thom Meredith and Kim Little.



THE CONGREGATION OF St. John's Church, Rodney, Ont., recently honoured Donald Paterson on the occasion of his retirement as an elder and clerk of session. Donald has been an elder of St. John's for 44 years and clerk of session for 17 years. He is pictured (right) looking on while his wife opens a gift presented by elder Gerald De Graw.



PICTURED ARE MEMBERS of the planning committee for the Ontario PYPS reunion to be held May 1 at MacNab Street Church, Hamilton. From left to right are: Marion Van Dyke, Bruce Connell, Dr. John Johnston (minister) and Donna Wilson.



THE CONGREGATION OF Montreal Taiwanese Presbyterian Church inducted its first minister, Rev. Joseph Hsu, Jan. 10. The service was conducted in both Taiwanese and English. Pictured in the newly rebuilt chapel of The Presbyterian College are: Rev. Ted Ellis (left), who gave the charge and was guest preacher; Joseph Hsu; and Dr. J. S. Armour, interim-moderator.



IN RECOGNITION OF more than 60 years of dedicated service, a surprise presentation was made to Jean Hampson (pictured, centre) of Athelstan Church, Athelstan, Que., following the congregation's Christmas Eve service. Patricia Westover presented Jean with a keepsake for her more than 35 years as president of the Ladies Aid, and Donald Grant, clerk of session, presented her with a gift of china in recognition of her lifetime of faithful work with the Sunday school, WMS, choir and as flower arranger.



THE 30TH ANNIVERSARY of Westwood Church, Winnipeg, was celebrated last October. Dr. George Vais of Leaside Church, Toronto, who was minister of Westwood for half its life, was guest speaker. Pictured, left to right, are: Rev. Ian Shaw, current minister; Linda Shaw, Faith Vais and George Vais.



AN ELEVATOR, providing access to all four levels of St. Andrew's Church, Wingham, Ont., was dedicated recently. Pictured at the ribbon-cutting are (left to right): Ian Moreland, Mayor of Wingham; Lycille Wood, member of St. Andrew's; Paul Klopp, MPP; Rev. John P. Vaudry.

People and Places

continued from page 39



DR. LINDA BELL, Moderator of General Assembly, was the guest speaker at a brunch attended by ministers, diaconal workers and spouses of the Presbytery of East Toronto, held Jan. 6 at Trinity (York Mills) Church.



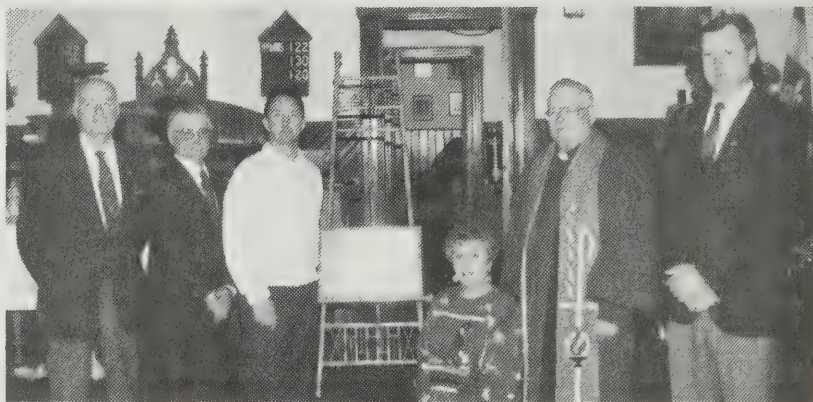
DURING THE 135TH Anniversary Service of Atwood Church, Atwood, Ont., the session presented a plaque to John McMillan in recognition of his 35th year as an elder. Pictured making the presentation is Rev. Tim Purvis.



THE CONGREGATION OF Westminster Church, Toronto, held a farewell for Rev. J. Leonard Self who retired in October after 17 years as minister. The Selfs were presented with a wallet of notes, a bouquet of flowers, and a clock embossed with a picture of the church from the Ladies Aid. In addition to his service to the church, Leonard was active in the community, particularly with the East York Board of Education and the Kiwanis Club. During his time at Westminster, the church building was expanded and a seniors apartment complex built on church property. The Selfs are pictured (front, centre) with some of the congregation and friends who filled the church for the occasion.



THE TAKE-A-BREAK GROUP of St. Stephen's Church, Scarborough, Ont., created a banner to recognize Canada's 125th birthday. During a coffee hour held after the worship service of Nov. 22, members and friends of the congregation signed maple leaves which were quilted around the perimeter of the banner.



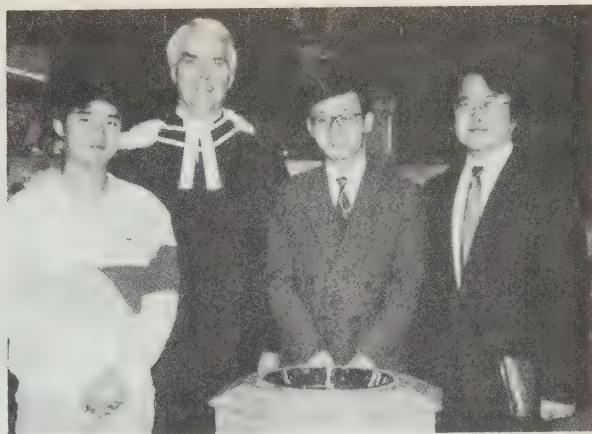
A PLAQUE IN MEMORY of Rev. Allan G. MacKenzie, a former minister of St. Andrew's Church, Fort Coulonge, Quebec, was dedicated recently. Pictured, from left to right, are: Charles Mavor, clerk of session; Arnold Yach, Allan MacKenzie Jr., Marjorie Howard, Rev. Gordon Fresque, Barry Stitt.



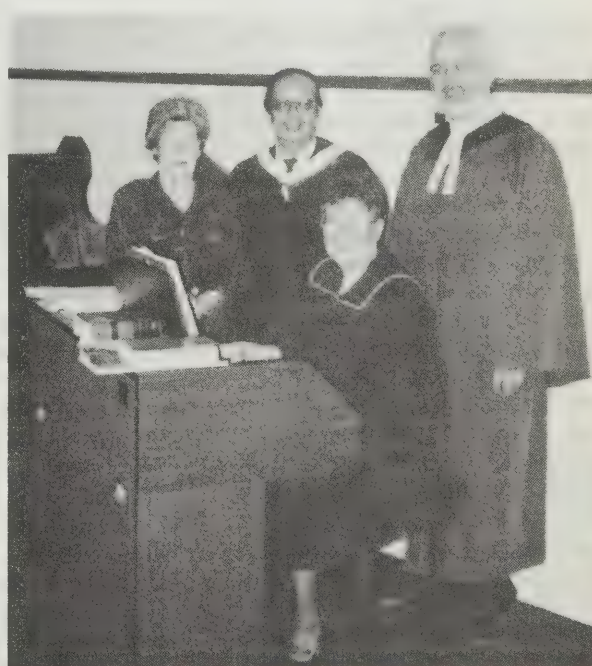
THE CONGREGATION OF New Westminster Church, Hamilton, Ont., held a reception for Rev. John J. Hibbs and his wife, Rev. Anne Yee-Hibbs, following his last worship service as minister. John retired after 31 years in the ministry, 14 as minister of New Westminster. More than 200 members and friends of the congregation, and colleagues from the Presbytery of Hamilton and community organizations attended the reception. Presentations were made of a purse of money and a framed picture of the session. Gifts were also presented by Trinity Baptist Church, where John served in a summer pulpit exchange, and Southgate Church, which he served as interim-moderator. John and Anne are pictured with clerk of session John W. Hayward.



THE WMS OF Laurel Lea-St. Matthew's Church, Sarnia, Ont., dedicated a hand-painted scroll listing the names of the honorary members, life members and young people who have received youth appreciation awards from the former St. Matthew's and Laurel Lea congregations and the current combined congregation. Members of the WMS conducted the service and Margaret Grieg, area educational consultant, was the guest speaker. Pictured (from left) are: Donna Gale, clerk of session; Dorothy Neal, WMS president; Evelyn Souwand, vice-president.



AN UNUSUAL EVENT took place last year at Fairview Church, Vancouver, when Tang (Dennis) Feng of Suzhou, China, was baptized. Dennis had hoped to be baptized in his home congregation last Easter, but studies prevented his return to China. His minister, Rev. James Chang, corresponds with Rev. Jack Mills of Fairview Church. When the latter learned Dennis was emigrating to Canada and would marry a Chinese woman in Vancouver, arrangements were made for Dennis to be included in a service of baptism at Fairview. Pictured, left to right, are: Ed Chang, Dennis's brother-in-law; Rev. Jack Mills; Tang (Dennis) Feng; Tennyson Wong of the Chinese Presbyterian Church, Vancouver, who served as translator.



A NEW ORGAN was donated to Parkview Church, Saskatoon, by the Wilson family in memory of Robert and Elma Wilson who were longtime members of the congregation. Pictured with organist Fran Gordon are L. McCallum, clerk of session, Dr. Michael Tai, minister of Parkview, and Rev. Robert Wilson, Superintendent of Missions for Saskatchewan.





Panel on Rural Life Ministry. From left are Nancy Miller, Roger Miller, Ivan McPhail, Brian Ireland and Chris O'Reilly.

Rural Ministries Consultation

A Rural Ministries Consultation was held at Crieff Hills Community, Puslinch, Ontario, February 4-6. It was sponsored by the National Rural Ministry Advisory Committee of Canada Ministries, Life and Mission Agency.

The consultation brought together people engaged in rural or remote ministry, representing every synod of the Presbyterian Church, and members of the national staff. The purpose was to hear concerns from various parts of the country and to initiate a dialogue to support and strengthen ministry in rural and remote areas.

A major concern that emerged from the consultation was the lack of preparation theological students undergo for rural ministry. Most of these students do internships or field education placements in urban settings but upon graduation are frequently called to rural congregations. The consultation called upon the theological colleges to find ways to extend intern and field programs into rural and remote locations. A pilot project by which a student is sponsored and serves in a presbytery rather than one congregation is now underway in the Presbytery of Stratford-Huron, Ontario.

Another subject for concern was rural ministers who find themselves interim-moderator of several congregations, often separated by hundreds of kilometres. Linda Bell,

Moderator of the 118th General Assembly and a rural minister herself, suggested the General Assembly must take this problem seriously, seeking out and appointing interim ministers to assist in such situations.

Tom Godfrey brought examples of the newsletter produced by his congregations of Knox Church, Dutton, St. Andrew's Church, Walactown and Knox Church, West Lorne, Ontario. A primary purpose of the newsletter is to allow people in rural settings to share faith stories and experiences. Those attending the consultation would like to see a similar publication on a national level.

Knox College Convocation

The 149th Convocation of Knox College will take place on Wednesday, May 12, at 8 p.m. in Convocation Hall, University of Toronto. Dr. R. Sheldon MacKenzie, New Testament professor, Department of Religious Studies, Memorial University, St. John's, Newfoundland, will give the address. The degree of Doctor of Divinity (*honoris causa*) will be conferred upon Rev. John Pace, minister of the Church of St. David, Halifax.

The Presbyterian College Convocation

The 126th Convocation of The Presbyterian College will be held in Knox Crescent Kensington and First Church, Montreal, on May 6

at 8 p.m. The speaker will be Professor Joseph C. McLelland, who is to be declared Professor Emeritus of the college. Dr. McLelland has been a member of the faculty for 36 years and served as acting principal of the college in 1992. He was formerly McConnell Professor of Philosophy and Religion, and Dean of the Faculty of Religious Studies, McGill University. The degree of Doctor of Divinity (*honoris causa*) will be conferred upon Rev. J. Bruce Robertson, minister of St. Andrew's Church Westville, N.S., former minister of St. Laurent Presbyterian Church, St. Laurent, Quebec, and clerk and moderator of the Presbytery of Montreal.

Canadian churches press for human rights in Colombia

Lee Ann Purchase of the Life and Mission Agency was one of four Canadian church representatives who visited Colombia in January to press the government on human rights issues and to show support for human rights workers whose lives have been threatened by paramilitary death squads. Accompanying Purchase were: Bill Fairbairn, executive director of the Inter-Church Committee for Human Rights in Latin America; Jim Hodgson, Canadian Council of Churches; and Sister Doryne Kirby, IBVM, Canadian Religious Conference (Ontario).

Impressions of Somalia

Rev. Rick Fee, director of Presbyterian World Service and Development, and Maureen Curtin, projects officer, were part of a seven-person team sent by the Canadian Foodgrains Bank to Somalia in January. The purpose of the visit was to identify initiatives for immediate relief and longer term rehabilitation assistance.

Although her visit was brief, Curtin says she was left with deep impressions of a country torn apart by war. From the moment her group stepped out of the airplane,

they were aware of the presence of foreign troops. In Mogadishu, the country's capital, every building they drove past was riddled by bullets or torn apart by explosions. Children pushing carts or transporting water shared the streets with tanks and trucks.

One of the most desperate situations they encountered was the number of camps for displaced people — refugees in their own country. These people are, for the most part, completely dependent on relief efforts and supplies. Many live in huts constructed of sticks and pieces of plastic.

Curtin feels strongly that Canadians have a role to play in Somalia, "not just as 'peacekeepers' but as informed citizens about our government's involvement and support of other regimes abroad."

Preliminary figures indicate PWS&D received \$184,160 from congregations and individuals for its African Famine Fund Appeal in 1992. A significant portion of this was earmarked for Somalia.

Born-again Nixon aide wins Templeton Prize

Charles (Chuck) Colson, the former White House counsel who was jailed as the Watergate scandal's "hatchet man," has been awarded the 1993 Templeton Prize for progress in religion. Colson, an ex-U.S. Marine captain who found God as Richard Nixon's White House unraveled in the early 1970s, was presented with the \$1-million prize for his work as founder of the Prison Fellowship which seeks to rehabilitate prisoners by spreading the gospel in jails in 55 countries. Colson, 61, served seven months in prison for obstructing justice in the Watergate cover-up. A legend grew that quoted him as saying he would run over his own grandmother for President Nixon, and his religious conversion initially met widespread scepticism. "God moves in mysterious ways, his wonders to perform," Rev. Wilbert Forker said in presenting the world's largest annual cash prize to Colson. (AP, *Reuter*)

Presbyterian joins ecumenical team monitoring South Africa

Patti Talbot, a Presbyterian who is co-director of the Canadian Churches' Forum for Global Ministries and a member of the Southern Africa Working Group of the Inter-Church Coalition on Africa, travelled to South Africa in February to be part of the Ecumenical Monitoring Program.

Main areas of attention for the monitoring program are the conflict between the African National Congress and the Inkatha Freedom Party, and negotiations with the white-minority government.

Reader's Digest attacks WCC

A *Reader's Digest* article claiming that the World Council of Churches was manipulated by Soviet agents received new and widespread attention when the magazine touted the piece in a full-page ad in the January 19 *New York Times*. Bearing the headline "Do you know where your church dollars go?", the ad summarizes the article's contents.

Church leaders supportive of the Council have strongly criticized the *Digest* article, while longtime critics are saying it underscores some of the same points they have made about the Council for years. According to WCC supporters, the article — in the magazine's February issue — essentially rehashes old charges answered years ago and unfairly exaggerates the influence of representatives from communist-bloc countries who were members of the ecumenical agency's top administrative group, the Central Committee.

Jan Love, a United Methodist academic and WCC Central Committee member, said she served side by side with a member identified by *Reader's Digest* as a KGB agent, Alexei Buevsky of the Russian Orthodox Church. Most of the proposals Buevsky made were regularly defeated, she stressed. "If he was planted there by the KGB, they surely could have had better talent."

Said Diane Knippers, vice-president at the Institute on

Religion and Democracy, a conservative Washington think-tank critical of the WCC: "I agree that the KGB has done damage to the WCC and its witness in the world." But she added: "The fact is that a lot of the WCC's nutty theology, its animosity to Western political and economic systems, and its attraction to radical socialism has come from Western church leaders all by themselves. . . . WCC leaders listened favourably to the Soviet line not because it was cleverly presented or slyly insinuated but because those WCC leaders were predisposed to believe it."

Konrad Raiser, WCC general secretary, also responded to the article, charging in a letter that it offers an "extremely distorted" and "one-sidedly negative view" of the ecumenical organization's work. Sent to some 320 member denominations around the world, the letter was accompanied by a six-page rebuttal to the article.

The rebuttal acknowledged that on some issues the Council had taken positions similar to those taken by socialist governments but added that these positions were formulated "on the basis of Christian convictions and the experience of churches in Third World countries."

The rebuttal also criticized the article's claim that the WCC was "strangely reticent on racism and oppression in Marxist countries," citing instances where the Council had spoken out. Pointing out that the Council has publicly stated it would "welcome and facilitate an independent inquiry" on the matter of infiltration by the KGB, the rebuttal also questioned whether adequate opportunities to "set the record straight" have been afforded people accused of being agents. The rebuttal was prepared by the Geneva-based agency's communication department. (Source: *The Christian Century*)

Nova Scotia minister awarded DD by U.S. seminary

Rev. Glen Matheson, minister of First Church, New Glasgow, N.S., will be awarded the degree of Doc-

tor of Divinity (*honoris causa*) by Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, at the seminary's Commencement on May 7. In a letter to Matheson informing him of the honour, Robert E. Cooley, president of Gordon-Conwell, wrote: "This degree is being awarded to you for your outstanding ministry in churches in Nova Scotia and for your faithful maintenance of your calling and service."

Evangelical becomes South Korean president

On February 23, Kim Young-sam took the oath of office to become South Korea's first civilian president in more than 30 years. Kim, 65, a lay leader of Seoul's 25,000-member Choong Hyun Presbyterian Church, is also the first Christian to hold the office.

In an austere ceremony before 30,000 spectators outside Seoul's National Assembly, Kim Young-sam pledged his commitment to the constitution and the peaceful unification of the divided Korean peninsula. (Sources: *AP*, *Christian Week*)

Presbyterians elected to Legislative Yuan in Taiwan

Three members of the Presbyterian Church in Taiwan (PCT), running under the opposition Democratic Progressive Party (DPP), won comfortably in what was only the second full election held in Taiwan in 40 years (December 19). The new Presbyterian legislators are: Dr. Hung Chi-chang, an incumbent from Taichung; Huang Chao-huei, a graduate of Tainan Theological College who won the seat in his hometown of Kaohsiung; and Yen Ching-fu, who was elected in Taipei.

The issue of independence was high in the DPP platform. Many Presbyterians supported the DPP call for a "one China, one Taiwan" policy. (*Asian Ecumenical News Service*)

Bible ranks fifth in guides for intellectuals

In U.S. academic journals of the arts and humanities, the top 10 authorities cited in the past seven years have been: (1) Karl Marx (2) V. I. Lenin (3) William Shakespeare (4) Aristotle (5) the Bible (6) Plato (7) Sigmund Freud (8) Noam Chomsky (9) Georg Hegel (10) Cicero. (*Institute for Scientific Information*)

Top 10 religious news stories

The top 10 religious stories of 1992, according to A. James Rudin, national interreligious affairs director of the American Jewish Committee:

1. The U.S. national election of two moderate Southern Baptists, Bill Clinton and Al Gore. Mainline Protestants may now have greater access to the White House than they did under Episcopalian George Bush, who opposed many positions of the National Council of Churches.

2. The interreligious responses to the war in the former Yugoslavia where, despite appeals from Roman Catholic, Eastern Orthodox, Jewish and Muslim leaders, the "ethnic cleansing" continues.

3. The growing impact of the "religious right," particularly Pat Robertson's 350,000-member Christian Coalition.

4. The escalation of Hindu-Muslim tensions in India and Pakistan, the rising political strength of Islamic fundamentalism, and the increased number of violent religious and ethnic attacks in Eastern Europe.

5. High-level Vatican and Israeli negotiations aimed at full and formal diplomatic relations.

6. The controversy surrounding the 500th anniversary of Christopher Columbus.

7. The growing movement toward gender equality in all religions. The ordination of women as priests in the Anglican Church, for example.

8. The dispute over the publication of the Dead Sea Scrolls.

9. The scandal of sexual and child abuse by clergy. Canadian Roman Catholic bishops have urged a nation-wide study of the problem, and the Chicago archdiocese has released a report on the abuse of minors by priests.

10. The growing importance of bioethics in such issues as medically assisted suicide. (*RNS*)



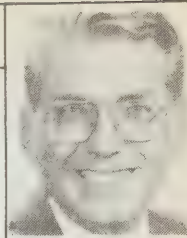
Potent Tea

There is a communion in the taking of tea
The cup holds the water the wine the amber fragrant
The saucer holds the bread the cakes the confectionery

There is a communion in the taking of tea
The hushed silence prayerful mutterings the faraway thinking
The friendly conversation the smiles and yes the deep drinking

There is a communion in the taking of tea
Sip slowly in responsive remembrance of Christ
Who died — so thirsty — for thee.

— Joan Bond



Tony Plomp

What Should We Call the Minister?

What is the proper way to address a minister? Is it Reverend, or Mister, or Your Holiness?

I vaguely recall answering a similar question many years ago. I also remember my answer was misunderstood by some folk who felt I was making a special plea to be called "Reverend Mister" at all times, instead of the customary "Tony" around the church or "Padre" when I don the robes of chaplain at a correctional centre.

Nothing grates on me as much as the linguistic idiocy of people in the publishing business, such as newspaper reporters, who refer to the minister of a congregation as "The Reverend," as in: "After the fire, the shocked Reverend of the congregation expressed her sorrow at what had happened and recognized the person responsible needed to be prayed for . . ." The use of the word "Reverend" in that

context is wrong, wrong, wrong! It is like referring to the Prime Minister as "The Right Honourable of Canada" (a way of speaking about the present incumbent of the office that could get one into some trouble in certain parts of the country!) instead of properly as "The Right Honourable, the Prime Minister of Canada, Mr. Mulroney," or "The Prime Minister" or, simply, "Mr. Mulroney."

There is no such office as that of "Right Honourable." There is no such office as "Reverend." There is such a person as "The Reverend Mr. (or Miss or Mrs. or Ms.) So-and-So." So forget about calling your minister "The Reverend." He is "The Reverend John Brown" or, more likely, "the minister, John Brown," or "John Brown, my minister" or, even more likely, simply "John."

Frederick Buechner says it well in

Memorial Gifts

I am concerned about how poorly congregations handle memorial gifts at the time of a funeral or memorial service. When memorial gifts are sent to the Red Cross, the Cancer Society, etc., there is always a prompt response with a letter of thanks. In the past two years, I sent gifts to two different congregations. One sent a letter of thanks and receipt eight months later and another one sent a receipt with no letter six months later. I do not think this is good enough. Tell me, why are congregations so lax in responding? Who should respond? When?

It is my impression that perhaps a considerable number of us, ministers and congregations, fail in the area of extending simple but necessary courtesies. I am, therefore, not surprised by your experience. In fairness we should note, however, that sometimes such matters

are overlooked because the congregation is small and too much is left to too few people, or to ministers who may well regard replying to such gifts as among the last on their list of priorities in already overcrowded schedules.

Organizations like the Cancer Society and the Red Cross have fund-raising divisions which specialize in the ways money can be raised, including memorial gifts. These are fully professional organizations and they react professionally. They know the importance of prompt response to financial donations of any kind. They also have the staff to do so.

Each congregation should set up a suitable system so that memorial gifts may be responded to promptly and courteously. In our congregation, the envelope secretary has this responsibility. When she receives notification from the

Wishful Thinking, his little book of "word studies" (ignore the Americanisms and exclusive language). Under *Reverend* he writes:

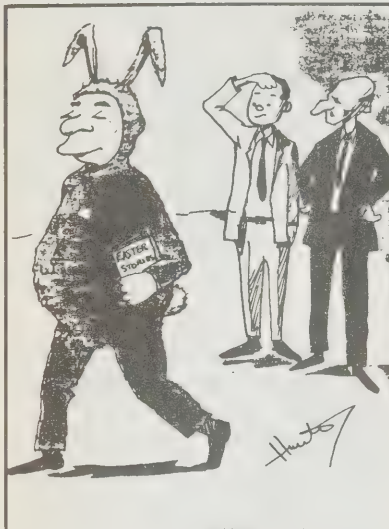
A title of respect to be used only in the third person, if then. Speak about the Reverend Samuel Smith if you have to, but never go up to him and say, "That's telling them, Reverend!" any more than you'd go up to a Congressman and say, "How are things in Washington, Honorable?" Reverend means to be revered. A minister is not to be revered for who he is in himself, but for who it is he represents, just as the British Ambassador is seated at the hostess's right not because of his beaux yeux but because he represents the Queen.

And call him or her "Your Holiness" only in utmost, deepest jest!

treasurer or the board of managers that a memorial gift has been donated, she sends a card to the bereaved family indicating who has donated money to the memorial fund of the church in memory of the deceased. No amount is mentioned. It is then up to the family to send a private thank-you note to the donor. At the same time, however, she sends a card to the donors, thanking them for the gift, informing them that the bereaved family has been notified and including a receipt for income tax purposes. These cards and receipts are sent out within days of notification that a gift has been received. ☐

Please send questions to: Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

April 1968 (25 years)



"I think we need a new church school teacher, poor ol' Smith seems to have missed the point."

lar meeting held in the Church Offices, Toronto, on March 16th, 1943, approved of the following resolutions, and agreed that they be sent at once to the Ministers and Kirk Sessions of our Church.

1. This Board deeply regrets that one of its members, Rev. A. Neil Miller, B.A., B.D., Minister of The Presbyterian Church, Brampton, Ontario, is the co-author of a pamphlet, entitled *The Word Says NO*, based in part on a misinterpretation and misquotation of the Minutes of this Board.

2. While not impugning the sincerity of the writers of the pamphlet, the Board regrets that they were moved to issue and distribute it, since it may well frustrate the plan, already launched, of the earnest and loyal laymen, who are anxious to help the Church through the raising of The Presbyterian Foundation Fund. . . .

Rev. A. Neil Miller requested that his dissent be recorded.

Yours sincerely,

J. W. MacNamara,
Secretary

April 1943 (50 years)

The Board of Administration
and the Foundation Fund

To the Ministers and Kirk
Sessions of The Presbyterian
Church in Canada

Dear Brethren:—

The Executive Committee of the
Board of Administration, at a regu-

April 1918 (75 years)

What Mean These Constant Calls
for Money

1. They mean that you have been
delivered from the bondage of
poverty in which so many dwell. . .

2. They mean that the world regards you as a person of generous impulses. These frequent appeals are really a compliment to you. . .

3. These appeals may be an answer to your prayers. You have often prayed, "Thy Kingdom come." . . .


4. If God has intrusted you with more wealth than some, what does it mean but that He intends you shall have a large share in the extension of His Kingdom, great joy in helping the needy, and a special opportunity to become like His Son? . . .

5. These appeals may mean that you are to be called to lay down your stewardship sooner than you suppose, and God wants you to be laying up treasure in heaven. . . .

April 1893 (100 years)



Free Church Jubilee

The Free Church of Scotland celebrates her Jubilee at the coming General Assembly in May. Fifty years have come and gone since that grand scene of 1843, when four hundred ministers with many of their congregations deliberately gave up their salaries, manses and churches, for freedom of worship, and started out, strong in faith, a great church "born in a day." The soreness of the rending has been healed. Good has come out of seeming ill. The great Trinity of Scottish Presbyterianism, and the smaller churches as well, have all shared in the quickened life of those stirring times, and with their sisters in England and Ireland, and their daughters over the seas, will rejoice together. 

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DEATHS

MACKAY, REV. EOIN SUTHERLAND, 76, died suddenly in Toronto on January 29.

Eoin Mackay, a son of the manse, was born in Toronto. He received his secondary schooling in Weston, Ont., and graduated from University College, the University of Toronto, in 1939. He graduated with distinction from Knox College in 1942. Later his Alma Mater bestowed on him the degree Doctor of Divinity (*honoris causa*).

Mackay ministered in St Andrew's, Tisdale, Sask. (1942-45); St. Andrew's, Saskatoon (1945-57); Rosedale, Toronto (1957-70). From 1970-79 he served as secretary for the Committee on International Affairs of the Canadian Council of Churches. From 1979 until his retirement in 1984, he ministered at St. Paul's, Leaskdale, Ont. In his retirement years, he served as associate in ministry at St. Andrew's (King Street), Toronto, where he celebrated the 50th anniversary of his ordination in 1992.

Eoin Mackay provided valuable leadership to The Presbyterian Church in Canada. His interest in the church's worldwide mission prompted him to take an active role in what was to become the progenitor of Presbyterian World Service and Development. He convened the Committee on the Place of Women in the Church which was largely responsible for the historic decision of the 92nd General Assembly in 1966 to ordain women to the Ministry of Word and Sacraments and the Ruling Eldership. During the Nigerian civil war in the late 1960s, he headed Canairelief, an operation of the Canadian churches to deliver aid to victims of the strife in Biafra.

Eoin's ministry, while thoroughly Presbyterian, was remarkably ecumenical and international in interest and intent. His faithful proclamation of the gospel was rooted in and shaped by the realities of parish life as well as reflecting global perspectives.

Eoin Mackay is survived by wife Martha (Fawns), daughters Alison Fallis and Margaret Gerrard (Glasgow, Scotland), and three grandchildren. He was predeceased by his first wife Seonaid (Shaw) in 1974.

McMURRAY, REV. JOHN. The list of survivors of John McMurray as printed in the February issue was incomplete. He is survived by wife Andrea, three children and four stepchildren. The *Record* apologizes for the omission.

STEWART, REV. FINLAY G. "FIN," 84, former Moderator of The Presbyterian Church in Canada, died January 28 in Huntsville, Ont.

Finlay Stewart was born near Dutton, Ont. He taught school in Dutton and in Ottawa after graduating from teachers college. He studied at the University of Western Ontario, London, Ont., and graduated from Knox College in 1933. He was ordained in Huntsville where he

met and married Molly MacInnes of Orillia, Ont.

Stewart ministered at Drummond Church, Niagara Falls, and at St. Andrew's, Kitchener, Ont., before serving five years as chaplain for a unit of the Royal Canadian Electrical and Mechanical Engineers in England and Northern Europe for which he was decorated. He returned to St. Andrew's, Kitchener, and in 37 years built the congregation of 300 to about 2,600. In 1955 he was awarded an honorary Doctor of Divinity degree from Knox College. Upon his retirement in 1974, he was named minister emeritus of St. Andrew's. He was executive director for the Canadian centennial of the Presbyterian Church held in Montreal in 1975.

Fin was a man of energy, discipline, humour and many talents. He was in demand across Canada as a speaker. He was sensitive to a wide range of social problems. At St. Andrew's, Kitchener, he encouraged the development of a day care and nursery school. He served on the former Kitchener-Waterloo high school board for 16 years and was instrumental in forming the K-W Social Planning Council. He held many chaplaincies and directorships in community organizations. For his contributions to the community, he was named K-W Citizen of the Year 1969 and appointed an honorary member of Rotary International. The Stewart Award for Teaching Excellence was established upon his retirement.

Finlay Stewart is survived by wife Molly (Lake of Bays, Ont.), daughters Mary Lynne Patterson (London, Ont.) and Jo Ann Stewart-Moore (Kitchener), sons Roger (Conestogo, Ont.) and John (Kitchener), and 11 grandchildren.

BLACK, DAVID JOHN, 87, longtime active member, board of managers, past secretary-treasurer, Knox, Grand Valley, Ont., Feb. 18.

FAULKNER, ANNIE, 96, charter member, St. Andrew's, Dartmouth, N.S., Jan. 21.

HOUSTON, HANNAH, longtime member, Rogers Memorial, Toronto, Dec. 1.

KELLY, ED, longtime member, Rogers Memorial, Toronto, Feb. 14.

MACKAY, CHRISTY ANN "ANNA," 88, longtime member, First, New Glasgow, N.S., Feb. 28.

MANTLE, WILLIAM, 100, member and elder many years, St. Andrew's, Belleville, Ont., Jan. 31.

MARSHALL, CARRIE F., 91, WMS life member, member of First, Regina.

McDONELL, JOHN "JACK" M., St. Andrew's, Dartmouth, N.S.; elder many years, Knox, Burlington, Ont., Jan. 27.

McNABB, NORA, 88, member 72 years, WMS life member, WMS past secretary, board of managers past secretary, member 25 years Lindsay Presbyterian, Knox, Cannington, Ont.

MOASE, CARL C., 71, longtime elder, strong supporter local ecumenical work,

Summerside Church, Summerside, P.E.I., Jan. 29.

MORRISON, ELIZABETH RANEY, 88, longtime member, First, Regina, Feb. 14.

NORRIS, WILLIAM IAN SINCLAIR, 6 days, son of Rev. Ted and Margaret Norris, Innisfail, Alta.; grandson of Rev. R.A. and Josephine Sinclair, Virgil, Ont.

NUTT, ELLEN MAE "NELLIE," 95, life-long member, devoted Sunday school teacher many years, passion for mission work, WMS member 70 years and life member, ardent Ladies Aid worker, Atwood Church, Atwood, Ont., Nov. 20.

PHILLIPS, WILLIAM M. "BILL," member 38 years, St. Andrew's, Ancaster, Ont., Dec. 16.

RAYNER, KENNETH WALTER, 79, former member, elder and church school superintendent in six of following churches: New St. James, London, Ont.; Paris Church, Paris, Ont.; Renfrew Church, Renfrew, Ont.; Knox, Vankleek Hill, Ont.; First, Verdun, Que.; St. Andrew's, Lachine, Que.; St. Andrew's, Wallacetown, Ont.; in London, Ont., Jan. 14. Brother of Rev. Dr. DeCourcy Rayner, sister of Ruth Cowie.

REEVES, M. ISABEL, 85, choir member 33 years, organist 1976-86, secretary to minister 1972-91, WMS(E.D.)/AMS member, St. Andrew's, Dartmouth, N.S., Jan. 24.

ROSS, MILDRED, WMS(E.D.)/AMS member, Guild member, St. Andrew's, Dartmouth, N.S., Dec. 29.

RUSH, BURTON C., 75, longtime member, faithful elder, Knox, Sudbury, Ont., Feb. 5.

RYDER, MINNIE, 98, longtime member, Rogers Memorial, Toronto, Jan. 15.

SMITH, JEAN, longtime member, Rogers Memorial, Toronto, Dec. 8.

THORNE, GRENVILLE, longtime faithful member, church school superintendent, youth leader, elder, St. Andrew's, Barrie, Ont., Jan. 25.

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ORDINATIONS

Smith, Rev. David M., Maisonneuve-St. Cuthbert's, Montreal, Feb. 14.

INDUCTIONS AND RECOGNITIONS

Lyle, Rev. Robert, Bethel, Sydney, N.S.
McFarlane, Rev. Cathy, St. Andrew's, Fort Frances, Ont., Feb. 14.

Renault, Dr. Leslie, interim-minister, St. Andrew's, Corunna, Ont., Nov. 8.

Smith, Rev. David M., Maisonneuve-St. Cuthbert's, Montreal, Feb. 14.

Topping, Rev. Richard, Port Carling/Torrance pastoral charge, at Knox, Port Carling, Ont., Jan. 28.

VACANCIES and

INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Baddeck, N.S., Knox; St. Ann's, Ephraim Scott. Rev. R. Ritchie Robinson, Ste. 12, Box 4, RR 1, Bras d'Or, N.S. B0C 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

Hunter River/Brookfield/Glasgow Road, P.E.I. pastoral charge. Rev. Bert Vancook, Box 1614, Summerside, P.E.I. C1N 2V5.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Donald E. MacLeod, RR 1, River Denys, N.S. B0E 2Y0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycomagh, N.S. B0E 3M0.

Moncton, N.B., St. Andrew's. Rev. Herbert Hilder, PO Box 1604, Sackville, N.B. E0A 3C0.

New Minas, N.S., Kings. Rev. David W.K. Sutherland, 64 Wilmot St., Lower Sackville, N.S. B4C 2A8.

North River, North Shore, Englishtown, N.S. Rev. Murdoch MacRae, 8 Armstrong Dr., North Sydney, N.S. B2A 3R9.

Springhill, N.S., St. David's; Oxford, St. James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

West River pastoral charge, N.S. (Durham; Greenhill, Salem; Saltsprings, St. Luke's). Rev. H. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Windsor, N.S., St. John's; Noel Road, St. James. Rev. Jane Johnson, 7 Brookhouse Rd., Dartmouth, N.S. B2W 1W5.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Montreal, Chinese (Mandarin). Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, Ont. L1R 6J2.

Quebec City, St. Andrew's. Rev. Bob Sim, 2 Chemin du lac ferre, Valcartier Village, Que. G0A 4S0.

Richmond, Ont., St. Andrew's. Rev. Ted Stevens, 971 Woodroffe Ave., Ottawa, Ont. K2A 3G9.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Ajax, St. Andrew's. Rev. R.C. Mathewson, Knox College, 59 St. George St., Toronto, Ont. M5S 2E6.

Ajax, St. Timothy's. Dr. C. Morley Mitchell, 1820 White's Road, Pickering, Ont. L1V 1R8.

Alliston, Knox; Mansfield, St. Andrew's. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Ashburn, Burns. Rev. Noel Gordon, 147 Simcoe St. N., Oshawa, Ont. L1J 4S6.

Aurora, St. Andrew's. Rev. Michael Caveney, Box 175, Toronto Dominion Centre, Toronto, Ont. M5K 1H6, Fax 416-366-2643. (Effective June 30.)

Beaverton; Gamebridge, Knox. Rev. William Baird, 44 Sherwood St., Bobcaygeon, Ont. K0M 1A0.

Kapuskasing, St. John's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

King City, St. Andrew's. Rev. Blaine W. Dunnett, PO Box 535, Nobleton, Ont. L0G 1N0.

Lindsay, St. Andrew's. Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Mississauga, Clarkson Road. Rev. Kenneth Rowland, 24 Stavebank Rd. N., Mississauga, Ont. L5G 2T5.

North Bay, Calvin. Revs. Freda & Graham Macdonald, Box 650, Burk's Falls, Ont. P0A 1C0.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Port Perry, St. John's. Rev. Ron Van Auker, 19 Frost Dr., Whitby, Ont. L1P 1C8.

Scarborough, St. David's. Rev. A. Alan Ross, 410 Goldhawk Trail, Scarborough, Ont. M1V 4E7.

Scarborough, Westminster. Rev. Daniel MacKinnon, 2501 Warden Ave., Scarborough, Ont. M1W 2L6.

Sutton West, St. Andrew's, part-time. Rev. Nan St. Louis, 23 Laidlaw St. N., Cannington, Ont. L0E 1E0.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, Glebe. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

Toronto, Knox. Rev. Dr. J.J.H. Morris, 1 Glenview Ave., Toronto, Ont. M4R 1P5.

Toronto, Melrose Park. Rev. Terry Hastings, 1 Greenland Rd., Don Mills, Ont. M3C 1N1.

Toronto, Morningside-High Park. Rev. Dr. Clyde Irvine, 15 Lambeth Rd., Etobicoke, Ont. M9A 2Y6.

Toronto, Queen Street East. Rev. Robert Bettridge, 38 Ellerslie Ave., Willowdale, Ont. M2N 1X8.

Synod of Hamilton and London

Beamsville, St. Andrew's; Smithville. Rev. Gordon Ford, 342 Simcoe St., PO Box 441, Niagara-on-the-Lake, Ont. L0S 1J0.

Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. Rod Lamb, Box 359, Paisley, Ont. N0G 2N0.

Dundalk, Erskine; Swinton Park, St. Andrew's. Rev. Ian Raeburn-Gibson, General Delivery, Holstein, Ont. N0G 2A0.

Durham, Durham Church. Rev. Andrew Human, Box 1632, Walkerton, Ont. N0G 2V0.

Grimsby, St. John's. Rev. Andrew Reid, 5270 New St., Burlington, Ont. L7L 1V5.

Hamilton, MacNab Street (effective Oct. 1/93). Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Hamilton, New Westminster. Rev. W.L. Young, 322 Green Cedar Dr., Hamilton, Ont. L9C 7K6.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4-1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, London Korean Christian Church. Rev. Dr. Robert R. Robinson, 521 Village Green Ave., London, Ont. N6K 1G3.

Milverton, Burns; North Mornington. Rev. Walter Allum, 68 Main St. N., Milverton, Ont. N0K 1M0.

Mosa, Burns. Rev. Terry Ingram, 459 Pinetree Dr., London, Ont. N6H 3P3.

North Pelham, First; Rockway Church, Rockway. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

Sarnia, St. Giles. Rev. T.A. Rodger, 120 S. Russell St., Sarnia, Ont. N7T 3L1.

Shakespeare, Shakespeare Church; North Easthope, Knox. Rev. Dr. David S. Thompson, 142 Ontario St., Stratford, Ont. N5A 3H2.

Tara, Knox; Allenford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

Synod of Manitoba and

Northwestern Ontario

Portage, Man., First. Rev. Richard Sand, 339-12th St., Brandon, Man. R7A 4M3.

Stonewall, Man., Knox. Rev. Fred Douwsma, Box 17, Selkirk, Man. R1A 2B1.

Winnipeg, Calvin. Rev. Ken Innes, 251 Bannerman Ave., Winnipeg, Man. R2W 0T8.

Winnipeg, St. Andrew's. Rev. Deborah Lannon-Farris, 209 Yale Ave., Winnipeg, Man. R3M 0L2.

Synod of Saskatchewan

Yorkton, Knox; Dunleath Church, Dunleath, Sask. Rev. Joanne N. Slote, Box 730, 909 Alice St., Grenfell, Sask. S0G 2B0.

Synod of Alberta

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Eckville, St. Paul's. Rev. Ena Caron, Box 1733, Olds, Alta. T0M 1P0.

Edmonton, Calvin (Hungarian). Rev. Dr. John Carr, 9668-77 St., Edmonton, Alta. T6C 2M7. Fax: 403-465-7313.

Edmonton, Dayspring. Rev. George Johnston, 5703-52 Ave., Beaumont, Alta. T4X 1B5.

Lloydminster, Knox; Ganton. Chaplain William Graham, 406 Valhalla, 11307-99 Ave., Edmonton, Alta. T5K 0H2.

Red Deer, St. Andrew's; Penhold, Chalmers. Rev. Gordon A. Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

Tumbler Ridge, St. Paul's Shared Ministry Church. Rev. George S. Malcolm, 9635 76th Ave., Grande Prairie, Alta. T8V 0C5 or Rev. Ian Morrison, Secretary, Canada Ministries, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Vancouver, Central. Dr. J.K. Livingston, 335 Seventh St., New Westminster, B.C. V3M 3K9.

Vancouver, Kerrisdale. Rev. Ian Victor, 2893 Marine Dr., West Vancouver, B.C. V7M 1M1.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Vernon, Knox. Rev. Doug Swanson, 921-20th St. N.E., Salmon Arm, B.C. V1E 2L2.

Victoria, Chinese. Rev. Lance Weisser, RR 3, 1340 Prillaman Ave., Victoria, B.C. V8X 3X1.

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Canada Ministries

Ministers — for new mission work and new church development, particularly Kings, New Minas, Halifax-Lunenburg Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, Casier postal 86, Richmond, Que. J0B 2H0.

YOUTH IN MISSION

Hospitality Assistant — Crieff Hills Community, Puslinch, Ont., (south of Guelph).

Family Camping Co-ordinator — Gracefield Camp, Quebec (north of Ottawa).

Trip to Nicaragua — Aug. 15 - Sept. 5, 8 youth, 2 leaders. Respond by April 20.

Contact: Rev. Robert Smith, YIM Co-ordinator, 94 Calvin Chambers Rd., Thornhill, Ont. L4J 1E7.

SYNOD OPPORTUNITIES

Crieff Hills Community: Presbyterian Retreat and Conference Centre seeks administrative assistant: program. Contact: Rev. Robert Spencer, Director, RR #2, Puslinch, Ont. N0B 2J0 (519-824-7898).

The Synod of Quebec and Eastern Ontario seeks full-time Youth Director. Contact: Rev. Grant Wilson, Box 1073, Almonte, Ont. K0A 1A0.

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Plans are underway for the summer of '93. Opportunities for youth aged 16-30 include:

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Tom Gemmell

Gestures of Hope

Read: Luke 7:11-17

Jesus raises someone from the dead. In the whole New Testament, Jesus raised only three people from the dead: Jairus's daughter, the young man of Nain, and Lazarus of Bethany. There were many others in Jesus' time who died. Why didn't he raise them? The gospel leaves us with difficult questions.

Jesus' mission was not to do away with death, but to tell us and demonstrate for us that God's compassion and power reach out to us in and beyond death. Ultimately, God's love will overcome. What is crucial here is not so much the raising of the young man from death, but the gesture, pointing to the love that is concerned and that will conquer.

The gospel for today, in the midst of all the violence in our supposedly civilized society, is that what we need are gestures of hope, signs of life, hints of victory. A recent issue of *Maclean's* magazine on the world of youth begins with stories of teens who have made a difference in sports, race relations, music, the environment, humanitarian courage and academia. Gestures of hope, signs of life, hints of victory.

In Newark, New Jersey, a group of Mother Teresa's sisters is living in a crummy apartment. They are seeking by their presence to be this gospel of life and hope and victory. They don't conquer all the drugs; they don't relieve all the hunger, nor take away all the hurt. But by their presence and their love, they are a gesture of hope, a hint of ultimate victory.

Two General Assemblies ago, The Presbyterian Church in Canada honoured Glenda Hope, a tiny woman of great Christian conviction and vision. She is making a difference in the "tenderloin" district of San Francisco. She brings resurrection hope and life to people with AIDS, children of pov-

A violent society desperately needs signs of hope

erty and teens on drugs. Resurrection and mission become intermixed: gestures of hope, signs of life, hints of victory.

In January of this year, one of God's great servants within The Presbyterian Church in Canada died. Throughout his ministry, Eoin S. Mackay was a gesture of hope, a sign of life, a hint of victory. As chair of Canairelief in 1969, he enlisted many Canadians in a huge effort of humanitarian kindness and relief for suffering people in Biafra. At the same time, he helped us confront moral issues raised in a tragic civil war. Eoin is one of many Canadian Christians who had a vision of the life intended for all God's people.

Francine Pelletier, a Québécois columnist, recently wrote a post-referendum piece in which she celebrated the people of her province as folk who are not easily told what to do, even by a red light! She celebrates her people as non-conformists who have a sense of pleasure, of life, liberty and happiness more so than of peace, order and good government. She also reaches out to anglophone Quebecers whom she recognizes as combining a francophone *joie de vivre* with the sense of responsibility and fair play of other Can-

adians. Then her gesture of hope: "We can actually rub off on one another, if only we get close enough."

A literal meaning of resurrection is "to stand again" or "to stand up." In this sense, there are more instances of resurrection in Jesus' ministry as he called the sick and the lame and the paralysed to stand up.

And so in our time, as in any other, God, through people of faith and vision, is calling out the gospel: stand up! Let moments of healing be signs of life. Let times of courage and energy be hints of victory. Let outpourings of love and kindness be gestures of hope. Let us all hear the call to take a stand for faith, hope and love in the name of Jesus of Nazareth, crucified but not defeated, God's gesture of hope and life and victory.

This meditation is being written in the heat of the annual campaign to get us all investing in our retirements through registered retirement savings schemes. The picture is of a kind of retirement nirvana where we'll be fit and financed so that we can do everything we ever wanted to do — for ourselves. What the dream-spinners have missed is the quality of resurrection life, a life lived for others.

With the Mother Teresas, Eoin Mackays and Glenda Hopes of this world, we need to listen to the gospel anew. It's the gesture, the sign, the hint that counts. Jesus did it in his time. We are invited to do it in our time! **R**

This meditation is based on "The Gestures of Hope" by William J. Bausch, a chapter in *Timely Homilies* published by Twenty-Third Publications, Mystic, Conn., 1990.

Tom Gemmell is principal clerk of the General Assembly, The Presbyterian Church in Canada.

Robert Barr: A Vow Fulfilled

by E. Jean Abrams

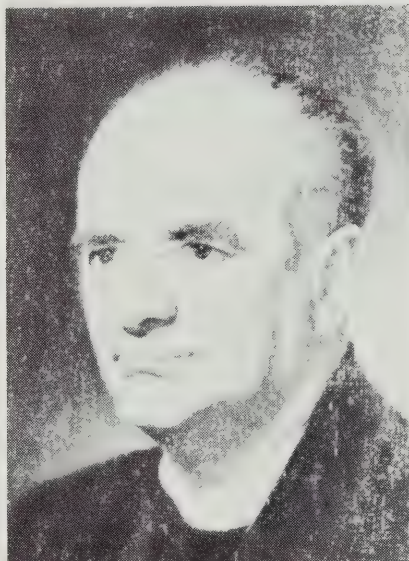
Robert Barr was born in 1893 in the mining village of Hamilton, 10 miles from Glasgow, Scotland. He was the seventh of 12 children born into a miner's family. By age nine, he earned his own living working hard before and after school. By the time he reached his 20s, his experiences left him feeling exploited, hating capitalism and with no interest in the church.

Barr fought in the First World War, mostly in France and Flanders where he was gassed three times. During this period, he began to read the New Testament and, in 1918, at the age of 25, he acknowledged the claim of Christ on his life. If spared, he vowed he would spend the rest of his life preaching the gospel.


After a year in hospital recovering from the gas attacks, he went to university to study theology. However, upon graduating, feeling incapable of preaching the gospel, he returned to university to train as a teacher.

When Robert completed teacher training, his own village congregation asked him to fill its suddenly vacant pulpit. Feeling confident he could reach those he knew well, he accepted. After four years there, he ministered an additional two years in Glasgow.

A health problem now necessitated a change of climate; so Barr decided to move to Canada. However, while making plans to leave, a call came from Mowbray Presbyterian Church in Cape Town, South Africa. He decided to accept. He found the congregation there split and would have returned home after two weeks had he not been out of money.



Under Robert Barr, the Cape Town church grew and prospered. It pioneered social improvements in a slum area known as Windermere. Barr also became known as a gifted writer of poetry and prose.

Knowing Robert Barr already through his published works, Knox Church in Toronto issued a call to him in 1946. He served Knox Church until his death in 1953. 

E. Jean Abrams is a member of St. Andrew's Presbyterian Church, Cobourg, Ont.

Robert Barr.

Joseph's Garden

Robert Barr

To Joseph's old-world garden
They brought the Sharon Rose,
And gave it for its keeping,
A vase of linen clothes.

O, never thorns were redder,
Or richer rainbow hue;
O, never blooms more fragrant,
Than Joseph's garden knew.

The olives gazed in sorrow;
The lilies bowed their heads;
The sweet spring grass was weeping;
The Flower of Flowers was dead.

Of rock had been his manger,
When they denied him room;
And still a lonely Stranger,
Of rock was made his tomb.

And better was that choosing
Than cool Judaeon earth,
For grave as well as manger
Was cradle for a birth.

For soon, past all their grieving,
The broken heart would know;
They brought the Rose of Sharon
To bury not . . . to sow.

For out that vase of linen,
That sepulchre of stone,
A million deathless roses,
In miracle have grown.

To thee, O Rose of Sharon,
As Joseph gave that night,
We give our graves and find them
Alive with angel light.

Poem used with the permission of Rita Carlson, daughter of Robert Barr.

The Superbook Club

The children of St. John's Church, Cornwall, Ontario, are enthusiastic members of the Superbook Club begun by church librarians Margaret McDonald and Hilda Brownell. They are encouraged to read Bible stories, view Bible story videos and read portions of Scripture (the Superbook) for both spiritual benefits and prizes (such as gift certificates to the local Christian bookstore). They initial a pane of the "Cathedral window" after completing their reading. Coloured cards of participants (including adults) are placed on either side of the window. Shown here are Stacey Jarvo, David and Laura Ferguson. For further details, contact St. John's Church, 28 Second St. East., Cornwall, Ont. K6H 1Y3.



PRESBYTERIAN Record

MAY 1993



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Christian Parenting

Because we try to love our children as God does, we must allow them the freedom to make their own life choices, as God does. They may not choose our values. But at least they will know what our values are. They will have seen those values in the way we live. They will have heard those values as we explained how the Judaeo-Christian story influenced our behaviour. They will have felt those values in the way we accepted and loved each of our children.

And we will know, whatever their choices, that we tried.

— from *Christian Parenting, Raising Children in the Real World*
by Donna Sinclair and Yvonne Stewart

Canadians are Pro-family

When Canadians were asked how important family was to them, 92% of respondents who have children at home said that the family is becoming more important to them.

77% of respondents ranked family ahead of either career or religion — the respondents represented large majorities in every region of Canada, every age, social and economic grouping.

73% of respondents whose children have moved away said the family was becoming more important to them. The same percentage of respondents over age 64 affirmed the growing importance of the family.

— Ann Finlayson in *Maclean's*, January 5, 1987, as quoted by *Context*



Church Born

The Church got its start there, where the worst in humanity met the best in God and said "no" to it unmistakably; only to have God "pound the table hard" with his "yes," and set about building the future on it.

— Paul Scherer

The Holy Spirit

The Holy Spirit is the personal presence, the power of God, building and making selves, building and making the church, building and making human community.

— Albert Outler

Holy Spirit Withdrawn

If the Holy Spirit were withdrawn from the church today, 95 per cent of what we do would go on and no one would know the difference. If the Holy Spirit had been withdrawn from the New Testament church, 95 per cent of what they did would stop, and everybody would know the difference.

— A. W. Tozer



Doctor of the Word

Luther declared that the mother who teaches the child about the goodness of God, who is the shepherd of all children, is as much a doctor of the Word of God as is the Archbishop of Mainz.

— Joseph Sittler

Do the Little Things

Certainly when [I] lie in jail thinking of these things, thinking of war and peace, and the problems of human freedom . . . and the apathy of great masses of people who believe that nothing can be done, I am all the more confirmed in my faith in the little way of St. Therese. We do the minute things that come to hand, we pray our prayers, and beg also for an increase of faith — and God will do the rest.

— Dorothy Day

Hotline to God

Scripture gives us no more warrant to expect "hotline," "voice-from-the-control-tower" experiences of personal guidance than to expect new authoritative revelations to come to us for the guidance of the whole church.

God leaves it to us to use the intelligence he gave us in working out the best way to implement biblical principles and priorities. It is part of the process whereby he matures us in Christ.

— J. I. Packer

A Coincidence

A coincidence can be, as someone has said, God's way of remaining anonymous, or it can be just a coincidence.

— Frederick Buechner

Live Dangerously

How could the church so easily have lost Jesus' legacy of community and fallen away from his commandment that we love one another? With the legalization of Christianity (under Constantine) it became safe to be a Christian. The time of danger was seemingly past. The crisis was over. But was it really? The reality is that evil continued to stalk the world, even within the church itself. The particular evil of being forced at knife-point to bow down and pledge allegiance to pagan gods had passed away. But all the other evil remained. How could the church have deserted the battle almost the moment it became acceptable to fight it? How could the church so quickly have sold its soul? The answer is fear. To be a true Christian one must live dangerously. The battle against evil is dangerous.

— M. Scott Peck from *The Different Drum*

Low Value

Women who set a low value on themselves make life hard for all women.

— Nellie McClung

John Congram

A Way Forward in Justice and Social Issues



"The old industrial economy of the U.S. has vanished along with its impressive productivity and relative stability. Unless the liberal Protestant churches grasp the implications of this drastic change and reorder their mission accordingly, they will never again be a significant force for economic justice."

— Robert S. Bachelder

I hope you read February's Suggestion Box about how St. Andrew's Church in Ottawa set up its Good Neighbour Fund. The present issue carries one of the practical results. The idea behind the fund, to allow the poor to help themselves, is much more than a good idea. It could well provide a way forward in justice and social issues. Let me tell you why.

Over the past few decades, Christians have used up much of their energies debating competing political theories about how to help the poor and establish justice. The socialist option has sought to bring pressure on governments to redistribute the nation's wealth. The capitalist alternative seeks to solve the world's ills through the so-called trickle-down effect. The benefits of a robust economy, it is argued, will eventually trickle down to assist all members of the society.

But what happens when there is nothing to trickle down or nothing to redistribute? Much of the world already knows; we in Canada began experiencing this to a limited degree only in the past few years. A socialist government in Ontario with nothing to redistribute looks as hard-hearted and mean as does a conservative government in Ottawa with nothing to trickle.

In this situation, the church might better be advised to divert its energy and resources from telling politicians what, for the most part, they already know to actually doing something themselves.

This is where the Ottawa project comes in. As a denomination, we have participated in ventures like this around the world through Presbyterian World Service and

**What we do
will become
increasingly more
important than
what we say**

Development and overseas mission projects. In large measure, however, we have failed to see its relevance to our own situation. Yet some claim there are parts of Canada where economies approach that of Third World countries.

I envisage something aimed at Canadians along the lines of the Ecumenical Development Co-operative Society (EDCS). The EDCS, the Canadian branch of which was founded in 1984 by Heather Johnston of Hamilton, Ontario, provides money at low interest rates to local enterprises. In its first 16 years, the EDCS was responsible

for creating 6,000 permanent jobs which support 400,000 people in the poorest parts of the world.

Doug Brunson, former IBM and Exxon executive and member of a Presbyterian church in New York State, decided on his 50th birthday to offer his talents to the church. He ended up becoming the general manager of the EDCS.

I'm sure our denomination could come up with a person of similar background who would accept this challenge and opportunity. Such a person would interpret the new strategy and its need, and elicit resources for this purpose from congregations and individuals.

Congregations might consider setting goals for community investment as a percentage of church endowments. The national church could contribute by revamping its priorities and reallocating its resources. Monies collected could then be given out as low-interest investments to community groups in order to finance small businesses and affordable housing in Canada.

Such an initiative, I believe, would be warmly welcomed within our constituency. Futurists predict that what we do will become increasingly more important than what we say. The Salvation Army has built a reputation, universally lauded by atheists and believers alike, on compassionate good works.

The church could seize the opportunity to reclaim some of the territories previously ceded to the state in the belief the state could do a better job. Today, in many cases, the state has run out of money if not generosity. In honesty, the church and church people have not run out of the former and, we can hope, not the latter either. R

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OUR COVER

St. Andrew's, Bermuda, a member of the Presbytery
of West Toronto of The Presbyterian Church in Canada,
celebrates its 150th anniversary.

(Photo by Ernest McCreight)

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LETTERS

Beyond the Boundaries

Please find enclosed my cheque for \$50 to send the *Presbyterian Record* to two of my children.

One of my greatest pleasures as a Presbyterian is to read the *Record* which reminds me that our church extends far beyond the boundaries of my local congregation. I particularly appreciate the articles and letters that express the layperson's point of view. Two recent examples are "The Agony and the Ecstasy" by Neta Jackson and "The Story of My Conversion" by R. W. Ford. Another example, although not written by a layperson, was the item about loneliness by Stanford Reid.

Russ Merifield,
Toronto

Outdated Technology

I know that Peter Merrick ("Do We Really Need a New Hymn-book? February 1993), along with a significant number of other people, believe in the importance of a new hymn-book. However, such a project is, to many of us, a waste of resources.

Through services such as Christian Copyright Licensing International, we have permission to access thousands of hymns and worship songs each week. Either by printing these in the bulletin or using a form of projection, we are

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

able to choose between the old and familiar or the contemporary.

Any bound volume of hymns will have a limited lifetime at best. Why the church continues to hold to outdated technology is difficult for me to comprehend.

Chuck Congram,
Belle River, Ont.

Hymn-book Criteria

I take issue with Peter Merrick's article on the need for a new hymn-book. One reason offered is that the present hymn-book is redundant after 25 years because of our "rapidly changing times." His examples of contemporary hymns do not speak to me as being "better" hymns. I believe the criteria should be: (1) Is it scripturally sound? (2) Does it honour and glorify our Lord? (3) Is it edifying?

Barry Lane,
Havelock, Ont.

The Widow's Mite

Perhaps your editorial (March issue) is the key to getting wheelchair ramps at 50 Wynford Drive.

Here is a \$5 cheque, in the spirit of the widow's mite, to help prime the pump. Perhaps other readers will respond with the rest of the money needed.

It seems that all kinds of feasibility studies and architectural assessments have been done. Instead of spending money deciding whether and how, wouldn't it be more profitable to take a little money and *build* wheelchair ramps.

Perhaps you, the editor, could donate the hire of a carpenter.

I shall watch what transpires with great interest.

Marian Kemp,
Edmonton

The Decade

Thanks to Rosemary Doran for the excellent article "What Decade?" in the February '93 issue. I appreciated her informative and caring approach to the subject which kindles strong reactions and emotions in many within our church. At this mid-point in the Decade of the Churches in Solidarity with Women in Church and Society, it is appropriate for each of us to know that our church is trying to take this Decade seriously through various approaches.

continued over page

WATSON'S WORLD

Noel Watson



Letters

continued from page 5

May I suggest one further, important resource: *Groundswell*, published four times a year by the Canadian Ecumenical Decade Coordinating Group. Suggested donation for it is \$10. It can be obtained through the Women's Inter-Church Council of Canada, 402-815 Danforth Ave., Toronto, Ont. M4J 1L2. Lead articles, poems, hymns, list of resources, and a "global link" make this an ongoing, worthwhile tool for learning more about the Decade.

*Heather Johnston,
Hamilton, Ont.*

Trinidad Jubilee

I write in response to the item in From the Past Record (March issue) entitled "Trinidad Mission Jubilee."

John and Sarah Morton's memory will live on in the schools and churches all over Trinidad. My grandfather, as well as my parents and uncles, were baptized by John Morton.

*Pam Sibdial Maharaj,
Toronto*

Church Secrets

As lifelong Presbyterians, my wife and I found L. E. Siverns's article "Gospel Truth and Church Secrets" (March issue) enlightening and refreshing. Openness is long overdue in the church. Lack of it leads to speculation, gossip, innuendo and lack of truth. For the good of the congregation, all minutes should be available with no restraint. If truth and openness were practised by the church, it might be a catalyst for upright and honest government.

I recommend Siverns's article be printed in all church bulletins so non-subscribers may also read and digest.

*Alexander Mackintosh,
Nanaimo, B.C.*

I Agree

John Congram's editorial "Let's Begin With What We Can Agree About" (Feb. issue) provides an important and useful foundation as

the Interim Report on Human Sexuality begins to command our attention as individuals and as a church. The six points of possible agreement clearly set out and capture the nub of the emerging debate. And, if it turns out we can't agree with those six points, then we are on the road to the type of disruption experienced recently by The United Church of Canada.

Bettridge and Cooper, in the same issue, debate the report with theological eloquence. This type of exchange is important and useful — for theologians. But for other pew-dwelling Presbyterians, I'll stay with the editor's six points of possible agreement and with a lot of prayer get myself and, I hope, my church through the looming difficulties that now face us with the possible adoption of the Interim Report on Human Sexuality.

*Harry K. Fisher,
Stratford, Ont.*

Shifting Authority

At the risk of sounding like a judgemental fundamentalist of the legalistic sort (which I am not), I must comment on David Cooper's rejection of the Interim Report on Human Sexuality produced by our Church Doctrine Committee after prolonged and serious reflection.

Cooper shifts authority from Scripture to Jesus in seeking a standard for human behaviour. True, the written word is distinct from the Word made flesh. But Jesus endorsed God's moral law, the revelation of his will, as the norm to be followed by the people of God. And apart from the Scriptures, what would we know about the unique person of Christ and his redemptive work? The appreciation of Christ does not demand the depreciation of Scriptures.

*Mariano Di Gangi,
Willowdale, Ont.*

Secret Fundamentalists

I make a brief comment concerning the article (February issue) by David Cooper wherein he stated that the Interim Report on Human Sexuality is a "fundamentalist

document." Cooper's observation will be of great comfort to theologically conservative students planning to study at Knox and Presbyterian colleges. Those conservative students will now learn the faculty members of those colleges, who helped write the report and who were once criticized for being too liberal, were secretly fundamentalists all along.

*Gunar Kravalis,
Aurora, Ont.*

Charter Rights

Margaret Ogilvie's recent articles on the relationship between the Charter of Rights and the Church suggest the Charter was a response to "imagined social slights." Charter judgments which have outlawed unreasonable delays before trial, secured equal treatment for women in several areas, and restrained police from unreasonable search and seizure are examples of the Charter addressing real injustices. The impact of the Charter has not been universally positive, but not all Christians share Ogilvie's harsh assessment.

Contrary to Ogilvie's view, the Charter of Rights does not extend rights to groups but rather to individuals. These individuals often choose to band together to defend their rights, but this does not alter the basic principle. The only reference to denominational minorities in the Charter is the protection of the right to religious schools in certain provinces, a right pre-dating Confederation. Many changes attributed by Ogilvie to the Charter came about by public pressure, not judicial action (e.g., Sunday shopping).

Ogilvie seems generally to disapprove of the Church espousing social causes. For the Church to fail to seek social justice is to ignore Jesus' command to love God and neighbour. Where the Church chooses to be faithful, people will indeed be won for Christ. Perhaps these will even include some of those whom Ogilvie believes are "posing as persecuted refugees." It is difficult to reconcile Dr. Ogilvie's opposition

to non-Christian immigration with her endorsement of a "religious free market." Besides, if we shut out the non-Christians, whom are we to win for Christ?

Ogilvie's arrogant assumption that we must "... regard our doctrinal heritage ... as the best human understanding of biblical revelation" leads to all sorts of

narrow-mindedness. Ogilvie asks: "Do we really build up our own communion when congregations sponsor refugee families who are neither Presbyterian nor Protestant?" To this, the answer is surely "Yes!" When we come to the aid of believers of whatever tradition, we obey the command of our Lord.

Kevin J. Farris, Ottawa



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Deborah Lannon-Farris

Water for the Thirsty



Into dry and thirsty lives, God pours the Holy Spirit

Pentecost Sunday — May 30

Isaiah 44:1-8; Psalm 104:24-34; Acts 2:1-21; John 20:19-23

It was a hot, dusty afternoon in the middle of July. Not a drop of rain for weeks. The ground which had been large muddy puddles a few months ago was now dry and cracked. Out of the west, a wind began to blow. Clouds darkened the sky overhead. Plop . . . plop . . . plop. The raindrops began to fall. Slowly, at first, but soon the steady beat of the rain upon the ground could be heard. In minutes, the storm passed.

A people far from home, strangers in another land, were like that thirsty ground. They had been taken into slavery and carried away from all they possessed. From their communities and their worship, they were removed by force. A generation had been born and died in this foreign land. Their hope was gone. They feared God had forsaken them and left them there to perish.

A group of disciples gathered behind locked doors. They spoke in hushed tones of the friend they had lost. He was the Messiah, the Son of God, or so they had thought. But they had seen him die on a crude wooden cross high on a hill. Now they came to comfort each other with memories; they feared that was all that remained.

Two groups of people, centuries apart, feeling abandoned by God. Centuries later, we too have known that same ache and sense of hopelessness. Into such people, God pours the Holy Spirit. Into the dry and thirsty lives of those whom God loves comes the life-giving power of the Spirit.

God pours out the Spirit into lives filled with fear, aching to know his presence. Through the prophet Isaiah, God proclaims to his people the promise of life, of renewed hope and strength.

Do not fear, O Jacob my Servant

. . .

For I will pour water on the thirsty land,

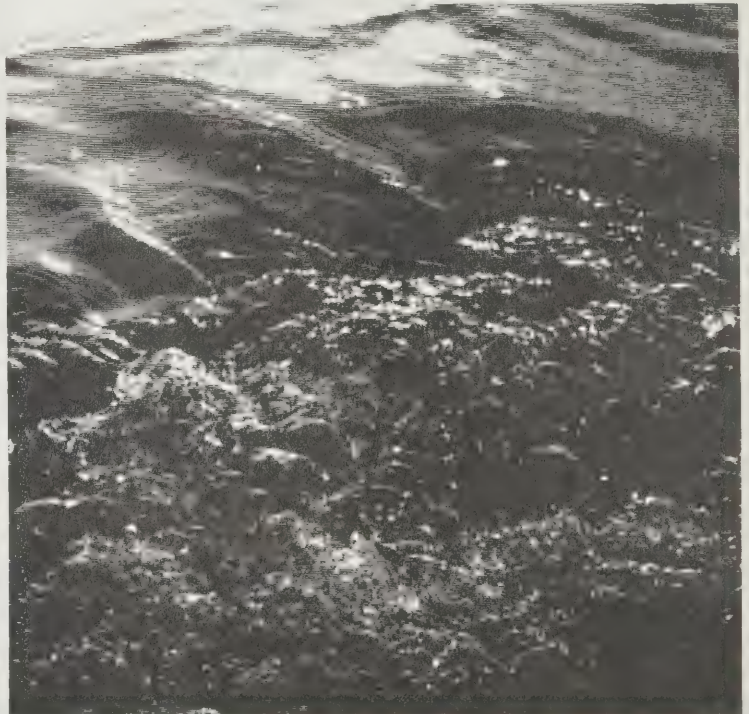
and streams on the dry ground.

I will pour my spirit upon your descendants,

and my blessing on your offspring.
(Isaiah 44:2c-3)

Christians associate the Pentecost season with wind and flames, tongues of fire and the breath of the Spirit. The image of water does not spring to mind. Yet Isaiah connects it with the giving of God's Spirit. The Spirit comes down like showers upon the earth, bringing life. For where there is no water, life dies; and where the Spirit is not, the soul withers. Both bring life and nourishment to those upon whom they fall. Both are necessary for the people of God.

Water is an important symbol for the Church. It represents the cleansing power of God as we are named part of the family of God in the sacrament of baptism. Through the sign of the water and




the touch of the Spirit, we are born anew. Baptism and Pentecost are not so far apart. God gives both. At Pentecost and at baptism, God showers his people with blessings and transforms them.

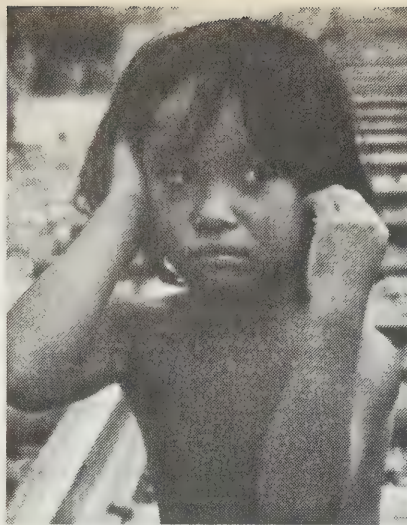
As the rainstorm turns dry, cracked earth into rivers of muddy water, so God's blessings transform fearful, aching people into those filled to overflowing with joy. The ground becomes a fertile place for seeds to grow. The lives of the people born of the Spirit become fertile fields where the word of God takes hold and grows.

The touch of the Spirit is grace, in tongues of fire and in the water of baptism. Once touched, those blessed must declare what they know to be true. The Israelites in ancient Babylon proclaimed it. The disciples who felt the nail holes in the hands of the Risen Christ announced it. The crowd who gathered when the fire of the Spirit came down told it in all the languages of the world. Those who have been claimed by the waters of baptism tell of it. There is one God, one God alone, who has created the earth and all that is in it. They proclaim God's wondrous love and saving grace.

Pentecost and our baptism may be limited to a specific day, place and time; but they are not limited to those days in history. Each event where the Spirit moves upon God's people is only the beginning of something grand and wonderful. Pentecost occurs again and again when the Spirit touches the Church to empower it to speak words of truth and grace, words of God's everlasting love. What begins in baptism is nurtured and grows throughout our lives. No one who has experienced the breath of the Spirit can ever be silent. We live and breathe to praise God.

Pentecost is a season of celebration. We remember and give thanks that the Spirit of God still touches us. 

Deborah Lannon-Farris is a Presbyterian minister. She worships at First Presbyterian Church, Winnipeg.



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Chumpoonuch (left) and her family live in a squalid Bangkok slum. They have far too little food. Their drinking water is polluted. Hunger and sickness are steadily sapping Chumpoonuch's strength. And her desperately worried parents feel powerless to change things.

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Linda J. Bell

A Tribute

I have the privilege of serving three marvellous congregations in McDonald's Corners, Elphin and Snow Road, although they haven't seen much of me in these past several months. I would like to pay tribute to them this month, and to some others.

When the announcement was made that I was to be the Moderator of the 118th General Assembly of the Presbyterian Church, plans had to be made within our pastoral charge. Although no one is complaining, I know it has not been easy for the people here.

The folks here are loving and generous. Last June, a bus-load travelled to Hamilton, arriving a couple of hours early to ensure that they would have seats in St. Paul's for the opening of the 118th General Assembly. Those who were unable to be present in Hamilton sent me off with their wishes, prayers and love. As one woman phrased it: "We will miss you a lot when you are on the road. But we want you to do it all. We'll be OK. Do it all, and come home and tell us everything."

Throughout the year, they have been more than OK. They have been supportive, understanding, diligent in their prayers for me, encouraging, faithful and patient. As we have no assistant minister "on staff," much of the visiting and "pastoring" has been done by the elders and others. Additionally, in response to my request, people have been consistently attentive to what is happening in the lives of all the members and adherents, notifying me of everyone's situation whenever I arrive home. They regularly ask me how I am doing and continually check up on me to make sure I'm taking time to rest and to be rejuvenated. Always, they are interested in where I've been and in what is happening across our country and within our church.

We want you to do it all

In addition, they are by no means "marking time" until I return. In fact, before my election as Moderator, this was to be the year Elphin would build a new church hall — one that makes our sanctuary fully accessible. Under the careful planning and co-ordination of the "hall committee," the hall will be dedicated on May 16, 1993, by the Moderator of the 118th General Assembly! Thousands of volunteer hours of labour and love have been given by members of Elphin, by partner churches at Snow Road and McDonald's Corners, and by some of our generous and gifted neighbours.

I could easily continue to pay tribute to these fine people who bless my life, but I want to say some things about some others as well.

The Presbytery of Lanark-Renfrew has been a blessing and boon to me. First, there was the party in my honour, along with the presentations of luggage and a generous purse to offset this year's personal expenses. Then, they held a second party, one of commendation for the members of this pastoral charge. Additionally, individual members of presbytery have consistently and regularly asked if I need anything, if they can support the congregations or me in

any way, and how things are going.

The ministers at this end of our presbytery have been covering the pulpits here — their congregations have agreed to release them for us and to have supply preachers in their pulpits. On top of this, these ministers have been covering hospital visits, funerals, bereavement follow-up, and so forth. It is as they pledged it would be.

At the year's beginning, my nearest presbyters offered to be the support team for the congregations and for me. And it is not just the ministers who have "pitched in." One of the elder representatives has done all the arranging of the pulpit rotation. I can only imagine the hours he has spent phoning and juggling to keep each Sunday filled.

I could fill many more columns with special stories of support and love from family, friends and colleagues. It would even be fitting to add my gratitude to news media personnel who have been generous and positive in their interviews and in their reporting, both as the year began and throughout the term. However, as time and space are limited, I ask you to try to imagine the gratitude I feel as I reflect upon how this year has come to be and how many gracious people have helped out, making it all possible.

While this may sound like a final column, it is not. I have one more.

With profound thanksgiving, I ask that God's grace and love may surround you,

Linda J. Bell

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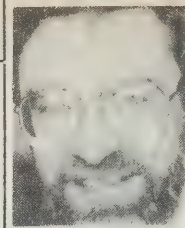
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Jim Taylor

Zap! Whoosh!

At Pentecost the Spirit speaks the native language of everyone

Last winter, I spent a weekend at a writing workshop in a rambling, old retreat centre heated by hot water radiators.

My house is heated with hot air. So is yours, I suspect. I had forgotten how dry the air can get when the heating comes from those cast-iron radiators, thickened by several layers of paint, that crouch under the window-sills.

The retreat centre also has new carpet in its halls. The combination of plush carpet and dry air had devastating effects.

You walk along the carpet, reach out for the doorknob . . .

Zzzapp! A bright blue spark leaps from the knob to your outstretched finger! You can feel the jolt all the way up your arm. Your finger feels as if someone had stabbed a blunt pin into it. Your elbow goes numb. Even your shoulder tingles.

One of the writing students commented, after a "zzzapp!" that was audible the full length of the hall: "I must remember to reach for the doorknob with the other hand. I still need this one to hold a pencil."

Michelangelo's famous painting on the ceiling of the Sistine Chapel in Rome shows God, reaching out to give to humans a spark of divinity. Actually, Michelangelo didn't read his Bible well. Genesis says nothing about sparks. Rather, it says: "God created the first human from the dust of the ground, and breathed into his nostrils the breath of life." God gave the new creature mouth-to-mouth resuscitation, in effect.

There's a play on words here that we usually miss. In Hebrew, the words for "breath" and "wind" and "spirit" are the same. All three are invisible. All are discernable only by their effects.

So Jesus told Nicodemus: "The wind blows . . . but you do not know where it comes from . . . So it is with everyone who is born of the Spirit."

The second verse in the Bible refers to a mighty wind blowing over the waters. But that, too, could equally well mean the breath of God giving life to the seas. (Some translations speak about "the spirit of God brooding over the waters," like a mother hen hatching forth life.)

In John's gospel, during one of Jesus' resurrection visits to the gathered disciples, he breathed on them.

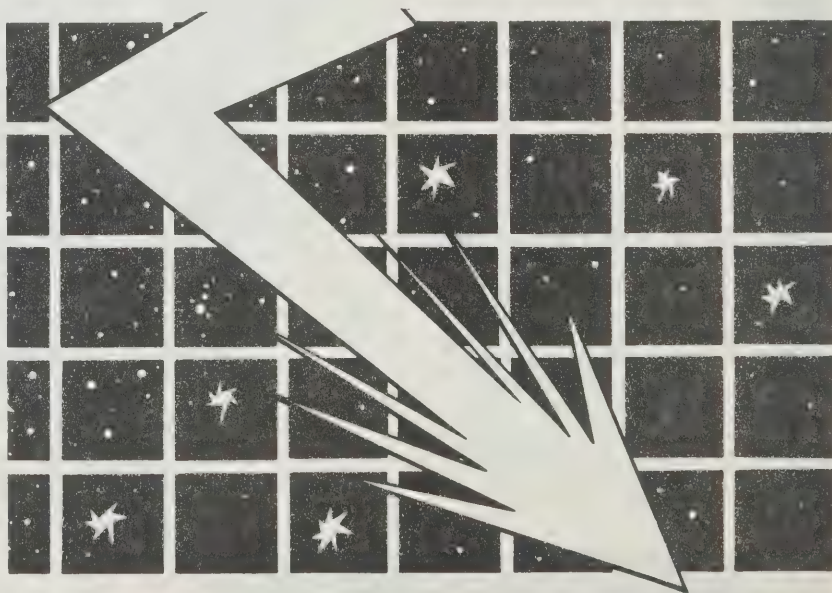
As babies, we are considered alive when we take our first breath. As Christians, we become alive when we receive the breath, the Spirit, the life of God in us.

At Pentecost, the Spirit came to the disciples with a sound like a mighty rush of breath. It came with a whoosh.

But it also came with a **Zzzapp!** If the wind is a symbol for breath and spirit, the "tongues of fire" could be a metaphor representing sparks, I suppose. Like the little blue flame I generate walking down a carpeted corridor. But bigger.

Funny things, sparks. The one off the doorknob leaves my arm numb. A big one in an operating theatre gets hearts started again. The spark at Pentecost took some hearts that had given up hope and got them beating again.

And they promptly went out and started talking to people in a language they could understand.



The really surprising thing would be to have people understand someone else's language.

It doesn't have to be a foreign language. I've suffered through interminable lectures where I couldn't understand what the speaker was talking about. Most of them were in English. I've almost come to expect impenetrability from sociologists and professional educators. Lawyers talk like normal people; but what they write is often as incomprehensible as a doctor's scribbled prescription.

We delude ourselves that English is the same for everyone. A former boss of mine used to argue that university exams were basically vocabulary tests. You had to show you understood the exclusive terminology of geology, or economics, or — heaven help us — theology. You proved you now belonged to an exclusive elite.

The English a geologist uses may mean nothing to a plumber, just as the plumber's English baffles the psychologist, and the psychologist's bewilders everyone. Even when they use the same words, those words have shifts of meaning according to their training, their experience, their interests.

The fact is, if people hear the Spirit of God at all, they will always hear the Spirit in their own language, their own terms. And so the business executive finds the gospel speaks about dollars and cents — sometimes disturbingly. It speaks to the ill person about healing; to the extrovert about pursuing justice and peace and harmony with others; to the introvert about relationship with God; to the criminal about repentance; to all about living . . .

Each person hears whatever that person is capable of hearing and responding to.

That's the miracle of Pentecost. Zapped by the spark of divinity, filled with the breath of God's Spirit, the disciples went out and talked to people in their own terms. **[R]**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

SUGGESTION BOX

John Tollenaar

Presbyterian Corn Share "Growing Together"

In 1993, with the help of its mission partners, Knox Church in Monkton, Ontario, will grow 50 acres of corn for the Canadian Foodgrains Bank to assist in feeding the hungry of the world.

The idea for the project came from John Tollenaar, a young farmer. It was his response to reading the October 1992 *Presbyterian Record* which highlighted rural churches. He noted that although rural churches had declined in size and number, their desire to serve God had not. Such a project would demonstrate rural congregations have special gifts to help others.

The session and congregation of Knox Church enthusiastically endorsed John's idea. They would administer the purchase of seed and fertilizer and the rental of land. They would till, plant, maintain and harvest the crop. Finally, they would deliver it to the local co-op where the Canadian Foodgrains Bank could take over and ship it to a needy country.

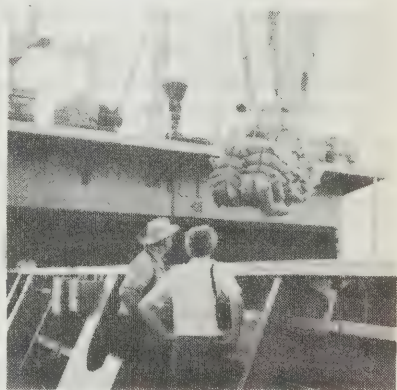
John also saw an opportunity to foster a greater sense of community between rural and urban congregations. The cost of the project would amount to approximately \$13,000. Knox, Monkton, would challenge urban congregations in the area to become mission partners. They would be asked not only to pray for the project but to raise the money needed. If they wished, they could also get involved by picking stones and erecting signs on the site.

By St. Patrick's Day, a quarter of the necessary funds had already been raised and the seed corn had been purchased. Local businesses which have heard about the project have also asked to become partners by providing discounts and donations.

Living all his life on the farm has made John deeply conscious of



Grain is harvested. . .



and is unloaded in Somalia.

God's blessings and of the talents of God's rural folk which often go unnoticed. He hopes this project may be the beginning of changing all of that. **[R]**

John Tollenaar is a member of Knox Church in Monkton, Ont.

Bert Schmitt

Charterland Revisited



Presbyterians should see themselves as pilgrims, not members of a club

In this politically correct age, I was delighted to discover a Canadian law teacher who dares to defy conventional wisdom. Margaret Ogilvie's two articles "How the Charter Has Changed Life in Canada" and "Living Creatively in Charterland" (January and February issues) were thought-provoking. Ogilvie has obviously spent some time pondering the situation facing The Presbyterian Church in Canada in the 1990s.

I agree with her view that "a Christian community is Christian first and last; otherwise, community activities are simply secular gatherings — the congregation as social club."

We live in a confusing age when whole denominations seem to have lost track of what the Christian faith is about. Congregations attempt to become service clubs, and sermons merely repeat the secular wisdom of the day. The shortcomings of the so-called liberal wing of the church are balanced by the scandals and bigotry of the right. If the beliefs and practices of The Presbyterian Church in Canada are worth supporting, it is not because they are located in the centre of the spectrum or because we happen to be familiar with them. It will have to be because they happen to be true and authentic.

But Ogilvie may have confused the church with Christianity. A Christian congregation that tries to be a service club or a social club has failed in its mission. The problem, however, lies deeper. In the long run, individual churches will come and go. The Christian

faith will endure. Individual Christians will try to find a church which bears witness to the faith. Neither a particular church nor "religion" endures, only the Christian faith itself.

Ogilvie's articles go beyond consideration of the position of the Presbyterian Church to deal with some aspects of life in Canada. While the Charter has been a bonanza for lawyers and law professors, and a boon to criminal defence lawyers, I don't believe it has had much effect on the day-to-day lives of most Canadians or the Presbyterian Church. The Charter can be useful in advancing the legal positions of groups and individuals. It has been used to modify laws of great concern to many people, including abortion laws and immigration procedures. However, most of the major forces changing society today, such as the women's movement and the environ-

mental movement, exist everywhere. They do not derive from the Charter.

The law seldom leads to social change. Major social problems (such as the recession, unemployment, poverty, the breakdown of marriages, the increase in single parent families, the escalation of the crime rate, the apparent increases in family violence and sexual abuse, and the near insolvency of most of our governments) have nothing to do with the Charter or the legal system. These conditions result from factors such as bad government, the decline in moral standards, the changing world economy and the influence of the media. I suspect Madonna and Michael Jackson have more influence on the day-to-day lives of Canadians than does the Charter.

Ogilvie does not get into such problems. She favours our congregations taking better care of their members, a concern we all applaud. She favours utilizing the services of other Presbyterians. While I, as a practising lawyer, welcome Presbyterian clients, I am unlikely to worry much whether my dentist and plumber are Presbyterians as long as they are competent and the price is right. If they happen to be Presbyterians, so much the better.


Ogilvie favours Presbyterian schools and a Presbyterian university. I believe it's too late to move in that direction. Church schools and universities would improve the public image of The Presbyterian Church in Canada. If we regard the church as an end in itself, good can be said for them. However, I suspect most Presbyterian parents are more interested in obtaining good educational opportunities for their children than in subsidizing



church schools. While parents realize attending secular schools makes it more difficult to foster Presbyterian beliefs in their children, they also recognize their children must live in a secular society. If the personal efforts of the parents have failed to inculcate the faith, sheltering them within a church school system only staves off the day of reckoning.

My views are influenced by growing up in Saskatchewan, where tax-financed Roman Catholic schools have existed from time immemorial. In addition, I have lived most of my life in British Columbia where only a Presbyterian minister having difficulty keeping in touch with reality would imagine (or would have imagined 30 years ago) Presbyterians could play a leading role in the civic political life of this community merely by being themselves.

In the final analysis, Ogilvie's position suggests The Presbyterian Church in Canada establish its own ghetto. She concludes: "It may be that the present generation is both unable and unwilling to refocus its energies on its own members as banal as that might be. If so, the future of The Presbyterian Church in Canada is problematic indeed."

While the future of the Presbyterian Church may be problematic, the Christian faith remains in God's hands. It's unlikely to die out whatever the present generation does or does not do. Obviously, a Presbyterian congregation should be supportive of its own members. But it is more realistic to think of Presbyterians as pilgrims rather than as members of "the club." As a law teacher and a member of a university community, Ogilvie has opportunities to bear witness to her faith by communicating with a variety of people. This continues to be an appropriate response to the challenge of the 1990s. 

Bert Schmitt practises law in Vancouver. Formerly a law professor at the University of Saskatchewan, he is now an adjunct professor of law at the University of British Columbia. He is a member of West Vancouver Presbyterian Church.

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PASTORAL EPISTLES FROM PETER PLYMLEY II

My dear editor:

I see that a committee has been released upon the church to provide us with a revision of the *Book of Praise*. I certainly hope we will be able to avoid the seemingly endless stream of laments about "heavy hymn-books" that soaked the letters column of the *Record* the last time we undertook such a project. Maybe regular use of the big blue has, over time, strengthened the failing hands and wrists of our constituency.

Say!

Do you suppose we could produce a Presbyterian exercise video? We could develop a small, cut-down simulation of a pew-back, complete with rack for a hymn-book, designed to fold into a briefcase or slide under a bed. An attractive model — maybe not *too* attractive, but with nice hands and wrists — would lead the exercises: "Lift . . . open . . . flip the pages . . . close . . . return to rack. And repeat!" She, or he (perhaps we should have *two* videos), would lead and keep time to a tape, maybe "The Greatest Hits From the Scottish Psalter" or "Canticles You Thought You Couldn't Sing" which could be sold separately or in a package with the portable pew-back at little additional cost. A fetching exercise leotard, possibly in a burning bush motif, would provide another marketing spin-off and additional revenue. The church could buy commercial time on Vision TV, or "infomercial" spots on other networks. We could have operators standing by at 50 Wynford Drive and tell customers to "have your credit cards ready."

Big time stuff, eh, editor! I have even come up with a good title for the video: *Personal Restructuring!*

While I'm in a generous and sharing/caring state of mind, might I float a few other trial balloons with a view to alternative sources of revenue for our hymn-bookers, or whoever might benefit. No charge, just another of those ubiquitous (and redundant) "free gifts."

With every hymn-book revision, there follows a Greek chorus of complaints and cries of woe, prophesying the end of Presby-

terianism-As-We-Have-Known-It, because the new hymns are shallow and unsingable (i.e., I don't know the tune) and, even more piteously, "They left out my favourite!" We could avoid such heart-rending scenes, and make a little money to boot, by devoting a substantial section of the new book to hymns included for a fee. Think of the potential in memorial gifts alone! In addition to a discreet footnote on the page itself, there would be an extra index at the back bearing such information as: " 'Fight the Good Fight,' no. 487, has been brought to you by the generous gift of Angus MacAngus in memory of his wife, Agnes." How much better than a stained glass window or a new memorial humidifier! The *whole* church, every time the hymn was sung, would be reminded of

MacAngus's years of bliss with Agnes.

The commercial possibilities are even more staggering.

" 'In the Garden' has been included courtesy of Naboth's Vineyard and Nursery Products. Has the dew gone off your roses? Call Naboth's! Branches serving you nation-wide."

Surely the hearing-aid industry would see to it that "When Voices Are Confusing" remains. "The Little Drummer Boy" would finally find space when one of the pharmaceutical companies realizes the connection between all those "rum-pa-pum-pums" and festively aching heads.

Our own theological colleges might spring (at a reduced rate, of course) for sponsorship of "The Wise May Bring Their Learning." Church Office personnel might buy the rights to keep "My Faith, It Is An Oakan Staff" OUT of the new book!

Yours for creative marketing,

Peter Plymley II



Iris Ward.

Mother, the Listening Friend

*Everyone needs a seeing,
attentive friend*

by Esther McIlveen

Eric Hoffer, the blind, self-made philosopher, tells about the woman who took care of him for eight years after his mother died. They talked together and laughed a lot. The woman was a Bavarian peasant. Hoffer says Martha listened to him and repeated his words back to him. That act of kindness made him feel his words and thoughts mattered and were worth remembering.

Paul Tournier, a physician from Switzerland, was orphaned at six years of age. He claims he was shy, unsociable and a loner who couldn't make friendships with his peers. A school teacher invited him home when he was 16. She treated him not just as a pupil but as a person, by listening to him. In his book *To Understand Each Other*, Tournier says: "Listen to all the conversations of our world, between nations as well as those between couples. They are for the most part dialogues of the deaf. Exceedingly few exchanges of viewpoints manifest a real desire to understand the other person . . . [But] no one can find a full life without feeling understood by at least one person."

For Tournier, that evening with the teacher was a turning point in his life.

Few people have had a listening, seeing person in their lives. That may explain why we too frequently cannot hear those closest to us. A friend who often looks after babies in a nursery says she can quickly distinguish between those who have been talked to and listened to, and those who have only had their noses wiped.

Paula Sandford, in *Restoring the Christian Family*, says one of the most liberating revelations of her life was the realization that the



"poor and needy" in Proverbs 31:20 were those lives entrusted to her, especially her own husband and children. "I always cared deeply for them," she writes, "and knew a measure of the importance of expressed love in their lives and mine. I had some awareness of the unique position I had to feed and nurture them. But for a time the depth of that awareness was blocked by my own lack of mature insight, and the rich excitement of motherhood was well hidden beneath a pile of dirty diapers and the repeated accumulation of 'same-old-mess' associated with small children. I wanted to hurry past these to get on with 'the important things' of life."

When our twins graduated from high school, I presented them with a book — a story of their journey from play school to grade 12. It contained many treasures — pictures they had drawn, stories and poems they had written, words of wisdom they had given me.

For instance, my son commented at the age of 10: "I feel so proud to look back over the past four years to see how I've grown.

Before that, I didn't have much of a history!" And my daughter commented when she was about seven, "I don't know this world, I feel so new to it."

Some of their graduation classmates received trips abroad, sports cars or ski equipment. We couldn't afford such gifts. We reasoned that to be inwardly rich is much more worthwhile than to be outwardly rich.

Mothers who make friends with their children and take time to listen to these young ones will receive God's blessing. The promise in Exodus 2:9 — "Take this child . . . and nurse him for me, and I will give you your wages" — holds a deeper truth than the arrangement between the Egyptian princess and Moses' mother. It is a verse that every mother can turn into a prayer as she lovingly nurtures her children. Because we listened to our children, they are now among our own rich, listening friends. ☐

Esther McIlveen is a free-lance writer living in Richmond, B.C.

An Ecclesiastical Bermuda Triangle?

On its 150th anniversary, St. Andrew's, Bermuda recalls its deep Presbyterian roots and long-standing ties with Presbyterians in Canada

by Stewart H. Nicol

The 150th anniversary of St. Andrew's Church provides an opportunity to recall the development of Presbyterianism in Bermuda. With historical records hinting the majority of early settlers were Presbyterian, one may wonder why there are only two Presbyterian churches today. An old record offers a clue. In 1833, Rev. Alexander Grieg requested membership in the newly established Synod of Nova Scotia, affiliated with the Church of Scotland. In 1837, reporting to synod, he stated: "... I might point to the present condition of several places of worship in this colony, which are now occupied by the Church of England, although they were originally [as records testify] Presbyterian churches. ..." Six years later, the fledgling congregation of St. Andrew's was developing in Bermuda.

Originally founded in the year of The Disruption of 1843 in Scotland, St. Andrew's has its beginnings under the auspices of Christ Church, Warwick, Bermuda, still the only other Presbyterian Church on the islands today. Christ Church's history dates back over two centuries — its building may be the oldest Presbyterian church in the Western Hemisphere. The two congregations have friendly links despite one difficult time in the late 1870s.

St. Andrew's Church, 1993 . . .



. . . and 1880



The story of how St. Andrew's became a separate charge is found in the oral history of local folklore and in records which date back to the early days of colonization. They record that St. Andrew's started from a petition by Presbyterians who lived in Pembroke Parish. This was the parish where in 1793 the newly established capital city of Hamilton was located. They approached Christ Church for permission to establish a place to meet in Hamilton. Permission was granted, and they met at first in what was then the Town Hall (a building still there but now a court house) on the corner of Court and Front streets.

Ralph Gauntlett, a church historian whose grandfather was a member of the congregation in the era of Rev. Walter Thorburn, recalls: "The two Presbyterian churches on the islands have special links. The establishment [of St. Andrew's] came out of a natural need at the time the new capital was thriving. A large number of Presbyterians, unless they had carriages, would have had a long walk to church in Warwick, at a time when there were no roads like today."

The desire for a place of Presbyterian worship in this growing capital would not be a surprise at that time. Not only were most residents Presbyterian, but the colonial governor, Sir William Reid (the son of a Church of Scotland minister), gave backing for an expansion of Presbyterianism on the islands. He was anxious to see Presbyterianism develop following an earlier decline when the Church of England had strongly established itself. The governor not only gave the land for the building of the church, but also suggested the style of building, the architect, and even the name "St. Andrew's."

In 1846, the St. Andrew's congregation began to meet in the new building. It was, however, still viewed as part of the larger Presbyterian parish of Christ Church, Warwick. Bermuda government archives indicate that the St. Andrew's church courts and trustee meetings were held together at Christ Church.

St. Andrew's link to the Presbytery of Halifax in the Synod of

Nova Scotia and, therefore, the Canadian Church grew out of a situation in the mid-1870s. However, some doubt exists as to how the original link to the Presbytery of Halifax was established. There is a link that occurred from Christ Church, Warwick, as early as the mid-1830s.

According to oral histories, St. Andrew's relationship to the Presbytery of Halifax is linked to a rift when Kenneth Junor of Canada arrived as an assistant to Walter Thorburn at Christ Church. Junor is seen as the perpetrator of the plot to remove the charge of St. Andrew's from Christ Church, Warwick, the mother church. He was a minister of the Canada Presbyterian Church and licensed by



The oldest and youngest members, Violet Young and great-grandson Caleb DeSantis.

the Presbytery of Paris in Ontario. It is suggested he engineered a take-over of the thriving St. Andrew's Church in Hamilton. In hindsight, this intrigue might be called "The Bermuda Disruption."

Oral history and, to a lesser extent, the written history from Christ Church suggest a conspiracy.

Although uncertainty existed at the time, the records show a petition to separate was formally put to Christ Church. Presbytery minutes from Halifax in April 1874 mention a request to ordain Kenneth Junor to St. Andrew's and to formalize the charge as an independent congregation, separate from Christ Church, except for what was hoped would be a cordial link between the congregations. (Formal records of the Christ Church deacons court of the period do not reveal knowledge of such a move for separation.)

Walter Thorburn sought to have the situation reversed through the Presbytery of Halifax by having the ordination of Junor declared invalid. The two men laboured under differing views of their respective tasks. Junor felt his work was to establish a separate Presbyterian congregation at St. Andrew's. Thorburn's view was that he was the senior minister and retained oversight of both worship locations under one charge. After three difficult years, Junor moved from St. Andrew's in 1877 to work with George Leslie MacKay in Taiwan.

The archives in Scotland, Canada and Bermuda tell the story of what could be called a "Bermuda Church Triangle." That triangle consists of Christ Church, Warwick, Bermuda (and its satellite congregation, the infant St. Andrew's congregation); Canada, through the Presbytery of Halifax; and Scotland, through either the Free Church of Scotland or the established Church of Scotland. All of this must be seen against the background of a possible take-over by the Church of England as the main church in Bermuda at that time.

The Canadian link is underlined in a questionnaire from the Synod of Nova Scotia to Rev. Alexander Grieg in 1837. Grieg was a Church of Scotland minister, ordained by Dunfermline Presbytery, and minister at Christ Church from 1835-1838. Grieg highlighted the difficulties the minister faced being so far removed from Scotland. The church courts system, too, was distant should any problem arise. He underlined the need for closer

ties if Presbyterianism were to survive on the islands.

Ironically, Grieg experienced problems and resigned after a short ministry. Like other colonial churches, Bermuda drew many of its ministers in the early development of Presbyterianism from Scotland. James Morrison came from the Free Church, as did Walter Thorburn. The connection of the Free Church of Scotland with Christ Church was formalized in 1845 with a vote of the congregation. Yet, over a decade later, Thorburn was prepared to deal with the Presbytery of Halifax, and later correspondence from him suggests he was even a member of presbytery.

If so, it was a unique situation. Thorburn maintained he was a member of the Free Church of Scotland ecclesiastically while retaining a seat in the Presbytery of Halifax in the Canadian church — a Bermuda Triangle indeed.

Walter Thorburn's three decades of ministry in Christ Church had a great influence. His name is immortalized in the Thorburn Hall, 100 years old this year.

St. Andrew's today is different from its early Gothic appearance. A hall was added in 1917. During the long ministry of Rev. Victor Ford, the tower (completed in 1950) was added to mark the centenary. As the congregation grew, Astwood Hall was added to the already improved facilities at the site of the old manse. Many of St. Andrew's facilities are used by the wider community. Today, St. Andrew's is best known as "the pink church," its pink colour in keeping with other Bermuda buildings.

In 1957, the church added a mahogany pulpit. It highlights in visual form the ecclesiastical Bermuda Triangle: the Canada link, represented by the maple leaf; Scotland, by the crest of Presbyterianism — the Burning Bush; and Bermuda, by the Easter lily.

Today, St. Andrew's continues as a congregation of The Presbyterian Church in Canada and a member of the Presbytery of West Toronto. Mark Tremblay, who came from Canada in 1992, is the minister. St. Andrew's friends at Christ Church, where Henry Shepherd and Sarah Nicol are the ministers, are affiliated with the Church of Scotland. □



Stewart Nicol is a free-lance writer from Scotland, now living in Bermuda.

St. Andrew's, Bermuda

- 1612 Bermuda founded as a British colony.
- 1719 Christ Church in Warwick built, the oldest Presbyterian Church outside of Britain.
- 1793 Hamilton established as the capital city.
- 1833 Rev. Alexander Grieg requests membership in the Presbytery of Halifax in connection with the Church of Scotland.
- 1843 St. Andrew's founded under auspices of Christ Church.
- 1844 Christ Church votes to become associated with the Free Church in Scotland.
- 1846 St. Andrew's is built in Hamilton.
- 1852 The ministry of Rev. Walter Thorburn begins.
- 1873 Rev. Kenneth F. Junor arrives from New York to complete a six-month missionary placement required for ordination in the Canada Presbyterian Church.
- 1874 Rev. K. F. Junor asked to come to Bermuda permanently. He is ordained by the Presbytery of Halifax to the charge of St. Andrew's. The congregation of St. Andrew's petitions the Presbytery of Halifax to sever the ties with Christ Church and establish two separate congregations.
- 1875 The Presbyterian Church in Canada is formed; St. Andrew's, Hamilton, remains under the pastoral care of the Presbytery of Halifax.
- 1916 Cornerstone of St. Andrew's Hall laid by the governor's wife, Lady Bullock. Building completed in 1917.
- 1925 St. Andrew's votes against entering The United Church of Canada.
- 1932 25-year ministry of Rev. Victor Ford begins.
- 1950 Office, bell tower and session room completed, commemorating 100 years of Presbyterians in the capital city.
- 1963 Pastoral oversight moved from the Presbytery of Halifax and Lunenburg to the Presbytery of West Toronto.
- 1964 New manse dedicated on April 19.
- 1966 Astwood Hall opened by the governor, Lord Martonmere, and dedicated by the Moderator of the General Assembly, Rev. G. Deane Johnston.
- 1968 St. Andrew's becomes self-supporting.
- 1975 St. Andrew's "twins" with MacNab Presbyterian Church in Hamilton, Ontario, to commemorate the centennial of The Presbyterian Church in Canada.
- 1992 Rev. Mark A. Tremblay inducted as the 26th minister of St. Andrew's.
- 1993 St. Andrew's celebrates 150 years and establishes a Sesquicentennial Fund to erect two stained glass windows and purchase a new organ.

Presbyterians and Peter's Partner

by Marion Farris Evans

*Peter, Peter, pumpkin-eater,
Had a wife and couldn't keep her.
He put her in a pumpkin shell,
And there he kept her very well.*

Read to generations of delighted children, this poem is a blend of alliteration and lively rhyme which belies an unpleasant message of abuse and power imbalance. Abuse of women by their partners is not a new issue. It is now being seen for what it is — a crime.

Perhaps you have used the phrase "rule of thumb." Did you know it dates back to 1767 English law which authorized a husband "to chastise his wife with a whip or rattan no wider than his thumb"?

For many of us, the term "abuse" is only used in the context of physical harm resulting in visible injuries. However, abuse may also be verbal or psychological, leaving internal scars which are not healed with first aid. No longer a private family matter, nor exclusively a women's issue, domestic violence/woman abuse is a social justice issue which needs to be addressed.

Armagh is a facility supported by The Presbyterian Church in Canada which provides safe, affordable housing to abused women and their children after an initial residence in a crisis shelter. Originally a home for unmarried mothers over two decades ago, and later a residence for adolescent girls, Armagh was reopened with its current mandate in March 1991.

With our Peter pumpkin-eater rhyme in mind, consider "Joan's" story. When Joan came to Armagh, she said simply that her husband "just hit me the odd time." But there was more. Returning from a trip to the grocery store, she commented it was the

***Armagh provides safe, affordable housing
for abused women and their children***



Nancy Duff, director, talks with Miriam Copoc, part-time employee.

first time in 14 years she had made such a venture.

Eventually, Joan revealed that her husband had dominated all aspects of the family's life. Not only did he control the finances, he dictated every household decision, including what the family ate. Within two weeks of Joan's first grocery trip, she expressed surprise over using up a whole bottle of ketchup! Her husband had decided who could have the condiment, how much, and on what particular foods. Not too serious, one might think. However, years of such control had left Joan with no

self-confidence and low self-esteem. In fact, she blamed herself for what had happened to her family.

As Armagh staff worked with Joan, she eventually trusted them enough to disclose the physical abuse she endured was, in fact, extensive. Moreover, her husband had sexually abused their children.

Joan's story is repeated daily for thousands of women across Canada. In 1989, *Canadian Social Trends* published a study of "Woman Abuse." In its survey, one in five Canadian men living with a woman admitted to violence

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against his partner.

Abuse knows no cultural, economic or educational boundaries. Look around as you travel by bus, shop at a mall, or sit in a restaurant. Even those around you in the pew this coming Sunday are not exempt. You probably know someone who is in an abusive relationship. When a woman finally turns to the community for assistance in escaping abuse, she and her children frequently require professional help to start a new life.

Nancy Duff, executive director of Armagh, is an impassioned professional whose skills enhance her commitment to the needs of abused women and children. Nancy explains that the staff at Armagh work with women to "address the past, deal with the present, and plan for the future."

ORGANIST/CHOIR DIRECTOR

required by St. Andrew's Presbyterian Church, Whitby. Resumes should be sent to St. Andrew's Presbyterian Church, 209 Cochrane Street, Whitby, Ontario L1N 5H9. Tel. (416) 668-4022.

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The staff help each woman discover her own strengths and use them as a foundation on which to build. She is encouraged to set personal goals, which may include enrolling in school for upgrading, opening a bank account for the first time or, most important, developing a sense of self-worth. A legal support worker helps as she deals with the often confusing justice system. In response to the violence that has brought a woman and her family to Armagh, a family violence counsellor helps her work through feelings of anger, fear and isolation.

Each woman has needs to which Armagh staff respond. For example, some women have never known a healthy relationship with a man — father, husband or friend. They learn what a healthy relationship is as a way of putting the abusive relationship into perspective. Others need to learn parenting skills. Here, the emphasis is on a productive, functional family unit where there is mutual respect and interdependence. Others need help dealing with drug addictions. In the past, drugs offered a welcome escape from pain. Now, they are an obstacle to a new life. Where Armagh cannot help, referrals to other community agencies are given, such as arranging help for children who have been sexually abused. Always, the staff are committed to finding the best help available for the families of Armagh.

"Ann" is another former resident. She told Armagh staff she married and left home to live with her husband immediately following her graduation from nursing school.

Well-trained for her career, Ann lacked the ability to think for herself. As a working mother of two children, she handed over her pay cheques to her husband. He bought her clothes. He insisted on grocery shopping with her. Ann had no idea about the family budget and no money of her own, even though she had earned it.

Ann was also physically abused. She recalled she could never please her husband. At work, people thought she was accident prone because of the bruises. She always dropped things, so it seemed plausible. But the abuse went further. It was the threat: "If you leave, I'll get the children . . ." Thus, her husband added psychological blackmail to physical abuse. One day, he tried to run over her with his car. He was "upset" because there was no milk for his coffee.


Where does the Presbyterian Church see its role in the issue of abused women and children? It is a matter of justice. *Living Faith* says:

God's justice is seen when we deal fairly with each other and strive to change customs and practices that oppress and enslave others.

Justice involves protecting the rights of others.

It protests against everything that destroys human dignity.

As Presbyterians who support Armagh, we stand together in our effort to affirm the human dignity of the women and children who pass through its doors. Many have found peace and acceptance at Armagh, and an opportunity for a violence-free life.

The Government of Ontario has allocated permanent funding to Armagh through two of its ministries. However, this does not cover all costs. Armagh needs to raise a minimum of \$60,000 this year to continue its work. 

If you wish to contact Armagh, write: PO Box 52581, 1801 Lakeshore Road West, Mississauga, Ont. L5V 4S6. Telephone: 1-416-855-0299.


Marion Evans is senior assistant superintendent, Metro Toronto West Detention Centre, and attends Rockwood Presbyterian Church, Rockwood, Ont.



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No Tengo Madre

("I Have No Mother")

by L. June Stevenson

I might have met Maria (not her real name) anywhere in the world. Her story is universal. Yet, it was in El Salvador we met, in a land that is less kind than others to women. Pale and thin, with the body of a 19-year-old, her large brown eyes dominated an unsmiling face, despite one eye that drooped unseeing from the twisted left side of her face.

She leaned forward at the table, her hands folded, impassively sharing her story of terror and abuse. Across from us in straight-backed chairs, her three pre-school children sat, their expressions old beyond their years.

Maria and her children were locked up in a one-room shack every day for six years by her husband who beat her so violently she lost the sight of one eye; whose blows covered every inch of her back with scars; who so violently injured their six-year-old daughter, the child died from infection; who, while claiming she was unfaithful to him, was living with another woman.

"I thank God I'm free," she told us as we sat in stunned silence. We could not fathom why a neighbour, who knew about her situation and helped keep Maria and her children alive by shoving food through a hole in the shack, waited six years to call the authorities. On December 8, 1992, the national police and ONUSAL, the United Nations presence in El Salvador since July 1991, freed Maria and her children. On December 11, her husband was jailed and she has had no contact with him since.

Safe in the women's shelter run by CONAMUS, the National Association of Salvadoran Women, Maria is beginning to lose her fear and to look with hope to the future. She and her children receive medical treatment and counselling

Despite peace in El Salvador, poverty and oppression continue to mark most women's lives



June Stevenson, right, with members of COMADRES.



Leaders of FENASTRAS, organization of labour unions in El Salvador.

No Tengo Madre

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from warm and caring volunteers. Maria is learning a trade. She is beginning to trust others and herself.

As we prepared to leave, murmuring our thanks, Maria and I embraced. She clung to me, her thin body racked with sobs, and cried out. Although she spoke in Spanish, I knew instinctively what she was saying: "No tengo madre!" ("I have no mother!").

Isabel de Ramirez, who heads CONAMUS, says the economic situation in El Salvador is so bad aggression against women has increased considerably in recent months. The shelter where Maria stays is full. CONAMUS work in support of human rights for women is resulting in more denunciations as more women are being freed to reveal their situations openly.

The chief priority is to develop leadership within communities. CONAMUS is aware that government plans for reconstruction don't take into account the particular problems of women. Nor are women included in plans for development. In the redistribution of land, women are not considered possible recipients. Land still goes only to men.

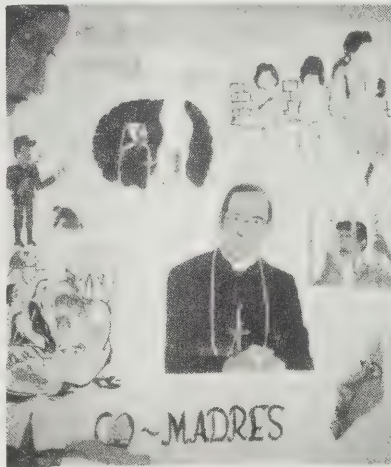
Working conditions for women are deplorable. North American-owned industries pay below the minimum wage. In many cases, women have only 15 minutes for lunch and are not allowed to stand up or go to the bathroom.

CONAMUS is involved in projects with women who sell in the market: a kindergarten for children of working mothers; a savings and loan co-operative for parents; and literacy work with street vendors, usually young women who had to give up their studies because of the war.

CONAMUS runs the only women's clinic in the country. Isabel told us that health care for women is very much a human rights issue. Many women don't receive treatment in hospitals because they can't afford it. There are instances where women have

given birth on the hospital steps. Other stories are told of women sent home while their babies are kept as insurance that they will pay their bill. Mothers have been told their babies have died but are presented with no bodies to bury. They believe their infants have been adopted.

Women are painfully ignorant of their rights. Until recently, only men have been given official papers. CONAMUS helps women obtain documents and teaches them how to get legal advice and how to launch a complaint. Their efforts to empower women include encouraging them to be active in politics, to evaluate which party



This mural in the COMADRES office commemorates Oscar Romero, champion of human rights.

best meets their needs, and to make demands of candidates instead of passively accepting all they say. In the last elections, only three per cent of the 20 per cent of the eligible population who voted were women.

People think things will improve now that the war is over, Isabel told us. But the needs of women go unmet. Illiteracy is as high as 90 per cent among rural women. Education is being privatized, making it financially unavailable to most women. Women die in pregnancy, in childbirth and from uterine cancer — all are preventable.

The work of CONAMUS has not been without risk. On the office wall is a picture of their colleague, Maya, who was assassinated in 1989. The office has been broken

into and everything stolen. Workers have been followed and armed guards planted outside the office.

Still reeling from the interview with Maria, we went to the office of COMADRES, Widows and Family Members of the Disappeared. I expected to hear more gruesome, personal testimonies, this time of the horrors of war. Instead, members dispassionately described their efforts to find the bodies of children and family members torn so cruelly from them.

Inspired and supported by the then Archbishop of El Salvador and champion of human rights, Monsignor Oscar Romero, the group formed in 1977 as the Mothers Committee. Romero encouraged them to organize, saying their strength was greater as a group. Only after Romero's assassination on March 24, 1989, did the committee take his name. (He refused to give his name to them in life, saying, "If I were to die, my name could be yours.")

Because "his spirit is always with us," the group has been able to continue its work despite offices being searched and bombed, and members being kidnapped, tortured and threatened. "We know our struggle is legal," the director told us. "We have every right to look for our children who were seized in our homes. . . . This gives us our strength."

COMADRES has 30 members, all with disappeared family members, ranging from new-born to elderly. There have been 80,000 known assassinations in the country.

The persistent efforts of COMADRES over 25 years illustrate the strength of women's organizations anywhere in the world. A little girl whose parents were assassinated was shot in the foot as she ran from the house. With COMADRES help, she was reunited with a 13-year-old aunt who mothered her. She was rehabilitated through a series of operations, the last one at the Shriners Hospital in Montreal.

COMADRES runs a child care centre and distributes school supplies to victims of violence and war. A priority is helping women discover their strengths and value,

liberating them from the effects of a macho society and the marginalization of 5,000 years of oppression. For members of COMADRES, this means working alongside men, not working against them.

In its country's most difficult hours, COMADRES members have gone into the streets, risking their lives to face tanks, machine guns and armed men, and thereby gaining strength as a group. With international help, they re-equipped their office after both national and treasury police broke in, stole everything, captured workers and accused them of having medicines for guerrillas.

Like others in El Salvador, COMADRES was eagerly awaiting the report of the Truth Commission which went to the United Nations on March 15, 1993. The Truth Commission was established in the Peace Accord of April 1991 to compile testimonies of victims of the conflict in order to "create trust in the positive changes that the process of peace encourages and to stimulate the movement towards national reconciliation."

The truth, it was hoped, would indict hundreds of military officers responsible for crimes against defenceless civilians, religious people, intellectuals, human rights and union activists, the press, teachers and those in private business.

COMADRES carefully gathered files and made them available to the Commission. They awaited judgment on 2,000 cases of people arrested and disappeared while in detention. Recent efforts unearthed the common grave of a massacred community containing 14 bodies, including two children whose bodies were put into a well. "We want people to know the gravity of these events and the pain they have caused. We are witness . . ." to 700 military implicated in massacres and violations of human rights. "Our efforts are to give justice a chance to work in our country."

The Truth Commission's report, based on the work of three highly respected commissioners and an international staff of 30, noted that 85 per cent of the 8,000 complaints received were of army or civilian

death squads linked to the state. It recommended dismissal of the entire supreme court. But President Alfredo Cristiani of the ARENA party, who promised to purge the political and military leadership of those responsible for atrocities against civilians, has now called for a blanket amnesty for these criminals.



Joe Reed, left, with staff of COMADRES outside their office.

Photos by L. June Stevenson.

Today, COMADRES is seeking out cases of children who are victims of war, hoping the state will assume responsibility for their rehabilitation. Victims of torture, who are marked for life, need medical attention. All children have a right to education, health care and proper nutrition. COMADRES insists it is the responsibility of the government, which used instruments of war on society, to make reparation. "Those young people 18 years and under, who have grown up in violence, need education and training to build a society useful to our country."

COMADRES is optimistic the present process for dismantling the war is moving along. Guerrilla battalions are 50 per cent demobilized. Missiles are being destroyed. At the same time, 21 political prisoners remain in detention and political assassinations still occur in death-squad-style executions.

However, for true peace and democracy to be achieved, COMADRES feels each person must put personal effort into the process. Literacy and the development of people and communities must be a priority. COMADRES is determined to continue the denunciations of human rights violations as long as the violations continue to occur.

"Something which gives us hope is the support of solidarity: we got strength from knowing we were not alone. That same solidarity helped us save many people from death. Our triumphs are triumphs of international solidarity. We could not have done it alone."

Leaders and members of FENASTRAS, an organization of labour unions, agree that working conditions for women are disastrous. In duty-free zones, women are not allowed to drink water so they won't have to go to the bathroom. No employer will hire pregnant women. There are no day-care centres. And women are not paid the same wage as men for equal work. When protests are made, the army responds with force. Even child labour laws are not respected. Children are expected to work as well as study. Kids selling gum on the streets worry about enough food for the day.

FENASTRAS and COFENASTRAS (the Women's Committee of FENASTRAS), which struggle only for the rights of all workers, have no government affiliations. Their hope for the future is in the peace process: "The Peace Accord gave us new tools."

While they, too, anticipated the Truth Commission report, FENASTRAS leaders remained sceptical. "There are still serious problems," they told us. "The purging of the military has not yet happened, nor has the destruction of conventional weapons." This has endangered the ongoing peace process.

Sitting beneath a large portrait of Oscar Romero in his office in the Legislative Assembly, Dr. R. Zamora, leader of the Democratic Convergency, agrees. "This is an

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historic moment, a time of deep transition."

For a lasting peace, Zamora says, El Salvador must move from a society dominated by the military to a demilitarized society. The transition that may prove most difficult is dealing with the way power has traditionally been conceived and exercised. Power has always been an instrument for excluding people. Although marginalized people, especially women, have fought back, refusing to be beaten, it will not be easy to negotiate solutions in this area.

Vital to the success of the peace process is dealing with the economic situation at the root of the problem. The gap between rich and poor with respect to land is not being addressed in the negotiations. Nor are the discrepancies between the rights of men and women. Failing to deal with these issues could be a "powder keg that blows up and ruins everything," Zamora said.

Meanwhile, for the women of El Salvador — victims of the conflict, widowed, injured, persecuted, exploited and violated — the daily struggle for survival continues. Thanks to organizations like CONAMUS, COMADRES and COFENASTRAS, women are beginning to take small steps forward. Like Maria, the women of El Salvador may one day be able to say, "I thank God I'm free." One day they may be free from violence and oppression, "motherless" no more, but filled with self-confidence and secure in their strength as persons in their own right. 

Note: Presbyterian World Service and Development has supported projects of CONAMUS, COMADRES and COFENASTRAS in El Salvador.

L. June Stevenson is editor of *Glad Tidings*, published by the Women's Missionary Society of The Presbyterian Church in Canada. She travelled in Central America from February 3-17, 1993, with Joe Reed, (Presbyterian) Area Missionary to Central America and the Caribbean, and Janice Carter, editor of *The Presbyterian Message*.

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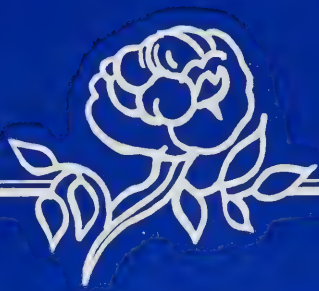
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common bond of love and loyalty to Christ and to one another. That bond provides strength and ability beyond anything we could imagine.

Research has shown that in The Presbyterian Church in Canada only 40% of the members support denominational programs. Countless people exclude themselves.

The mission and ministry supported by L



known here!

Vision can be done only by pooling our resources throughout the entire denomination. We cannot afford to leave it to others.

Live The Vision, and all it represents, needs the support of all 156,000 Presbyterians. Live The Vision needs the understanding and the prayers of all the people of the Church. Don't leave yourself out!





THE PURPOSE OF LIVE THE VISION

LIVE THE VISION seeks to resolve two major challenges facing our church today. First, The Presbyterian Church in Canada can identify a minimum of \$10 million worth of projects in Canada and overseas that need to be addressed.

Second, LIVE THE VISION seeks to strengthen the denominational bonds that embrace our church, and provide the foundation for an enhanced stewardship program to take The Presbyterian Church in Canada into the twenty-first century.

IN CANADA the campaign will focus on three areas of church development:

- 1 Land Acquisition:** Several presbyteries across the country require assistance in purchasing sites for new congregations. The estimated cost is \$4,500,000.
- 2 Buildings and Additions:** Ten congregations need help in securing a place of their own or expanding existing facilities. Cost is estimated at \$1,800,000.
- 3 Creative New Developments:** Several examples of creative church development will aid many presbyteries and congregations in augmenting church growth. \$1,200,000 will finance this work.

OVERSEAS, there will be four main areas of development:

- 1 Parish Development:** Nine of our partners have submitted projects for us to provide funding. In total, \$700,000 will fund these projects.
- 2 Health Care:** The Life and Mission Agency of our church has received proposals for eleven programs that will assist in raising the quality of health care in several developing countries. \$618,000 is needed to fulfill these requests.
- 3 Community Development:** Our partners in many countries require assistance to help people receive vocational training so that they can earn a living. \$672,000 will finance projects in eight countries.
- 4 Education:** Demand for education is growing rapidly. Through our partners, fifteen projects have been identified that need our help. With \$510,000, these projects can be realized.

With the successful conclusion of the financial campaign, our church will be in position to build upon the accomplishments of Live The Vision. Our denominational connections and purpose will be strengthened. The level of stewardship we will experience in Live The Vision will foster growth in our church, bring satisfaction to us as Christians, and give honour to God.

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Pentecost at Ste. Marie

by Trudy Crawford

Presbyterians relive their Huguenot past at a Jesuit mission

History was made last June 7. Three Presbyterian churches from North Simcoe County celebrated Pentecost Holy Communion at Ste. Marie Among the Hurons, near Midland, Ontario. Knox Church, Moonstone; St. Andrew's, Coldwater; and St. Paul's, Victoria Harbour, held their annual combined service and picnic (along with a guided tour of Ste. Marie) at this rebuilt Jesuit mission noted for its association with the martyred missionaries Jean de Brébeuf and Gabriel Lalemant.

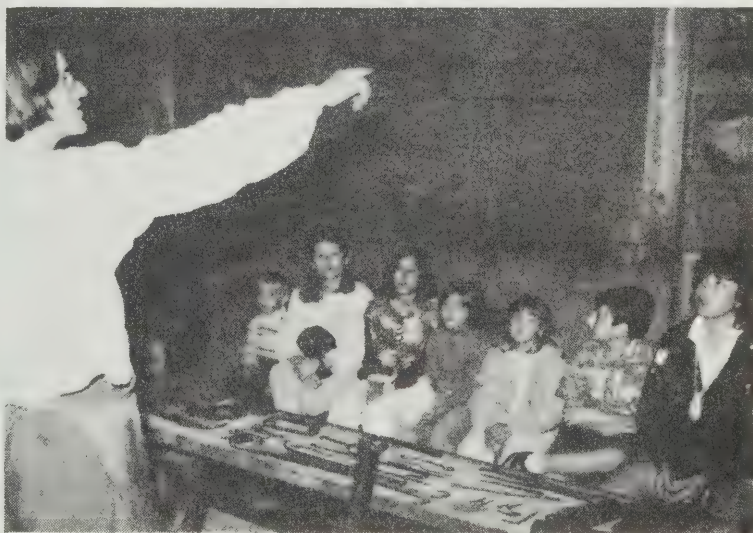
The mission, which survived only a decade from 1639 to 1649, was originally built to extend the influence of the Roman Catholic Church in New France. Conversion of the Ouendat (Huron) peoples was seen as a safeguard against Protestant New England to the south and the threat of Huguenot (French Calvinist) expansion from France.

Three hundred and fifty years ago, it would have been dangerous indeed for Protestants to set foot in Ste. Marie. On Pentecost 1992, however, about 75 Presbyterians crowded into the little dark Jesuit Church of St. Joseph for worship with the blessing of Father James J. Farrell, S.J., pastor of the Martyrs' Shrine. On this birthday of the Church, the day when the gospel was understood in every language, the memory of the Huguenot contribution to New France was revived. One could almost feel the Spirit's sigh of relief at this moment of reconciliation in the Church.

The service included hymn tunes inherited from Huguenot churches, an exhortation and invitation to Communion from the French Re-



Church of St. Joseph.



Part of the guided tour.

former (via Geneva) Jean Calvin, and the use of French bread and wine. People came forward to share the common loaf and cup as was the custom in French Reformed churches. Linda Martin, of Huguenot refugee extraction (via Ireland), an elder at St. Andrew's and candidate for the ministry, read the lessons. Dee Anne Stinson, an Ojibwa, and church school teacher at St. Andrew's, assisted in serving Communion. The pastor of the three churches, David Cooper, recounted the history of the Huguenots in Old and New France. From the Pentecost story, he spoke of how the Spirit continues to create love from the ruins of hatred. He noted the great joy of people in every age when they understand and feel they are understood in their own language and experience.

The Huguenot influence in Canada is astonishing for its invisibility. How many Canadians know that of the 11 governors of New France before the tenure of Samuel de Champlain, six were Huguenots? Champlain, if not one

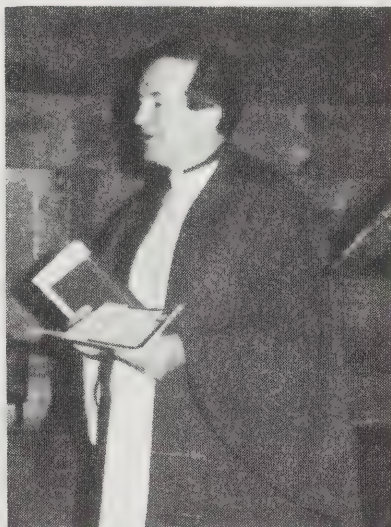
himself (it was politically expedient at the time to conceal one's allegiance), surrounded himself with Huguenots. Even the flag of Quebec is that of Henry of Navarre, the Protestant King of France, who became Roman Catholic only to save the country from civil war. Duluth, Minnesota, is named after the Huguenot explorer Duluth, and the Canadian Massey family (Massé) is descended similarly from French Protestantism.

In North Simcoe County, many names indicate family roots in Protestant refugees expelled from

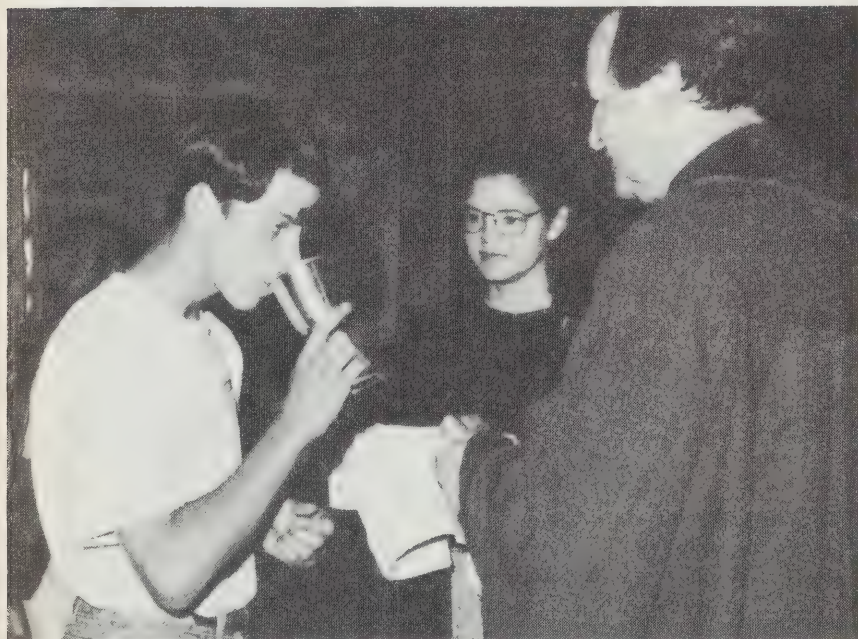
France during the 16th and 17th centuries. Bain, Beard, Beardsall, Barr, Barron, Bethune, Carter, Draper, Gosselin, Gray, Harvey, Hay, Hubbard, Martin, Mercer, Oliver, Parry, Pettit, Potter, Seguin, Summers, Terhune — all are descended from the hundreds of thousands of refugees who fled persecution in France to find religious freedom in Germany, the Netherlands, the British Isles, South Africa and the United States. Some historians have argued that the economic and political good fortune of Britain and the United States would not have been possible without the expulsion of the Huguenot tradespeople, merchants and military leaders from France and their subsequent settlement in these countries.

Huguenot visitors to Ste. Marie would have been anonymous, if present at all, because of the religious intolerance of the time. The place was, after all, a Jesuit mission. For modern Presbyterians, however, it was a revelation, and an encouragement, to discover that their biological and spiritual ancestors were a major part of the French development of this part of the land in which they live. Trade with New France was developed largely on the initiative of the Huguenots. Even the Jesuits of Ste. Marie would have been aided in their journey by Huguenot sailors, traders and merchants. Without begrudging French Roman Catholics the importance of their contribution to the area, it was a delight for Reformed Protestants to stand on the earthen floor of St. Joseph's Church and to claim their part of this history.

It was a great day! There was some sadness at the realization of how little of the Ouendat story remains. The European presence, both Protestant and Roman Catholic, as we now know, was costly for First Nations. Some day, perhaps, there will be a more complete Native presence, and their story will become a larger part of the mosaic which now makes up Ste. Marie. ☐



David Cooper.



Tanner Crawford receives Communion from Dee Anne Stinson and David Cooper.

Trudy Crawford is an elder at St. Paul's Church, Victoria Harbour, Ont. Photographs by Jim Austin of Midland.

Always a Loving Welcome

by Gwyneth Whilsmith

Forgiveness always awaits the prodigals' return — even before they ask

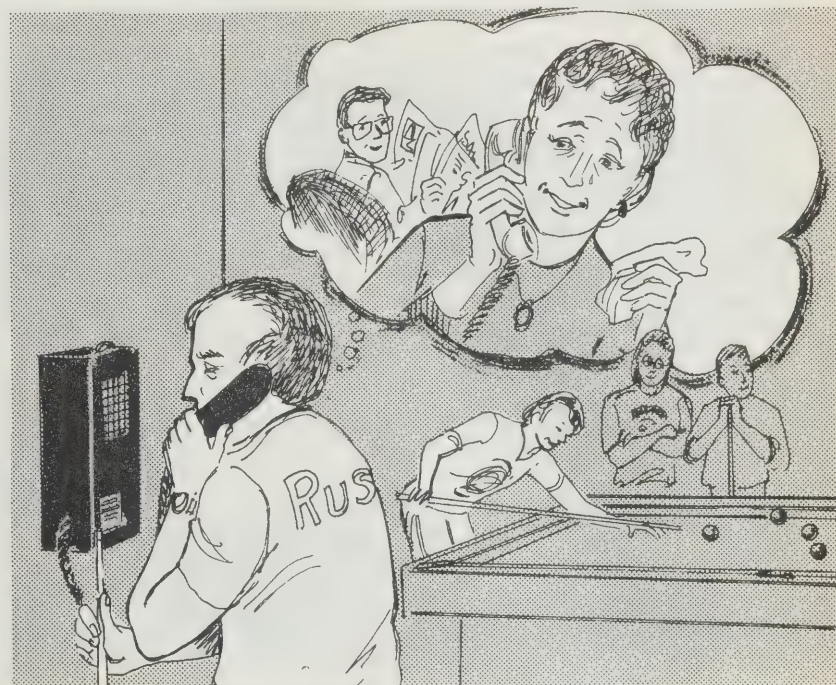
There's no more poignant story in the Bible illustrating God's love and staying power than Jesus' parable of the Prodigal Son. During the period our teenage son was on drugs, I read it over and over.

At first, I marvelled at the hands-off, permissive attitude of the father. How could any loving parent not only allow his son to travel to the temptations of the "far country," but even give him the funds to go? It seemed ludicrous; yet, I came to realize this was the only way the son would finally "come to his senses" and make a change in his life.

It also amazed me the father could forgive so readily and place no demands on his forgiveness. When the son returns asking for forgiveness, the father brushes aside his apology and immediately reinstates him to sonship, while he starts the plans for a celebration. As Bruce Larson points out in his book *Setting Men Free*, there are no recriminations, there is no talk of dragging the son off to church, or of sitting around sentimentally hugging him. The forgiveness of the father was there waiting for the son before he asked for it.

The "far country" our son travelled in was often no farther away than the main street of the town where we lived, but it seemed just as remote and dangerous. Although we were never certain of everything that went on in his life, we did have to deal with misdemeanours, skirmishes with the police and, once, a headline in the local newspaper. He had always been a quiet boy, but now he grew even more uncommunicative and introspective. When he showed up for a meal or a shower, he would sit at the kitchen table, rarely speaking, his fingers constantly drumming and his muscles twitching from the effects of drugs. . . .

He and his friends hung out at the pool hall, a place where no



Iris Ward.

self-respecting parents wanted their children to be seen. In time, however, I looked on Russ, the owner, as a friend, not only to my son but to me as well. Often, when our son disappeared for days at a time, and our imaginations ran rampant seeing him sick or even dead, I'd make a frantic phone call to Russ. "Have you seen him, lately?"

Relief flooded over me when Russ assured me that although our son was looking "pretty seedy," he was still around. I learned later that Russ set strict rules about no alcohol or drugs on his premises, and that he had a genuine affection for these kids. The boys, and I guess there were some girls too, sensed his concern and shared a rapport with him they didn't have with their parents. I know he turned more than one wayward young person around. . . .

In the middle of all this turmoil, two of our son's best friends were killed — one in a high-speed police chase and the other in an electrical accident. I wasn't able to

attend both funerals, but what I heard of the one upset me greatly. The young man's friends were there, of course. Instead of hearing about a God who loved them, they got a searing sermon on fire, brimstone and hell. What a missed opportunity for that minister, no matter how sincere he was.

It reminded me of what a Christian friend said to me one day. "What I fear, Gwyn, is your son might get killed in a car accident when he's still in all this sin and be damned to hell forever!" If I thought, for one moment, that a loving God would send a foolish 16-year-old boy to hell for eternity, I would want nothing to do with that God. I knew the love I had for my son was unending, no matter what he did or where he went. Nothing, not even death, could change that. If my small, imperfect human love could not be extinguished, how much more enduring and forgiving was God's perfect, divine love.

continued over page

WITH THANKS TO GOD

We acknowledge receipt of gifts from those people who in their Last Will and Testament remembered The Presbyterian Church in Canada. Their gifts totalled \$253,408.11 to continue the Church's work in the areas of church extension, pensions for ministers and widows, for overseas work and for its general work.

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The Presbyterian Record
Reaching people from coast to coast

Welcom e
continued from page 29

Attending the funeral of the second boy, I sat at the back of the funeral parlour watching his friends file in. Most of them were skinny boys with long, lank hair, wearing tattered jeans and jackets, their young faces pale and taut with grief. Such a sad, motley group they were. I wondered what in the world the minister would say to them, and to the bereft parents.

A burly, middle-aged man entered. His nose had been flattened by an accident in his youth, and he looked more like a retired prize-fighter than a minister. Every eye was riveted on him. Sweeping his gaze over the mourners, his broad face filled with compassion as his eyes brimmed with tears. He began to recite:

*Jesus loves me, this I know,
For the Bible tells me so,
Little ones to Him belong,
They are weak but He is strong.
Jesus loves me, He who died
Heaven's gate to open wide;
He will wash away my sin,
Let his little child come in.
YES, JESUS LOVES ME!
The Bible tells me so.*

Those young people had heard that old children's hymn at Sunday school, or perhaps a mother or grandmother had hummed them to sleep with it. As they listened to those simple, healing words, the defiance drained from their faces, and the stiffness melted from their bodies.

Interestingly, when someone asked the great Karl Barth what all the thick books he wrote on theology came down to, he answered, "Jesus loves me, this I know." Deeply profound, but so simple it can touch even the most rebellious heart.

Thank God our Heavenly Father waits patiently for all prodigals (for who has not been a prodigal at one time or another?) to come back to his loving welcome. ☐

Gwyneth Whilmsmith is a member of Knox Church, Bayfield, Ont. This article is an excerpt from her recent book *A Basket of Stones*.

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When You Have a Dream . . .

by Brian Weatherdon

A partnership which helps dreams come true

The bowl of fruit over the flaming gas jet began to steam. Carmelita Prada gave the mixture a vigorous stir with a large wooden ladle. She smiled. The sweet aroma filled the kitchen. It has not always been possible to smile; but now she smiles to see her dream come true.

Carmelita works in what used to be a boarding school before it closed its doors on academic life in the mid-1970s. Today, the kitchen and some of the old class-rooms are home to two co-operatives (food processing and sewing) that provide employment for more than 200 women in this area of rural Colombia. It takes about two and a half hours to travel the 60 km between Zapatoca (8,000 people) and the bustling regional capital of Bucaramanga (800,000 people). The road between the two is narrow and very dangerous. Militants in these mountains add to the danger.

The main income of Zapatoca is from agriculture. The farms are small; commodity prices are low. Stir in political instability and occasional outbreaks of guerrilla warfare. Poverty has established a firm foothold here.

In 1987, Carmelita began to dream. She had raised nine children and was already a grandmother. At 42 years of age, she wanted to do something new. "I really wanted to work, to bring something into our home," she says.

Where and how do you get a job when no jobs exist? This was her challenge. But she adds, "When you have a dream, you are on your way to making it come true."


1987 was the year that Carmelita and 40 other women formed a small fruit-processing co-operative.



They buy from local farmers, establishing a market for local produce. The women process the fruit into preserves and sweet desserts which they sell in their own store and in nearby communities. Soon their produce will even be available in Bucaramanga.

Carmelita's dream has grown through the assistance of St. Andrew's Church, Ottawa, in partnership with the Canadian Co-operative Association (CCA). In 1992, the two groups established a permanent development loans fund managed by ASCOOP (Association of Cooperatives of Colombia). This loan allowed Carmelita's Co-op Coagroinza to purchase a commercial food-mixer which has multiplied the co-op's productivity. More women have been hired; more families are sharing the benefits. In fact, the whole community has been encouraged and has a stronger economic base because of Carmelita's dream and the assistance of the loan from the St. Andrew's Good Neighbour Fund.

For Carmelita and her growing family, her dream has brought a better future for herself and her neighbours. "At first, my husband and some other women's husbands were upset we were leaving the house to work," she says. Her courage and imagination have led to such advancement in the community, no one is complaining now.

The delicious smell of cooking exotic fruits drifts along the empty passageways of the old school and adds a realistic flavour to Carmelita's dream. She stirs her bubbling mixture again, nods her head, and smiles at the smell of success. 

St. Andrew's Church developed the Good Neighbour Fund as an expression of faith in God who calls us to be neighbour to all. The project in Zapatoca allows the church and friends overseas to feel a close relationship to this community over a period of time. For more information, write to: St. Andrew's Church, The Good Neighbour Fund, 82 Kent St., Ottawa, Ont. K1P 5N9.

Brian Weatherdon is minister of outreach at St. Andrew's, Ottawa.

The Old Woman in the Shoe and You

by Susan McConnell-Ramsay

Today, three or four children place a family in a serious minority position.

Did you ever wonder about the Old Woman Who Lived in the Shoe? Just how many children did she have anyway?

Having the nursery rhyme told to me as a child, I imagined children poking their noses through the lace holes, scampering in and out of the top of the boot, sliding down the tongue. I thought she must have had close to 15 children, which was probably the highest number I could count to at the time.

Reading the nursery rhyme to my son years later, however, I was astonished to count only five children in the accompanying picture. A few more years have passed and I am pregnant once again. Now I believe for her to have "so many children she didn't know what to do," she must have had three.

I remember telling family and friends that I was expecting our first child. The response was unanimous — knowing, satisfied smiles and hearty congratulations. After five years of marriage, we were finally taking on the responsibilities of society and espousing the tradition of family life. Until then, although my husband and I had each other, the answer to the question, "Do you have any family?" was always an uncomfortable "No."

Two years later, my husband and I announced the pending birth of our second child. It was no surprise to anyone.

"Good timing between children," some said. "They'll be good play-mates."

"Maybe you'll have a girl this time," said others. "Always nice to have a boy and a girl."

Our second child was a boy. People soon adjusted to the fact that though we did not have the

ideal (though rare) family package of Dad, Mom, eldest son and daughter, we were close.

Then we announced the pregnancy for our third child. We crossed a societal boundary. The most common response to our news was a dropped jaw from which a "You're kidding!" fell out. The teeth quickly clamped shut again over the tongue so that "Don't you think you're carrying this mother-thing a bit far!" was muffled, though still discernible through the eyes.



Too late, we realized there often isn't room in society for a family of five. Restaurant tables seat two people or four. Some hotels have fire safety regulations which permit only four people to stay in a room.

Five people and required car seats cannot fit comfortably in a Toyota Corolla. Day-care spaces are at a premium. Stay-at-home moms and dads struggle with perceived loss of value and a reduced income. Certainly one major income only narrowly offsets, at best, the costs of housing, clothing, grocery bills, sports or music lessons, and saving for three children's post-secondary education.

Statistically, the average Canadian family has 1.4 children. (How do you buy clothes for a .4 child?) Slightly over 50 per cent have either one or two children. In fact, 85.9 per cent of the Canadian population have either no children or no more than two. The 10.4 per cent of us who do have three or more children are left in a serious minority position.

Comparison of income and number of children in the family can also be disquieting. In families with either no children or one child, an average of 10.75 per cent earned \$60,000 or more in 1983. Only half that number of families with four or more children fell in this income bracket.

Sociologists have studied and theorized about the family for decades. They have studied trends in family size, roles of family members and even the future existence of the family as an institution. Understanding the complexity of factors which affect the family is no simple task.

While study of these diverse theoretical perspectives is interesting, a broadened definition of "normal" family is beneficial. Families are unique and have identities which include stepchildren, adopted and foster children, single parents, or caregivers who are unmarried,


grandparents or separated by distance. The composition and size of families are not uniform, nor are they static.

Jesus, himself, did not model a traditional family life-style. Conceived out of wedlock, he grew to be a man who never married and who never had children. He constantly travelled from one town, seaside or hilltop to another. He was never able to "settle down."

Yet Jesus' theology offers a foundation for our understanding of the family. In summarizing his teaching, Jesus proclaimed the greatest commandment is to love one another as much as we love ourselves. The quality of our relationships with one another is paramount. Individualism must take a second-row seat to our relationships with one another.

Jesus' desire for a world in which others are considered first cannot rationalize the nurturing of either large or small families, but it can be used as a reference point to question ourselves and the decisions we make. Are we considering our relationship to other people, as well as our own individuality, when we make choices about our family? What is the quality of our relationships with those with whom we live, and with those yet unborn?

For some, this means becoming a family unit that consists of two caring partners. For the average, it may mean bearing and raising 1.4 children.

For my husband and I, and for the old woman who lived in the shoe, I think it means we need to trade in the Corolla for a van, the hotel rooms for campgrounds, and the old-fashioned boot for a sleek, fast-paced Reebok. 



Susan Ramsay is a free-lance writer who lives in Stirling, Ont.

MUSIC

Gregor Reid

The Rankin Family and Deacon Blue

When the Air Ontario Dash 8 lifted off, the words of **The Rankin Family's** "Fare Thee Well, Love" found new meaning for me. My parents were heading home after giving five weeks of love and dedication to help us tend to our new twins. At the christening, we had given thanks for their faith and prayed that my wife and I could continue the Christian teachings in the lives of our girls.

The Rankins seem to bridge that 3,000-mile gap with a song that deserves its Top 10 placing. This group is not new to the music scene, but this recent hit has propelled them into the cars and living rooms of the nation. Their harmonious sound is rarely found in commercial successes. The single is a journey, a story of love and separation, and a message of 'wherever you are, so will I be also.'

The CD (Capital Records) lacks a quality inner sleeve which would have helped because the lyrics are often hard to make out. However, the sound is good, with fiddle medleys, Gaelic and country songs, and folk ballads like "Orangedale Whistle." There's something clean, innocent and religious about this type of folk music, and nothing can beat the wonderful title song.


Speaking of new arrivals, I have to brag about my current favourite band **Deacon Blue** (D.B.). A Glaswegian friend introduced me to his hometown band in 1987 with their entry album *Raintown* (CBS) which won them a "most promising band of the year" award. This, and the two subsequent productions, especially *When the World Knows Your Name*, are refreshing, thoroughly enjoyable and definitely worth purchasing.

It was the song "He Looks Like Spencer Tracy Now" which first struck a chord. Ricky Ross is brilliant at telling the story of Harold Agnew, an American photographer, who boarded a U.S. Air Force plane in 1945 to take some



photos, perhaps thinking it was flying a routine mission. Alas, he was next to the *Enola Gay* when it dropped the atomic bomb. The photographs he took changed his life forever: "And he cries all night, and he cries all night."

D.B. has its own unique sound, generally upbeat, pleasant and inspirational. Although I'm not one for categories, the band is probably soft pop-rock. They sing about everyday life: about the "Ragman," the excitement of "Wages Day" and a "long narrow land full of possibility," and a "worker for the council" looking for "dignity." It surprises and disappoints me that Canadian radio stations, particularly grassroots university stations, have not yet caught on (as far as I know) to love songs like "Love and Regret," the lively "Circus Lights" (over these circus Christmas lights), and new material such as "The Wildness." Their lament "for things forgotten like little orphans" is as good as it gets. D.B.'s most recent work features more from Lorraine McIntosh, promoted from back-up to lead vocals.

This is an excellent, uplifting band, the best I've heard since early U2. Maybe they'll venture to London, Ontario, one day. If they do, you'll see me there, front and centre. 

Gregor Reid attends New St. James Presbyterian Church, London, Ont.

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BOOKS

Feature Book:

A Basket of Stones: Symbols of Faith and Hope

by *Gwyneth J. Whilsmith.*

Colonsay House, 1992. \$12.95.

Reviewed by Rob Congram.

This is a book of devotional re-
flections on the people and events
in the life of author Gwyneth
Whilsmith. It is a story of one
woman's faith journey: of her love
and devotion for friends, family
and God.

The purpose of the book is stated
in the preface where the author
shares her conviction that "every-
one's story has a universality about
it" and "in telling our stories to
each other, especially the ones that
lead us closer to God, we gain
strength ourselves and give hope to
one another." The book fulfils its
purpose splendidly.

The connective metaphor for the
author's story is the basket of
stones. A different stone is used
as a point of departure for the
stories and reflections in each
chapter.

Whilsmith's stories are appealing
because they resonate with the ex-
periences of ordinary people. *A
Basket of Stones* is a consciously
"Christian book" written by a per-
son of faith, yet told from the per-
spective of one who is not blind to
the ambiguities and struggles that



life presents. Parents who know
the joys and anguish of raising
children will appreciate the chap-
ters devoted to her family. Min-
isters will find an encouraging
perspective on their vocation in
the chapter entitled "Lone Stones."
The author's honest reflections on
her faith journey will lead readers
to consider the people and experi-
ences that shape and strengthen
their faith in God.

I recommend this book to minis-
ters and laypeople alike. It would
be an excellent resource for a dis-
cussion/study group.

Rob Congram is a recent graduate of Knox
College and member of St. Mark's Church
in Don Mills, Ont.

Listening to Your Life: Daily Meditations with Frederick Buechner

compiled by *George Connor.*

Harper, 1992. \$13.50.

Reviewed by John Congram.

The compiler has provided brief
quotations from the writings of
Buechner for each of the 365 days
of the year, plus one for leap year.
They are drawn from both his
theological musings and his novels.
Some are only a few lines; others
run to a page or so. Each reading
is given a title, and there seems to
be some effort by the compiler to
relate the readings to the church

year in a general way.

The compiler, George Connor, is
Professor Emeritus of the Univer-
sity of Tennessee. He compiled
this book, he says, "both as an act
of homage and self-indulgence. . .
If there is a writer with a more
felicitous style now working in the
English language, I do not know
who it is."

For devotees of Buechner, noth-
ing more need be said. This book
will provide our daily fix in small
doses.

For those unfamiliar with his
writings, what better way to be in-

continued on page 36

YOU WERE ASKING?



Tony Plomp Retiring — to the Background, or to New Ground?

Would you recommend retiring ministers move away from the communities where they have served?

Not necessarily. Retiring ministers should have all the rights and privileges of other members of church and society. They should not necessarily be encouraged, prodded, or "forced" in any way to move from the communities where they have served. They and their spouses have developed all sorts of personal relationships with people in their communities and even with their general physical surroundings. The place has become "home," and many ministers who retire need to continue being able to call a place "home."

For many people, retirement brings stresses of its own. A quasi-forced removal from the place they have come to know and love is cruel and unusual punishment, even if it were enforceable. I know a number of ministers who have happily retired in the community where they worked, faithfully attend worship in the church they previously served, contribute financially to its life and work, supply the pulpits of neighbouring congregations or do other work requested by either the congregation or the presbytery.

But . . .



Iris Ward

I also know of cases where this has not worked out. The retired minister has become like unto a ghost, haunting every footstep of his or her successor. Perhaps, much beloved by the people of the congregation, such a minister is constantly called upon by members of that church to administer the sacrament of baptism, conduct weddings and funerals or provide other ministerial services.

Clergy who are retired should recognize they are, in fact, *retired* (at least from the pulpit of that congregation). Such ministers should make it clear from the outset, particularly if there has been a long pastorate, that the new minister of the congregation is *the minister* and they should refer all requests for baptisms, weddings and funerals to the new incumbent.

There may be an occasional exception when extremely close, personal friendships are involved, but common courtesy and good Presbyterian manners require the retired minister to *ask permission of the present incumbent as well as the session*. In fact, in my opinion, he or she should actively discourage such requests as much as possible.

I hope I will be able to act on whatever is wisdom in these words above when I eventually find myself in a similar situation. I do know this, and would recommend it to all other clergy, if you have been the minister of a congregation for a long, long time, it might be prudent to search out another congregation to support in order to give the new minister "space" to breathe and work and enjoy his or her ministry. If your work in the congregation has been blessed with success, it is necessary for that congregation to grieve your departure, to "get over you," and to start a new journey with new leadership. Wise indeed is the former pastor who keeps a very, very low profile — to the point of invisibility — in situations like that. **[R]**

Please send questions to: Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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Books

continued from page 34

introduced to this Presbyterian minister and novelist. He seeks to teach us "to stop, look, and listen to life on this planet, including our own lives, as a vastly richer, deeper, more mysterious business than most of the time it ever occurs to us to suspect as we bumble along from day to day on automatic pilot."

A *New York Times* reviewer wrote: "Buechner surprises and delights (and — very softly — teaches) . . ." And, we might add, compels you to return for more.

Born of a Woman

by John Shelby Spong.
Harper, 1992. \$16.

Reviewed by Gunar Kravalis.

In his latest book, the Episcopal Bishop of the Diocese of Newark, New Jersey, continues his crusade against the biblical literalism in which he was raised by conducting an extensive analysis of the gospel birth narratives. Spong's clearly stated desire to attack biblical

literalism and his use of contemporary feminist theology give the book a decidedly polemical tone.

Not surprisingly, Spong rejects the historicity of the Virgin Birth, along with other major Christian doctrines. Instead, he advances the idea that the Virgin Birth was merely a cover-up for the fact that Jesus was conceived out of wedlock.

Spong strongly criticizes the birth narratives in Matthew and Luke which, he believes, are a major source for the oppression of women in Western culture. The virginity of Mary, as testified to in these gospels, is seen as harmful to the acceptance of the full humanity of Mary. This lack of acceptance passes, by implication, to all women and must, therefore, be jettisoned if Christianity is to have any credibility in the modern world.

My main criticism of this book lies in its almost complete lack of balance. Spong accepts feminist biblical critiques of the birth narratives with no qualms and yet refuses to discuss any views which

may reflect a more positive assessment of the Virgin Birth. One can only conclude Spong is merely another white, male "ecclesiarch" seeking to appear relevant by climbing onto the feminist bandwagon. The bishop indulges in "theological cross-dressing" rather than engaging feminist theology — or any other theology — in serious and creative dialogue.

Gunar Kravalis is minister of St. Andrew's Church in Aurora, Ont.

How Religious is God?

by Oliver Stevens.

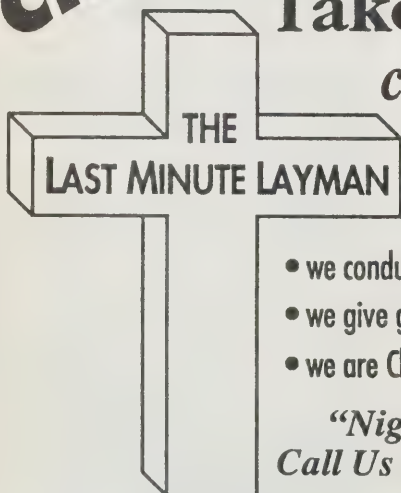
Wood Lake, 1991. \$12.95.

Reviewed by Marlene De Boer.

In 124 pages, Oliver Stevens expresses "truth through personality." Drawing on personal experience, Stevens answers the most commonly asked and re-asked questions of our time: "Is God All-Powerful?", "Does Prayer Work?", "What Makes a Christian?" He shares a lifetime of insight enhanced by his careers in teaching, ministry and music.

The book is folksy, easy-to-read

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and gets to the "heart of the matter" in discussing faith. Stevens is humorous, opinionated and thought-provoking. Teens and adults alike will appreciate his message. You may even find yourself going back for a second look at his pertinent material for today.

Marlene De Boer is a member of St. Andrew's, Fergus, Ont.

**The Male-Female Church Staff:
Celebrating the Gifts,
Confronting the Challenges**

by Anne Marie Nuechterlein and
Celia Allison Hahn.

Alban, 1991. \$12.

Reviewed by Donald Donaghey.

As the title suggests, this book explores how men and women can develop a creative and life-enhancing working relationship in congregations. The authors, Anne Marie Nuechterlein, Professor of Contextual Education at Wartburg Seminary and Celia Allison Hahn, Editor in Chief at the Alban Institute, are convinced that even though gender-based attitudes and traditions may sometimes cause tensions and struggles between members of a male-female staff, differences can also result in greater self-understanding and life-affirming ministry.

The authors help us to think about how women and men can work effectively with each other in chapters on the subjects of "Who Are We as Women and Men," "Self-Esteem," "Leadership," "Roles," "Communication," "Work" and "Attraction." We are also encouraged to think about our use of power, how we structure staff relationships, and our willingness to become vulnerable to each other.

The authors would like to see non-hierarchical staff relationships developed in which all parties would be encouraged and allowed to be fully human. Honesty, vulnerability and celebration of each other's gender and gifts are virtues to be valued. At the end of each chapter, there are questions to help members of a male-female staff address some of the issues involved in such a relationship.

Though written primarily for female-male teams of ordained or lay professionals who work on the staff of a local church, this book may also be helpful to the minister working with members of the congregation and those who supervise students from our colleges. If you are looking for help in working with members of the opposite gender, this book may be useful to you.

Donald Donaghey is minister of Knox Church in Dundas, Ont.



Recovery of Hope

by Naomi and John Lederach.

Good Books, 1991. \$14.50.

Reviewed by Zander Dunn.

Can this marriage be saved? Fifteen couples share their experiences. Their marriages were in trouble — bad trouble — and many were ready to break up. But both husband and wife agreed to participate in the Recovery of Hope program. As a result, their marriages got back on the right track.

What is the Recovery of Hope program? This book gives few details of the process but it does reveal the program begins with a week of intensive mental therapy involving a "gerrogram" (family backgrounds), various assignments for the couple, psychodrama and classes in communication, negotiation and problem-solving. The Recovery of Hope program developed under the auspices of the Mennonite Church.

Most of the book is a collection of true stories of how couples got back together after marriage breakdowns. Two things struck me. First, how often both husbands and wives had been sexually abused as children. Secondly, how important communication is to keep a marriage functioning well. When both husband and wife are willing to get



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help for their marriage, there is hope. When only one of them or neither of them seeks help, nothing will happen.

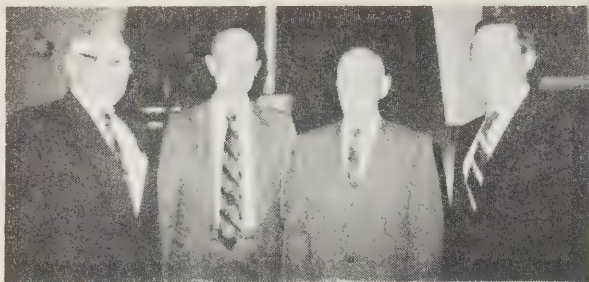
The stories are all open-ended because the marriages which have recovered are going on, risking failure again. But there is always hope. This is a helpful and positive book. If you are married, you will probably find yourself in several of these stories.

A list of addresses in Canada and the United States where Recovery of Hope programs are offered appears at the end of the book.

Zander Dunn is minister of Knox Church in Guelph, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

PEOPLE AND PLACES



THE CONGREGATION OF Knox Kintyre Church, Rodney, Ont., honoured two of its members at a recent recognition service. Pictured (left to right) are: Earl Morden, clerk of session; Bill Downie, honoured for 30 years of service on the board of managers; Alex James, honoured for 32 years of service on the session; and Rev. David Clements.



NEW COMMUNION CHAIRS were presented to Knox Church, Crieff, Ont., by Gillian Huffmon in memory of her parents Mr. and Mrs. W. A. Bates, Burton-on-Trent, England. Pictured, left to right, are: Rev. Anne Yee-Hibbs; Gillian, Jennifer, Stephanie and Stewart Huffmon; and Derek Jamieson, clerk of session.

Photo: Douglas McDonald



PICTURED (left), David Jacks, minister of St. Paul's and Victoria churches, Sault Ste. Marie, Ont., presents a photo from the First General Assembly to Tom Gemmell, Principal Clerk of the General Assembly. The historic picture was found by Evelyn Clark, a former elder at Victoria Church, Sault Ste. Marie, who gave it to A. Munroe, a current elder, who had it framed by Bill Conway. The session of Victoria Church decided to donate it to the national church.



THE WMS BARRIE PRESBYTERIAL held its 1992 fall retreat at Cherish Creek, Vankoughnet, Ont. Enjoying a humorous moment are (from left): Shirley Stewart, Catherine Bray, Charlotte Duke and Irene Boyes.



NEW FRONT DOORS in memory of Donald A. Stewart were dedicated at Knox Church, Crieff, Ont. Pictured, left to right, are: Ron Blancher, convener of the board of managers; Anne Yee-Hibbs, minister of Knox; Grace Starkey, sister of Donald A. Stewart; and Derek Jamieson, clerk of session.

Photo: Douglas McDonald



THE 45TH ANNIVERSARY of Knox Church, Welland, Ont., was celebrated on March 7. Rev. Alex McCombie of Knox Church, Toronto, was the guest speaker. Pictured cutting the cake at the anniversary luncheon is Agnes Threlfall, elder and charter member. In the background are Melissa Sackfie, Jessie Sackfie and Ellen Mauro.



A NEW CROSS on the recent addition to St. Andrew's Church, Dartmouth, N.S., was dedicated recently in memory of William Leck. Pictured at the dedication are (left to right): John Cameron, the first minister of St. Andrew's; Anne Cameron; Alexander Sutherland, senior elder, charter member and convener of the original building committee (1954-56); Marjorie Marshall, charter member and clerk of session; and Rev. P. A. McDonald.



FIVE FAMILIES FROM Riverside Church, Windsor, Ont., presented a stained-glass window of The Last Supper during a dedication service in November. Two of the five panels were *in memoriam* gifts, one in memory of Roena Bell, the other in memory of Jim Steel. Pictured, left to right, are: Rev. Rosemary Doran, Eric and Blanche Munt, Elsie Dean, Hannah Steel, Jean and Bob Parker, Clarence Bell.



PICTURED ARE THE members of the Knox Church, Oshawa, Ont., Guyana Group. Under the leadership of Rev. Harry Waite (interim moderator at the time), the group spent time in Better Hope, Guyana, last year where they laid a concrete pad at St. Columba House, enclosed windows with ventilating blocks, taught typing and distributed medical supplies. Since their return, Knox Church has shipped to the hospital: an autoclave, EKG unit, barrels of medical supplies (donated by local hospitals) and a barrel of linen supplies. Clothing, typewriters and other supplies have been sent to the Presbyterian Church in Guyana. Christian education supplies are also to be sent. Pictured are (standing, left to right): Bruce McArthur; Rev. Noel Gordon, minister of Knox; Michael Kedzierski, Shirley Kedzierski, Jack Stewart, Rev. Tom Gemmell, Cheryl Phillips and Harry Waite. Kneeling are: George Kedzierski, Ron Phillips and Frank Van Veghel.



JANET TREMBLAY, a graduate student at the University of British Columbia and synod youth worker for the province, was guest speaker at the KACO youth group's "Spaghetti Night" held recently at First Church, Nelson, B.C. Janet was also the guest speaker at a joint meeting of Kootenay Presbyterial and Presbytery where she spoke on "Mission to Youth" and "Mission with Youth."

Everything from the kitchen sink to quilts, wood crafts and more was donated by the congregation of **Burns Church, Milverton, Ont.**, for its second annual auction, held Feb. 27. A total of \$3,500 was raised, to be used for renovations to the ceiling of the Sunday school room. Prior to the auction, the youth group prepared and sold a light supper, and the women of the church sold baked goods.



THE CONGREGATION OF St. Andrew's Church, Wallacetown, Ont., celebrated its 140th anniversary throughout 1992. Special events included an outdoor service complete with beadle and piper, and a car rally in which participants searched out names and communities associated with the congregation's history. An anniversary service was conducted by the minister of St. Andrew's, Rev. Tom Godfrey, and Rev. David Stewart of Port Stanley. Two of the congregation's senior members, Annie Cameron and Mae Graham, cut the cake at a lunch after the service.



RETIRING AFTER 42 YEARS of dedicated service to the choir of Gale Church, Elmira, Ont., Emerson Fogel is pictured being presented with a leather-bound hymnal by choir member Viola Martin.



THE CHOIR OF St. Andrew's Church, Sydney Mines, Cape Breton, N.S., held a "Night of Appreciation" at the home of David and Ruth Ann Gillan, choir president. Plaques were presented to Mrs. Rodney Stephenson (left) for 32 years of service and Beth MacLeod for 54 years of service (28 as secretary-treasurer) to the ministry of song at St. Andrew's.



DOROTHY HOPE, a member of Westmount Church, Edmonton, was among the recipients of the Commemorative Medal for the 125th Anniversary of Canadian Confederation given to honour people who have made a significant contribution to their community, church or country. Dorothy is pictured receiving the medal from Tom Trace, elder and congregational historian.



IN ADDITION TO its regular commitment to Presbyterians Sharing, the congregation of Paterson Memorial Church, Sarnia, Ont., raised \$11,000 during 1992 for special projects. The money was distributed among: Presbyterian World Service and Development; a project in support of AIDS awareness and education through the Presbytery of Mashonaland in Zimbabwe; and local community agencies. Pictured are: Georgina Hus (second from left) presenting donations to Ruth Mattingly (left) of Johnston Public School for the breakfast program (run by members of the congregation) and Ida Brouwer, director of the local Soup-kitchen; and June Marshall (third from right) making donations to Kate Elliott (far right) of Our Kids Lambton Child Care Inc., and Lori Hulshof, a member of Paterson Memorial who made a working trip to the Dominican Republic with the local Rayjon Care Share Inc. group.



THE CONGREGATION OF St. Paul's Church, Simcoe, Ont., is celebrating its bicentennial in 1993. The first special event of the year took place on Feb. 7, with the presentation of the Dr. D. C. MacDonald Memorial Scholarship to Hugh Donnelly, a student at Knox College. Donald C. MacDonald was minister of St. Paul's from 1955-1970 and was also a former clerk and moderator of General Assembly. Dr. Raymond Humphries of Knox College was the guest speaker and the Knox College Choir also joined in the service. Pictured, left to right, are: Hugh Donnelly, Elizabeth MacDonald who made the presentation, Rev. John Cruickshank, Bill Jackson and Raymond Humphries.



THE YOUTH GROUP of Tweedsmuir Church, Orangeville, Ont., braved temperatures of minus 25 degrees and several metres of snow to go winter camping at Camp Iona, near Bala, Ont., the last weekend in January. The group slept in tents and a snow hut. Pictured, back row, left to right, are: Craig White, Daniell Ariel, Kim Whaley, Andrew White, Stanley Chang. In the front are: Greg Finch, Jerome Chang, Denise Ariel, Scott Sinclair (youth group adviser), Sara Usher and Michelle Morris.



THE CONGREGATION OF Knox Church, Goderich, Ont., recently dedicated a new addition and extensive renovations to its church building, including: a new sanctuary and chapel roof, an office complex with new entrances, an elevator, fully accessible washrooms, new kitchen, renovated gymnasium and a multi-purpose chapel/parlour. Members of the building committee included (front row, from left): Rev. David Nicholson, Jean Knight, Bruce Sully, Bruce Erskine; (second row): Edwin McMahon, Don Edward, Ken Dunn, Rev. Ian McWhinnie; (third row): Robert Evans, Gordon McManus and Scott MacEwan.



PICTURED AT THE dedication of a new addition to St. Andrew's Church, Dartmouth, N.S., are (left to right): Ethel Fraser; Rev. P. A. McDonald, minister of St. Andrew's; Bessie Rutter, daughter of Ethel Fraser; and Rev. D. W. K. Sutherland, Moderator of the Presbytery of Halifax and Lunenburg, who officiated at the service. The addition includes an elevator.

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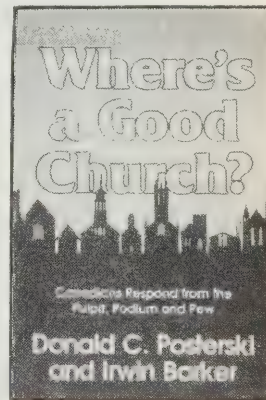
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What Did Restructuring Really Cost?

The 118th General Assembly directed the Assembly Council to report, through the pages of the Presbyterian Record, full reasons for the cost of restructuring and the sources from which these funds were secured. The following is the complete text of the Council's response.

Over the past year, there has been considerable interest and confusion over the actual cost of the total restructuring process and the source of the funds that paid for it. Reports to the 118th General Assembly estimated the cost to be as high as \$900,000 and as low as \$611,000. We regret we could not report sooner, but we felt it was important to wait until all the bills were paid and the books closed.

Many in our church have been concerned about whether restructuring dipped into Presbyterians Sharing funds, thus limiting the work we were able to do in 1992. We are glad to report that the total cost of restructuring has been met without using one dollar from Presbyterians Sharing.

The gross cost came to \$883,015. From that figure, we deduct the amounts saved in the process (or amounts charged to restructuring that would have been used for the same purposes even if we had not restructured) to discover the actual net cost:

Gross Cost		883,015
Savings on salaries and benefits	76,248	
Annual building improvements	47,000	
Upgraded telephone system	45,000	
Moving costs for staff replacement	<u>25,000</u>	
		<u>193,248</u>
Net Cost		689,767

The largest share of these costs (\$472,000) was used to treat fairly the staff who were severed or who took early retirement. Other costs were for committees (\$25,235), salaries and benefits (\$56,748), building renovations (\$103,970) and office operation (\$31,655).

Now, how was it possible to meet all of these expenses without using Presbyterians Sharing funds?


First, in the old structure, some departments were authorized to build up reserve funds from profits on sale of resources such as curriculum, Sunday bulletins, etc. Their intention was to use these funds for future projects. The Administrative Council authorized the Special Committee on Restructuring to use these funds to offset the onetime expenditures related to restructuring, with the understanding that any previous commitments for these funds would be honoured.

Secondly, a few years ago, a generous donor gave a one-million-dollar endowment to the national office with the stipulation the income be used for improvements and renovations that benefit the whole building. This fund covered all the costs of extra building renovations, as well as the new telephone system.

The \$689,767 net cost was offset as follows:

C.E. curriculum reserves	295,896
Sunday bulletin reserves	163,261
Office building fund	100,000
Several smaller reserve funds	<u>130,610</u>
	689,767

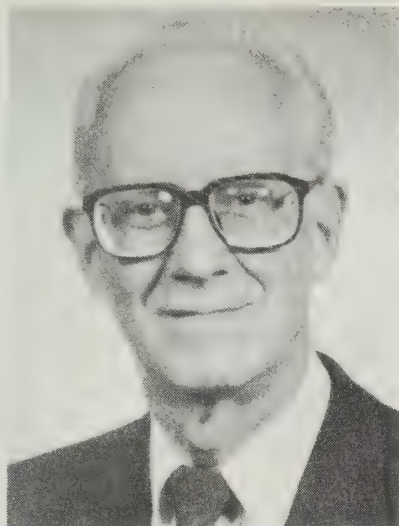
All of the costs of restructuring have been met by using accumulated internally generated funds. No programs had to be cut, no extra funds will have to be raised, and the church will not incur a deficit because of the restructuring process. In the future, those internally generated funds will not be accumulated by departments. All profits from sales will go directly into the general funds of the church to supplement all programs.

Having said all of this, we acknowledge restructuring did not come free of charge. But the real question is "Was it worth it?" We believe it was, for many reasons. There has been a streamlining of boards and committees that will save \$80,000 per year. But even more important is the increase in teamwork among staff, flexibility in decision-making and responsiveness to the needs of the church. The new structure has helped bring about a unity of mission purpose which will strengthen our church in extending the influence of the gospel, both for personal salvation and for works of justice. In this day of rapid change, both in society and in the Church, we are now better prepared to respond creatively and obediently to God's call to mission. 

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Earle Roberts elected Moderator Designate



Rev. Earle F. Roberts, Principal Clerk of the General Assembly from 1986 to 1992, has been elected Moderator Designate of the 119th General Assembly which opens June 6 in St. Catharines, Ontario.

Earle Roberts has served the Presbyterian Church in several capacities, both in Canada and overseas. After graduating from The Presbyterian College, Montreal, he served congregations in Manitoba and Ontario. In 1956, he was appointed as an overseas missionary to Nigeria where he acquired many responsibilities: among them, deputy clerk of the Presbyterian Church of Nigeria; social action secretary of the Christian Council of Nigeria; and director of the Protestant Churches' emergency relief program during the Nigerian civil war.

In Canada, Dr. Roberts was assistant secretary of the General Board of Missions for two years and Secretary for Overseas Missions of the Board of World Mission for 10 years. In 1982, he was appointed Secretary of the Administrative Council and first Deputy Clerk. In 1986, he became Principal Clerk. Since retiring in 1992, Earle has been serving as a consultant to the General Assembly.

He is married to Dorothy. They have two sons, a daughter-in-law and three grandchildren.

Presbyterian minister found guilty of heresy in Australia

The Presbyterian Church in the Australian state of New South Wales has found Peter Cameron, a minister of the church, guilty of heresy.

Cameron, principal of St. Andrew's College at the University of Sydney, was found guilty of the offence by the 40-member Presbytery of Sydney after a meeting held in Burwood on March 18.

The case against Cameron arose from a sermon he preached in March 1992 in which he is alleged to have undermined the authority of the Bible while advocating the ordination of women. In his sermon, Cameron stated that if a 1991 General Assembly decision to disallow the ordination of women was based on the New Testament (I Timothy 2:12), then the New Testament was wrong. He also questioned whether Saint Paul was actually against homosexuality.

Cameron said he will fight the charge against him until every avenue of appeal is exhausted. "The wider church, the laypeople of the church, have no idea that this sort of fundamentalist movement is gaining ground, and I think they should be aware of it," he said.

The prosecutor, Bruce Christian, said the case had been based on whether Cameron had abided by the rules of the Presbyterian Church of Australia as he agreed to do in 1991 when he became principal of St. Andrew's College.

Christian added: "We are not legalists because we are standing by our code. Presbyterians have a boundary of what they believe, and if, as a minister, he's allowed to keep saying what he's been saying, we may as well pack up and go home. We've got no gospel." (EPS; *Sydney Morning Herald*; *The Australian*)

continued on page 44

FOXFELL FRIENDS COMMUNITY

Foxfell is being planned as an inter-generational community, sponsored by the Society of Friends (Quakers), which is to be located in Orillia, Ontario, on 10 acres at the south end of Westmount Drive. The design proposed by an architect includes two- and three-bedroom units with common sun space.

We are organized as a cooperative and plan to construct clusters of attached residences which will develop a community atmosphere while retaining much open land for trees, gardens, playground, etc.

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Family Camping Co-ordinator — Gracefield Camp, Quebec

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For more information, or to apply, contact the YIM Co-ordinator:

Rev. Robert Smith
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News

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Presbyterian-Lutheran co-ordination begins

The Presbyterian Church (U.S.A.), the Evangelical Lutheran Church in America, Reformed Church in America and United Church of Christ have begun planning a study of a recommendation that about 11 million Christians enter into "full communion" and the implications of such an agreement. The 12-member Lutheran-Reformed Co-ordinating Committee held its first meeting in Chicago, January 21-23.

The committee agreed to "provide the means for a careful study and encourage informed discussion" within the four church bodies of *A Common Calling*, a report calling for full communion.

The Lutheran-Reformed Committee which produced *A Common Calling* met from 1988-1992. The report was released in March 1992 and scheduled to be distributed in February 1993. Some Presbyterians have expressed concern that the word Presbyterian is not included in the name of the committee.

The report concludes with the recommendation that the four church bodies "declare that they are in full communion with one another." It adds that this includes that the churches "recognize each other as churches in which the gospel is rightly preached and the sacraments are rightly administered according to the Word of God" and "that they recognize each other's various ministries and make provision for the orderly exchange of ordained ministers."

The church bodies would not merge under the declaration of full communion. (*The Presbyterian Outlook*)

Evangelism hints from North America's largest Presbyterian church

What can the largest Presbyterian church in North America teach other churches about evangelism? Doesn't its sheer size — 10,058 members — place Peachtree Church in Atlanta, Georgia, in a

category by itself?

Members and ministers can apply the same approach in smaller churches, insist Peachtree staff members. "I think the principles on which our ministry is based will work anywhere," says pastor W. Frank Harrington. The church's approach, according to Harrington, "is highly concentrated on caring for people."

Both Harrington and the church's senior associate pastor, Chuck Mann, have served Peachtree for more than 20 years. During that time, the membership has grown from 2,300 to 10,058. Both men cite their previous small-town and rural-church pastorates as the foundation of their current urban ministry.

Harrington identifies three attributes of any healthy congregation, whatever the size: (1) worship, (2) active nurture undergirded by Christian education, and (3) a vigorous outreach program.

Prompt contact with church visitors after their first visit is considered of prime importance at Peachtree. Visitors receive a telephone call from a minister of the church within three days following Sunday attendance. According to Harrington, that call from a minister "instantly reduces the size of the church." Compared with a national figure of 10 per cent for Protestant denominations in the United States, 25 per cent of Peachtree first-time visitors eventually join the church.

In relation to its size, Peachtree has a limited staff: 50 full-time employees, 24 of whom are program staff. Harrington believes a small staff is critical to his congregation's success. It requires members to assume duties that in many cases would be performed by staff. For example, trained laypeople interview new members and attempt to relate their interests to the church's programs.

Despite the evident success of Peachtree's efforts, Harrington says congregations must avoid measuring evangelism in numerical terms. He considers faithfulness to the gospel to be the only criterion for judging a church's efforts. "In the

final analysis," he says, "only God knows." (*The Presbyterian Outlook*)

"Father of gospel music" dies

Though Thomas A. Dorsey gained new recognition in the popular documentary film *Say Amen, Somebody*, his compositions were so popular in the 1930s that songs in the genre were referred to by his name — "Dorseys." The composer of "Peace in the Valley," "Precious Lord, Take My Hand" and at least 500 other songs was known as "the father of gospel music." Dorsey, 93, died at his home in Chicago, January 24, leaving a rich and influential legacy that reached across an often thin line dividing sacred and secular music. It was a line Dorsey himself often crossed, and his music is called "gospel blues" by some.

Dorsey's music has influenced several generations of musicians. In the 1950s, Roy Acuff, a giant of country music, and Elvis Presley, king of then-emerging rock 'n' roll, both had huge hits with "Peace in the Valley," one of Dorsey's best-known songs. Perhaps his best-loved song (a favourite of Martin Luther King, Jr.'s) is "Precious Lord, Take My Hand," which Dorsey wrote in 1932 in response to the deaths of his wife and newborn son.

Horace Clarence Boyer, a pre-eminent scholar of gospel music, said of Dorsey that he "was able to take the anxieties, joys and aspirations of the poor, rejected and often uneducated African-American population and express them in lyrics that not only captured the very essence of the Christian movement but also spoke for each Christian as if he or she were making a personal statement." (*Christian Century*)

One of "God's miracles"

A 46-year-old widow and mother of three has become the first Aboriginal to be ordained as a minister in the Uniting Church of Australia.

Rev. Liyapidini Marika was ordained in a specially constructed open-air chapel, decorated with

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Commitment Sunday at Strathcona Church, Burlington, Ont.

Live the Vision's model congregations point way to success

Against a background of scepticism about a campaign to raise \$10 million, seven congregations that took part in a test project for Live the Vision have shown that the campaign's strategy can be effective. The successful campaigns conducted by these model congregations have helped fine-tune Live the Vision's strategy and have provided inspiration for congregations dubious about the campaign.

The seven churches included: St. Andrew's, Barrie; Strathcona, Burlington; Brant Hills, Burlington; St. Mark's, Orillia; Knox, Preston; Unionville Church, Unionville; and Grace, West Hill (all in Ontario). Each congregation agreed to follow a recommended plan and had the services of a consultant to help guide them through a six-week program. Each established a financial goal in addition to the minimum suggested by the Live the Vision campaign office. Early support in the form of "Lead Gifts" was sought from the leadership of each congregation. These included "Pacesetter Gifts" of \$1,000 a year for five years.

The campaign office provided the congregations with three strategies to choose from in bringing the Live the Vision goals to their members. Unionville Church, for example, organized a series of

house parties to which all families in the congregation were invited. Strathcona combined a "Commitment Sunday" with a "Fellowship Event" by having a party, complete with band, after a Sunday service.

All the congregations say they have benefited from their experience. Ruth Millar, campaign co-convenor at St. Andrew's, Barrie, cites the non-financial impact of the campaign. At her church, an "Every Person Visitation" led to new friendships. And the campaign planning process uncovered previously hidden skills among members of the congregation.

Everet Briard, minister of Grace Church, West Hill, says his congregation's campaign proved the value of the principle of letting families or individuals make their own decisions about how to support Live the Vision. When an initiative such as Live the Vision is well presented, people will support it.

For the congregation of Strathcona Church, Burlington, the Live the Vision campaign provided an outward focus. "In a day of growing isolation," says Caroline Lock-erbie, minister of Strathcona, "we found the whole experience led to a healthy sense of being connected to the church-at-large. We were exposed to the vision of the church in such a way as to give hope to our own future."

FROM THE PAST RECORD

May 1968 (25 years)



Participating in the mission weekend at Knox Church, Guelph, Ont., February 10, 11 and 12, were, left: Rev. David Murphy of Guyana; Gordon Williams, a Cree Indian who is in his final year of theology at Presbyterian College, Montreal; Miss Margaret Kennedy of the Bhil field, India; Mrs. David Craig and Rev. David Craig of Nigeria.

May 1953 (40 years)



The Thompson family present a baptismal font to Glammis (Ontario) Presbyterian Church. Front row (left to right): Murdoch, Tom, Jack and Jim Thompson. Back row: Susan (Thompson) MacKinnon, Rev. Peter F. MacSween, Rod and Ken Thompson. The Thompson family have been active supporters of Glammis Church for over 100 years.

May 1918 (75 years)

Chaplains at the Front


Our Canadian Chaplain Service at the front consists of well on to three hundred ministers from the different churches.

Of these, one hundred and two are Anglican, fifty-eight Presbyterian, fifty-three Roman Catholic, thirty-eight Methodist, fourteen Baptist, two Congregationalist, and more than a dozen not registered as any of these.

May 1893 (100 years)

Manitoba College

While the other Colleges are clos-

ing, Manitoba is just beginning its theological work. During the winter its students have been seeking to care for the scattered mission fields, and now that other students are free to do the work, they gather to pursue their studies ready to go forth against next winter when others are withdrawn. The College is well equipped for the "Summer season" which was formally opened, April 4th, by having in addition to its own good staff, Prof. McLaren of Toronto, and Prof. Scrimger of Montreal. There are twenty-seven students in attendance with one or two fields to hear from. 

News

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Aboriginal artwork, in Marika's home town, Yirrkala, on the north-western corner of the Gulf of Carpentaria. Marika's clan brought her forward in a traditional ceremony, offering her to the church to be set apart for Christian ministry.

"Today we are witnessing God's miracles," said Gelung Gondarra, speaker at the ceremony. "For the first time, we are setting apart an Aboriginal woman for the ministry of the Word, something that was thought previously as culturally impossible. We are now missionaries to our own people, though the harvest belongs to God."

In Yirrkala, Marika will be the only minister to 1,000 people of Aboriginal, European and Pacific Island descent.

Ashes to ashes

A smudge on the forehead on Ash Wednesday is no longer an exclusive Roman Catholic rite. More Protestants than ever are participating in the ancient custom.

According to The Liturgical Conference, a Maryland-based ecumenical group that encourages liturgical renewal, Ash Wednesday is being observed by United Methodists, Episcopalians, Lutherans and Presbyterians in the United States.

Rev. Horace T. Allen, Jr., professor of worship at Boston University School of Theology, believes the surge of interest Protestants have in the rite is part of "an extraordinary sharing of liturgical practices" that blossomed after the Second Vatican Council in the 1960s and has increased along with intermarriage between Protestants and Catholics.

Ash Wednesday has its roots in ancient church history. As early as the third century, Tertullian mentions ashes as an external sign of public penitence. The new United Methodist Book of Worship says ashes signify mortality and repentance and can serve as "a powerful non-verbal and experiential way of participating in the call to repentance and reconciliation." (RNS)

DEATHS

HOWELL, REV. BASIL EDWARD, 90, died in Toronto on January 10.

Basil Howell was born in England but came to Canada as a boy. He grew up in Montreal where he was active in the Christian Endeavour movement in his youth. Originally affiliated with the Christian Brethren, then the United Church, he became an active member and elder at Cote des Neiges Presbyterian Church, Montreal.

Howell became assistant comptroller with Bell Canada but took early retirement to enter the ministry. After study through The Presbyterian College, Montreal, he was ordained in 1961 and appointed to the new congregation of St. John's, Duvernay, Que. Within months, he was asked to serve The Presbyterian Church in Canada as acting comptroller. During 10 years as comptroller, Howell formulated a new financial policy which enabled the Presbyterian Church to raise the basic stipend of its ministers. He served until his retirement in June 1971.

Basil continued to preach. He worshipped many years at Knox, Toronto, where he was a member of session and a trustee. He also served, without stipend, as minister of visitation at Willowdale Church and conducted services at Cumber Lodge. He was concerned for many missionary endeavours, including the Gideons and the African Inland Mission which he served as treasurer (1967-1973).

Basil Howell was a man of uprightness and integrity, a friend who was unwaveringly loyal and supportive. He was predeceased by first wife: Florence and is survived by second wife Connie.

MacDONALD, REV. DOROTHY HELEN (BULMER), 64, died in Orillia, Ont., on February 28 after a long battle with cancer.

Dorothy MacDonald was born in Windsor, Ont. She graduated from and became a teacher with the Royal Conservatory of Music, Toronto. Following training as a diaconal minister of The Presbyterian Church in Canada, she served as a missionary in Nigeria, teaching music and developing African Christian music. She returned to Canada at the outbreak of the Biafra war. After work in a half-way house for women, she studied at McMaster University, Hamilton, Ont., and Knox College, Toronto. She was ordained in 1979.

Dorothy served the Nestleton-Sonya charge during student years. From 1979-1986, she was minister of the Uptergrove pastoral charge in Ontario. She gave unselfishly throughout her life to the less fortunate, to her church, to her country and to her family and friends.

Dorothy MacDonald is survived by husband John, sister Margaret and husband Robert MacMillan (Picton, Ont.), nephews Mark (Pickering, Ont.) and

Cameron (San Diego, Ca.), niece Naomi Smith (Cobble Hill, B.C.). She was predeceased by her parents Wilfred and Florence Bulmer and brother Wilfred.

MacKAY, REV. J. DONALD, 77, died in New Glasgow, N.S., on March 17 after a lengthy illness.

Donald MacKay was born in Stellarton, N.S. In 1940, he received his BA from Acadia University, Wolfville, N.S., and in 1947, he graduated from Presbyterian College, Montreal, and was ordained. He served the pastoral charges of Hope-well/Eureka, N.S.; Summerside Church, Summerside, P.E.I.; and Westminster Church, New Glasgow, N.S. Following retirement, he served the congregations of Union, Thorburn and Sutherland's River, N.S., as interim moderator. In 1987, he was honoured as Minister Emeritus of First Church, Stellarton.

MacKay served as Moderator of P.E.I. and Pictou presbyteries. He was a member of Pictou County Research and Development; Curren Masonic Lodge, Hope-well, N.S.; and a director of the Clan MacKay Society. He demonstrated care and interest in young people in his pastorates and leadership abilities in church and community.

Donald MacKay is survived by wife Jean (Dunbar), sister Eileen Ervin (New Glasgow, N.S.), nephew Dr. Sandy Ervin (Regina), three grandnieces, one grand-nephew.

CLAY, KATHLEEN M. "KAY," lifelong member, St. Andrew's, Victoria, B.C., March 14.

COWLE, ALAN HAMILTON, 56, music director 1966-1988, Knox, Oakville, Ont.; director of music 1988-1993, Trinity York Mills, North York, Ont.; member of Committee for the Revision of the *Book of Praise* (1968), Feb. 26.

DONALD, GEORGE A., longtime member, elder, Knox, Thedford, Ont., Jan. 24.

FRANCE, WILLIAM "BILL," 83, senior elder active 48 years, St. Andrew's, Thunder Bay, Ont., Feb. 13.

GREENE, M. GLADYS, member, WMS life member, St. Andrew's, Victoria, B.C., March 18; widow of Rev. Jonathan H. Greene.

GRUNDY, MARGARET FAY, charter member, First, Regina, March 1.

HARRIS, MURIEL, 56, longtime WMS treasurer/secretary, St. Andrew's, Sackville, N.B., March 4.

HARRISON, FLORENCE, member, elder, St. Andrew's, Priceville; former member, Amos, Dromore, Ont., March 2.

HAYTER, BERNICE, longtime member, Knox, Thedford, Ont., Aug. 25.

KERR, CHRISTINE, 82, life member MacLeod AMS, faithful longtime member, St. Andrew's, North River, Cape Breton, N.S., Feb. 1.

MACINNIS, NEIL DAN, 99, ordained elder, St. John's Presbyterian, Strathlorne, N.S., in 1921; founding elder of Kenloch Church in 1925, clerk of session over 60 years, Sunday school superintendent, teacher, board of managers, Inverness, N.S., Jan. 31.

MARTIN, MORAG MacDONALD, 78, faithful member, first woman elder, former Communion roll secretary, Ladies Auxiliary past-president, board member, Bethel, Riverview, N.B., Feb. 26.

McGREGOR, MARGARET, longtime faithful member and worker, First, Chatham, Ont., March 14.

McINTYRE, LYLE, elder, longtime member, Knox, Thedford, Ont., Oct. 3.

McNABB, FRANCIS COLIN, 84, faithful member 64 years, treasurer 19 years, elder 36 years, convener of trustees and board of managers many years, Knox, Cannington, Ont., March 9.

MOORE, MARY YVONNE, longtime member, Westminster, Scarborough, Ont., Feb. 23.

NEWLAND, JEAN, longtime member, Knox Preston, Cambridge, Ont., March 2.

PAULSON, LLOYD OLIVER, 69, charter member, elder 33 years, clerk of session, St. Andrew's, Red Deer, Alta.

ROSS, LILLIAN, 113 years 208 days, Canada's oldest resident, active member, St. John's, Cornwall, Ont., March 20.

SCOTT, GEORGE WILLIAM, ordained elder, Melville Church, West Hill, Ont.; longtime session clerk, representative elder, Nestleton-Cadmus Church, Ont., March 2.

SITTER, RALPH, longtime member, elder, Knox, Thedford, Ont., Jan. 30.

STEWART, ELIZABETH "BETTY," 89, longtime member, Westminster, Scarborough, Ont., March 11.

UNDERWOOD, THOMAS JOHN WESLEY, 93, longtime faithful member, Knox, Gorrie, Ont.; later Knox, Bluevale, Ont., Feb. 22.

ZIMMERMAN, ADAM CAMPBELL, senior elder over 40 years, budget committee convener over 30 years, Communion arrangements many years, committed and devoted member, Central, Hamilton, Ont., March 22; father of Rev. George Zimmerman.

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TRANSITION

ORDINATIONS

Clark, Rev. Dr. Catherine, St. Andrew's, Scarborough, Ont., Sept. 14.

INDUCTIONS and RECOGNITIONS

Boyce, Rev. Douglas, St. John's, Grimsby, Ont., March 9.
Burnand, Rev. Andrew S., Knox, Red Deer, Alta., March 8.
Clark, Rev. Dr. Ian and Rev. Dr. Catherine, overseas missionaries, The Presbyterian Church of East Africa, Sept. 14.
Eenkhorn, Rev. Dr. Joop, Point Edward charge, at Bridgen Church, Bridgen, Ont., March 14.
Ellis, Rev. H.T. (Ted), Wexford, Scarborough, Ont., Feb. 28.
Goh, Rev. Alan, associate minister, St. Andrew's, Calgary, March 21.
Johnson, Rev. Jim, Knox, Palmerston; Knox, Drayton, Ont., March 21.
Smith, Rev. Jeffrey L., Laurel Lea-St. Matthew's, Sarnia, Ont., March 7.

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Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.
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Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.
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Springhill, N.S., St. David's; Oxford, St. James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.
West River pastoral charge, N.S. (Durham; Greenhill, Salem; Salt Springs, St. Luke's). Rev. H. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

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Aurora, St. Andrew's (effective June 30). Rev. Michael Caveney, Box 175, Toronto Dominion Centre, Toronto, Ont. M5K 1H6, Fax 416-366-2643.
Beaverton; Gamebridge, Knox. Rev. William Baird, 44 Sherwood St., Bobcaygeon, Ont. K0M 1A0.
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Kapuskasung, St. John's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.
King City, St. Andrew's. Rev. Blaine W. Dunnett, PO Box 535, Nobleton, Ont. L0G 1N0.
Lindsay, St. Andrew's. Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.
Mississauga, Clarkson Road. Rev. Kenneth Rowland, 24 Stavebank Rd. N., Mississauga, Ont. L5G 2T5.
Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.
Port Perry, St. John's. Rev. Ron Van Auken, 19 Frost Dr., Whitby, Ont. L1P 1C8.
Scarborough, St. David's. Rev. A. Alan Ross, 410 Goldhawk Trail, Scarborough, Ont. M1V 4E7.
Scarborough, Westminster. Rev. Daniel MacKinnon, 2501 Warden Ave., Scarborough, Ont. M1W 2L6.
Stouffville, St. James. Rev. Wes Denyer, 600

Village Parkway, Unionville, Ont., L3R 6C2.

Sutton West, St. Andrew's, part-time. Rev. Nan St. Louis, 23 Laidlaw St. N., Cannington, Ont. L0E 1E0.
Toronto, Bonar Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.
Toronto, Glebe. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.
Toronto, Knox. Rev. Dr. J.J.H. Morris, 1 Glenview Ave., Toronto, Ont. M4R 1P5.
Toronto, Melrose Park. Rev. Terry Hastings, 1 Greenland Rd., Don Mills, Ont. M3C 1N1.
Toronto, Morning Side-High Park. Rev. Dr. Clyde Ervine, 15 Lambeth Rd., Etobicoke, Ont. M9A 2Y6.
Toronto, Queen Street East. Rev. Robert Bettridge, 38 Eilerslie Ave., Willowdale, Ont. M2N 1X8.

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Milverton, Burns; North Morningside. Rev. Walter Allum, 68 Main St. N., Milverton, Ont. N0K 1M0.
Mosa, Burns. Rev. Terry Ingram, 459 Pinetree Dr., London, Ont. N6H 3P3.
North Pelham, First; Rockway Church, Rockway. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.
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Tara, Knox; Allenford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

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Rev. Gordon A. Cunningham, 3821-59th
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Munro. Rev. Harold Wiest, Box 843,
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Synod of British Columbia

Creston, St. Stephen's. Rev. Dr. Ron
Foubister, 204-12th St. S., Cranbrook,
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Maple Ridge, Haney. Rev. Larry Jackson,
1316-7th Ave., New Westminster, B.C.
V3M 2K1.

Vancouver, Central. Dr. J.K. Livingston, 335
Seventh St., New Westminster, B.C. V3M
3K9.

Vancouver, Kerrisdale. Rev. Ian Victor,
2893 Marine Dr., West Vancouver, B.C.
V7M 1M1.

Vancouver, Taiwanese. Rev. David W.
Stewart, 5555 Trafalgar St., Vancouver,
B.C. V6N 1C2.

Vernon, Knox. Rev. Doug Swanson, 921-
20th St. N.E., Salmon Arm, B.C. V1E
2L2.

Victoria, Chinese. Rev. Lance Weisser, RR
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Presbyterian Record, 50 Wynford Drive.,

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Ian Dudgeon Farmer God



Like the farmer, God operates year-round providing for his people

Read Psalm 104:24-34

Picture this: God, in denim overalls, with a red-checked or — in the case of Presbyterians — blue-checked shirt, Wellington rubber boots, and a cap with *Presbyterian Record* printed on the front, wandering among his livestock (his children) and feeding them. This wonderful image of God as a farmer comes to mind upon reading verses 27 to 30 of the 104th Psalm.

In the days before farming became ultra-mechanized, much of the work in feeding was done by hand: pitching hay, shovelling corn, casting feed on the ground for the chickens. The farmer was the provider.

Maslow's Hierarchy of Needs indicates that a person's most basic needs include food, water, air, rest, warmth and shelter. God is the provider of all this and more. God wanders around the creation, giving all living creatures — two-legged as well as four-legged — what they need to make their lives complete. When God scatters our food, we gather it up. When God opens his hands, we are filled with good things.

This psalm could be the basis of a sermon on our stewardship of God's creation. But for our purposes, it is a meditation for Pentecost. The psalmist appreciated that God gave like a farmer. The familiar story of the bestowing of the Holy Spirit on the disciples — the sparks resembling fire, the disciples speaking in various dialects, and Peter's sermon — should cause us to appreciate God who gives the Holy Spirit to us as God gave the Spirit to those in Jerusalem.

We receive from God our basic



Iris Ward.

needs, or the means to obtain them. We also have received from God the gift of Jesus, the Christ. Then at Pentecost, described in the Acts of the Apostles, Christ sent the Comforter promised to the disciples. God, once again, gave to his people what they needed.

This year at Pentecost, recall that it is God who gives all we have in due season. God opens his hand and we are filled with good things.

Earlier, we visualized God as a farmer tending and feeding the flocks. Beasts tended and fed by farmers give back milk, eggs, meat and hides to satisfy the farmer's basic needs. The produce can be converted to cash to buy goods that aren't provided by the flock or the herd or the ground.

What can we give God in return?

We are approaching the time of year when many members put aside this question. Many leave their normal, daily schedule to "enjoy God in nature." That's great! But God doesn't operate from September to May. Like the farmer, God gives year-round.

God didn't send the Holy Spirit at Pentecost as a summer visitor. He gave the Spirit to us for all time. Like a farmer who feeds the flock and herd, God provides for our needs all year long — summer included. Can we do less?

Prayer:

God, our Giver and Receiver, we owe you our unending thanks for everything you have given us. Help us to remember that your giving goes on without end and that the Spirit of Pentecost is with us and guiding us always, day and night, summer and winter. Amen. ☐

Ian Dudgeon is an elder in Knox's Galt Church, Cambridge, Ont., and editor of *Watwell Presbyterian News*.

Jim Horsman: *Honest Politician*

by David Paterson

Jim Horsman wants to preserve family values inside Canada's confederation family

When Jim Horsman decided not to run in the next Alberta provincial election scheduled for 1993, it marked the end of 18 years in which he represented the Medicine Hat constituency. It also marked a number of things Presbyterian.

Horsman is the fifth MLA elected in the constituency from St. John's Presbyterian Church in Medicine Hat. There have been only nine representatives (11, if you count the periods when Medicine Hat had two representatives) since Alberta became a province in 1905. For 50 of those 88 years, Medicine Hat has been represented by a member from St. John's. If you go back to 1888 and the first legislature of the Northwest Territories, a Presbyterian has represented Medicine Hat for 61 of the 105 years.

Jim Horsman was born in Camrose, Alberta, but raised in Moose Jaw, Saskatchewan. There he joined Knox Church under the ministry of Wallace McKinnon. In 1960, he opened a law practice in Medicine Hat and joined St. John's Church. He was elected an elder in 1969.

Horsman's major emphasis, in both his speeches in the legislature and his presentations in St. John's pulpit, has been the family. Preserving family values under the sovereignty of God was a central theme of his messages. As a member of the Getty government and minister of advanced education, he was instrumental in having Alberta be the first province to develop a Premier's Council in Support of



the Family and to give Alberta "Family Day," a statutory holiday on the third Monday of February.

When Horsman became minister of intergovernmental affairs in 1982, he became Alberta's chief spokesperson on constitutional matters. He invested enormous amounts of time and energy in seeking to find a constitution agreeable to Canadians. When the October referendum failed, he was deeply disappointed. "Canada," he said, "has been shaped by compromise and goodwill and I don't know if there is enough of these commodities left to keep us together."

People who know Horsman in Medicine Hat speak of his integrity and genuine commitment to serve

people. Writing in the Medicine Hat paper, Sheri Murphy-Wright says: "I may not have agreed with him on many issues, but I can tell you he is a hard-working, committed politician who stuck it out for the long term in the hope of making a difference."

Jim Horsman follows in a long succession of Presbyterians from St. John's who responded and embodied in their political lives the challenge of James Spainhower: "If religious values are to be considered in collective decision-making, persons of religious faith must do whatever is necessary to assure their consideration. Religiously sensitive persons must become conscientious citizen-politicians if there are to be satisfactory and effective solutions to the public policy problems that confront every generation."

David Paterson is minister of St. John's Church in Medicine Hat, Alta.

Members of St. John's who have represented the Medicine Hat constituency:

Northwest Territories

1888-1894 Thomas Tweed*
1902-1905 William Finlay*

Alberta

1905-1910 William Finlay
1935-1953 John Robinson
1953-1961 Elizabeth Robinson
1975-1993 James Horsman*

** elders of St. John's congregation*

The congregation has also provided three members to the House of Commons in Ottawa, including the last two consecutive MPs, Bert Hargrave and Bob Porter, also both elders of the congregation.

Ministering to Victims of Family Abuse



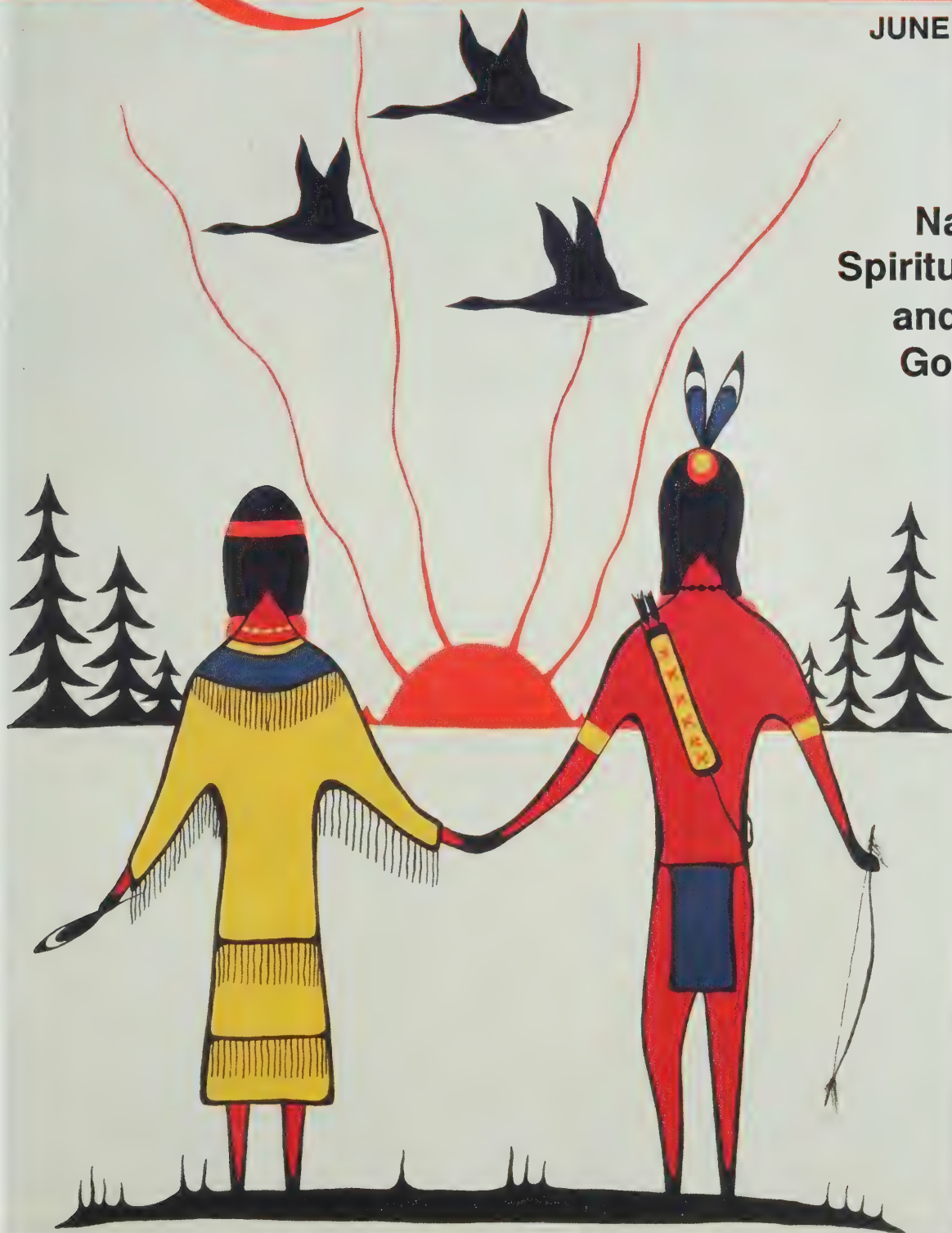
Armagh, a second-stage facility for victims of family violence.
Miriam Copoc, an Armagh worker, talks with mother and child.

Photo by D.A. Hill.

PRESBYTERIAN Record

JUNE 1993

**Native
Spirituality
and the
Gospel**



• Zero Tolerance for Sexual Misconduct • Graduates From Our Theological Colleges

Oops!

The members of Elmvale Presbyterian Church in Elmvale, Ontario, learned an unexpected lesson about being good neighbours last summer.

When finance and maintenance committee members noticed a leak in the roof of the church annex, they called several roofing contractors for estimates. A few weeks later, they made an agreement with one of the contractors and set the date for the job.

The day came and went, but there was no new roof on the Presbyterian Church. Around the corner at the United Church, though, workers were busily putting a new roof on the annex. When a curious member of the United Church asked who had signed the contract for the work, he was told "the convener of the Presbyterian Church maintenance committee."

The roofer's error was soon straightened out, but people in Elmvale are still talking about the day the Presbyterian Church put a new roof on the United Church annex!

Now that their main roof needs repair, Presbyterians in Elmvale are wondering if the local United Church will return the favour. Or, maybe, the Anglicans would like to be good neighbours, too?

Working the Angles

Three pastoral acts are so basic, so critical, that they determine the shape of everything else. The acts are prayer, reading scriptures, and giving spiritual direction. Besides being basic, these three acts are quiet. They do not call attention to themselves and so are often not attended to. In the clamorous world of pastoral work nobody yells at us to engage in these acts. It is possible to do pastoral work to the satisfaction of the people who judge our competence and pay our salaries without being either diligent or skilled in them. Since almost never does anyone notice whether we do these things or not,

and only occasionally does someone ask that we do them, these three acts of ministry suffer widespread neglect.

— from *Working the Angles: The Shape of Pastoral Integrity* by Eugene H. Peterson

Gestures of Love

All gestures of love, however small they be, in favour of the poor and the unwanted, are important to Jesus.

— Mother Teresa



Who Owns the Land?

Stewardship is based on the persistent biblical themes that God owns the land and invests it with a value both apart from and in service of human beings. The soil does not really belong to family farmers or to the corporations that are increasingly claiming it. It belongs to God (Leviticus 25:23-24), and, as the sabbatical and Jubilee laws indicate, he expects it to be used with true care (Exodus 23:10-11; Leviticus 25:8-24). The soil's benefit is our benefit, and on more than one level. We depend on it for physical sustenance, but it is also the means through which God blesses us: "Fidelity springs up from earth and justice looks down from heaven. The Lord will add prosperity, and our land shall yield its harvest" (Psalm 85:11-12, *NEB*).

All Christians, then, and not merely farmers, have need for concern about the stewarding of the land. When the land is ill, we are physically and spiritually ill. The Old Testament's pairing of human sin with the blight of the land is

not quaint and irrelevant.

— Rodney Clapp

Up There

When my mother died last January, my wife noted that "all the really interesting people, people one really enjoys, aren't here anymore. Dying doesn't seem so bad when one considers who's up there."

— William H. Willimon

Attack

We are so outnumbered there's only one thing to do. We must attack.

— Sir Andrew Cunningham (1866-1963)

Urban Interlopers

I believe rural life is being eroded. Too many people are moving out of the cities and buying up land for weekend and holiday places of escape. They are not interested in the rural community and rarely seek to mix with the people. They tend to bring urban attitudes and problems with them.

One church elder opened a gravel pit on his farm. None of his long-standing rural neighbours objected. But every one of the new urban ones sure did. Such instances generally get your back up about this influx.

Because the newcomers are not interested in the communities to which they move (after all, the whole purpose of their coming to the country is to escape from people), they are not interested in involving themselves in the local churches, organizations or anything unless it is to party or to complain. Therefore, rural churches are starving to death in a land full of people.

Rural congregations are Christ's garrisons in an increasingly pagan landscape. They are the glue, usually invisible, which holds the people together. Once they disappear, then standards of conduct by which human beings govern themselves disappear, and it becomes a matter of survival of the fittest.

— Rod Lamb

John Congram

Zero Tolerance



For too long the church has been more concerned with the reputation and the careers of its leaders than with truth

In an article elsewhere in this magazine, Mariano Di Gangi expresses the view that zero tolerance for sexual abuse ought to be the policy of the church. I agree with that view. Regular readers of the *Record* might easily assume the policy of the magazine in such matters is silence. I wish to assure the readers that is not the case. We will not necessarily remain silent in the face of abuse by leaders of the church.

Too long, the church has been more concerned with its reputation and the careers of its leaders than with truth. Health and redemption will only come through the open acknowledgement of wrong and the slow process of forgiveness. Health requires truth. So does God. The Bible displays a remarkable openness about the failures and foibles of the saints, an honesty frequently lacking in the church.

The Bible displays an honesty frequently lacking in the church

We agree that matters of sexual abuse are best handled through the courts of the church when they act responsibly and call their members to accountability. However, too often in the past, acts of abuse have been passed over with hardly more than "I'm sorry" or "I'll try to do better in the future." As a result, the church has been a purveyor of "cheap grace." In the face of injustice, the *Record* feels an obligation to report these matters in its pages.

We hope if our readers know the possibility exists that we will report cases of sexual abuse in the leadership of the church, this will act as a deterrent to potential abusers and lessen the possibility of offenders moving from community to community, their behaviour unchecked.

Some may protest such reporting might "ruin someone's career." We agree that any reporting should be done with great care and, normally, only after the accused and the victim have the benefit of a fair process. We also recognize the dangers in the present environment of innocent people being wrongly accused and destroyed. They, too, need to be defended. But the longtime silence of the church in the face of violated trust has contributed to devastation in many lives, including those of innocent bystanders. Some would argue the effects are often not unlike those created by murder. No one would suggest that crime would be better dealt with by silence.

Sexual abuse is not something that happens in other denomina-

tions, among Roman Catholic priests and television evangelists. It happens in all denominations. In 1983, the Centre for the Prevention of Sexual and Domestic Violence received its first call from a survivor of sexual abuse by a member of the clergy. Since that time, the centre has dealt with over 500 cases from every denomination and now averages three calls per week.

Sexual abuse is not something that happens in other denominations only

Last year, the Assembly sent draft guidelines relating to the sexual misconduct of church leaders to presbyteries for study and report. In the light of those reports, the Life and Mission Agency will present to this Assembly a comprehensive set of guidelines to help the church deal with both the abused and abuser.

By its silence and lack of action, the church indicates its primary concern is to keep abusive behaviour secret and protect perpetrators from the consequences of their behaviour. The Presbyterian Church must clearly state it will no longer tolerate sexual harassment or abuse by its leaders. And back up its words with action. A good place to start would be to adopt strong guidelines. ☐

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OUR COVER

A photograph of the painting "Recalling Nokomis" by Ojibwa artist Francis Kagige. Photograph courtesy of the Department of Ethnology, Royal Ontario Museum, Toronto.

A 25-minute video on Native spirituality entitled "Sharing the Journey" is available for purchase (\$22.95 plus tax and handling) from Resource Distribution Services, 50 Wynford Drive, North York, Ont. M3C 1J7. For rental, contact the Audio-Visual Library (same address): \$8 or AVRL membership.

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Good Mileage

I am writing to compliment you on your Easter edition (April '93).

I borrowed some of Michael Faris's UNcommon Lectionary ideas for my Easter Sunday sermon. The editorial on *Reader's Digest's* criticisms of the World Council of Churches was passed along to a member of my congregation who had discussed the matter with me. And I handed the back cover article on the Superbook Club at St. John's Church, Cornwall, to a friend who is a church librarian. That's a lot of mileage for one issue! Thank you.

Diane Walker,
Bethel Stone United Church,
Paris, Ont.

Pessimistic Presumptions

Peter Plymley sure picked a peck of pessimistic pronouncements for his April column! Peter's presumptions about Presbyterian plans are puzzling. There's plenty of potential in Presbyterian pews and pulpits.

Here's a proposal for positive Presbyterian people to ponder.

We do have a future beyond hatch, match and dispatch ministries. The church-development plans Peter satirized in his column can help us move toward that future.

Diane Clark,
Elmvale, Ont.

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

16th-Century Views

Your practice of writing two editorials occasionally produces some jarring resonances when the two are taken together. This was the case in April.

The self-satisfied tone of the editorial concerning the forced resignation of the editor of the *Catholic Register*, after the archbishop objected to an editorial promoting a yes vote in the Canadian referendum, reflected a spirit that was alarming and, surprisingly, uncumenical — let alone being misleading. It drew on an inaccurate caricature of the Catholic Church and its structures — that it is hierarchical and dictatorial. I would expect to read that kind of material in Protestant documents from the 16th century, but not today. I regret the impression it left in the minds of Catholic friends and colleagues, including those working

creatively for change in their church.

The second editorial was, perhaps, intended to promote the ecumenical commitment of The Presbyterian Church in Canada, but it did so in a backhanded way, apologetically noting that the World Council of Churches "sometimes makes mistakes" but that the Presbyterian Church should not withdraw from membership. That certainly begs the question "Has anyone seriously advocated withdrawal?"

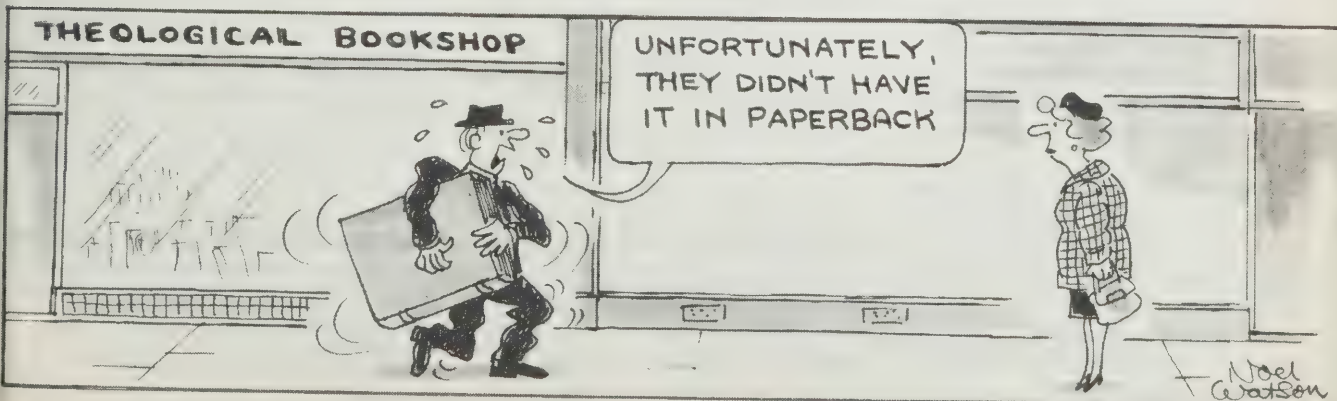
These two editorials create an impression of the Presbyterian Church's ecumenical awareness, involvement and vision that alarms me, as a Presbyterian on staff of the Canadian Council of Churches. Fortunately, I know from my own experience that these editorials do not, in fact, reflect the state of ecumenism in our church. Tom Gemmell's meditation in the same issue reflects the kind of ecumenical experience and openness for which our church is more generally known among our Protestant, Orthodox and Catholic brothers and sisters in Canada and world-wide.

Douglas duCharme,
Toronto

Editor's Note: The 80-member Canadian Church Press (19 Roman Catholic members) wrote, in harsher
continued over page

WATSON'S WORLD

Noel Watson



tones, to Archbishop Aloysius Ambrozic protesting Father Matthews' firing.

Christ or Marx

I disagree with your editorial and news article (April issue) dealing with the February issue of the *Reader's Digest* feature "The Gospel According to Marx."

I would say the article was very mild. In fact, the World Council of Churches (WCC) sponsors terrorist activity.

If I could take you back 23 years and have you check the WCC's records, you would discover it was active in its support of the communist terrorists who were raiding across the borders of Zambia and Tanzania into Rhodesia and South Africa. The WCC took this action because it was opposed to the racial policies of Rhodesia and South Africa on the grounds that they are denials of the Christian view of the universal brotherhood of all men.

In other words, the WCC supported a campaign to murder and massacre people — men, women, children — both black and white.

The rebuttals offered by the WCC to the *Reader's Digest* article fail. The policies of the WCC have been and continue to be more influenced by the words of Marx than those of Christ.

Rod Lamb,
Paisley, Ont.

Christian Humanism

I take exception to Dennis Oliver's article on "Christian Humanism" (April issue). The two words of the article's title do not go together.

Oliver's use of the word "humanism" is totally wrong even by his definition: "any system in which human ideals and the perfection of human personality are made central."

Christians believe God's ideals are central and human personality since the Fall is essentially depraved; hence, the need for Christ's atonement.

I do agree with Oliver that we must do more to help others be-

cause of our Christian love. But this must include concern for their spiritual need as well as their physical, social, judicial, environmental, etc. needs.

This separates us from "humanists." This makes us "Christians." The two do not go together. The love, as well as the goal, is different.

Janet Gardner,
Durham, Ont.

Good News

Mary Lee Moynan's article "A Roamin' Roman" (April issue) reflects, with good humour, the spirit of a caring, thriving congregation. It is rewarding to hear how a congregation of the church of Jesus Christ (which our family attended over many years) is making a statement of love to the community. Simple things are observed: a smile, a touch, a hug, a kiss, joy for life and tolerance for others. This is Christian witness.

Over the past few years, Presbyterians have been attempting to write vision statements, producing long, convoluted documents with little to say to the average churchgoer. Along comes Mary Lee Moynan who writes: "All this showed me that God is alive and well and loves me, even in a church that is not Roman but Presbyterian, holy and catholic." Is there any other vision statement, or does this not say it all? Vision statements aren't about organizational structure and responsibility centres; they are about hope.

It takes years of hard work by many people, and the Spirit of God at work within the people, to build this kind of congregation. In the final analysis, it is the people of the congregation who take the knowledge they gain and show, with enthusiasm, the love God has for all people.

In a few weeks, I will be a commissioner to the General Assembly of our church. No doubt, the questions of a vision and church growth will again be topics for debate. Mary Lee Moynan will probably not be there in person; but her excellent article will be an inspiration to those who got her

message: "God is alive and well and loves me." Thank you for reminding us of that, and of the work to show it to the world in need of "good news."

Bill Keith,
Ottawa

Columbus Memorial

I wish to comment on the article by Mark Wright-Gedcke in the March issue ("The Gospel According to The Lighthouse"). El Faro de Colon was the winner of a 1930 design competition for a Columbus memorial. The terraces and foundations were built in 1947, but lack of funds prevented further construction. Forty years later, with the 500th anniversary imminent, President Balaguer decided to complete the project. The cruciform shape was used by Joseph Glede, the architect, because of Columbus's words: "You shall put up crosses on all roads and pathways." The 30,000 people who were displaced were squatters using a site already prepared for the monument.

Although it is fashionable to revise history, I do not think Columbus's sole purpose was to exploit and destroy the native population. Also, while I am guilty of many sins myself, I do not think I am responsible in any way for something that happened 500 years ago, bad or good. Mark Wright-Gedcke may be ashamed, but I can only applaud something that will bring badly needed tourism dollars and jobs to the Dominican Republic.

H. M. Fraser,
Willowdale, Ont.

More Than Priorities

The March editorial, "Presbyterian Church Offices: Symbol of Discrimination and Injustice," blames "every Presbyterian who has remained indifferent and silent about this injustice" for the failure "to provide a building accessible to its own physically challenged members."

A Canadian Press article on the same day I received the March issue reported the findings of an August 1992 survey of Canadians' attitudes toward the disabled. It indicated that while Canadians

were sympathetic, they were far from ready to accept disabled people as full participants in society. What bothered me most about the article was the realization that "worldly" attitudes toward the disabled were no different from "Christian" attitudes. In fact, in my experience, the world has made a greater effort than the church to overcome those negative attitudes.

Here are a few examples from my experience of the church's attitude toward the disabled.

In 1988, I took my disabled son to a Presbyterian church in a neighbouring community. After the service, a member told me how pleased he was to see the ramp they had built two years before wasn't a complete waste of money after all.

In 1989, a member of the Board of Ministry suggested I refrain from mentioning my son's disability in my personal profile because the additional cost of making the church and manse accessible might scare off search committees.

This year, the congregational meeting of the church we were attending decided against installing an elevator that would provide wheelchair access to Sunday school classes and the church hall because they could not afford it. (The annual report shows \$52,000 interest income for 1992 on \$610,000 in investments.)

I believe Christians have turned over the administration of the church to investment counsellors, bankers and economists whose primary function is to preserve the life of the institution, contrary to Christ's teaching that we must die to ourselves in order to be raised to life.

It isn't because we don't know what to do that our churches are not accessible; nor is it because we lack the will or the money to do what we ought to do; it's because we have allowed the spirit of this world, rather than the Spirit of Christ, to rule over the church. And that is a far greater sin than mixed-up priorities.

*Richard Hein,
Westville, N.S.*

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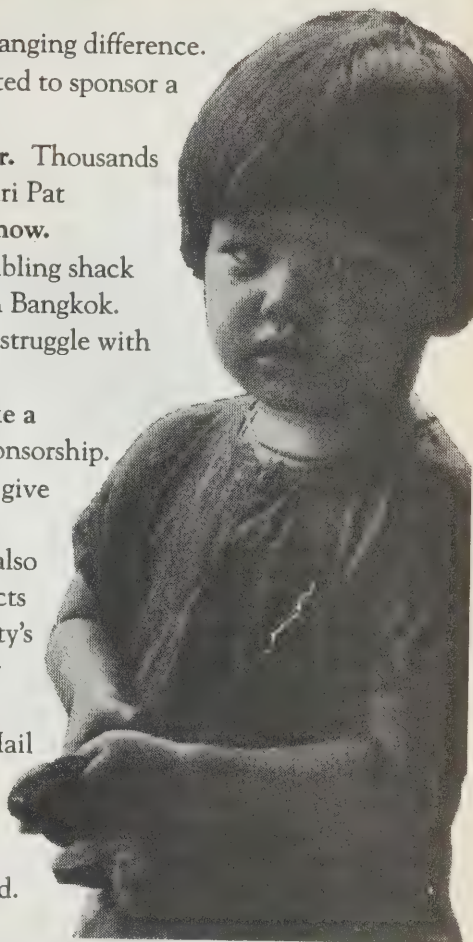
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Linda J. Bell

A Prism Called Grace



Perhaps you have noticed I have closed all my columns wishing you grace. This has not been happenstance. I consider grace to be one of the greatest wishes a person can offer to another, and God's greatest gift. I'd like to tell you, in this final article, how I understand "grace."

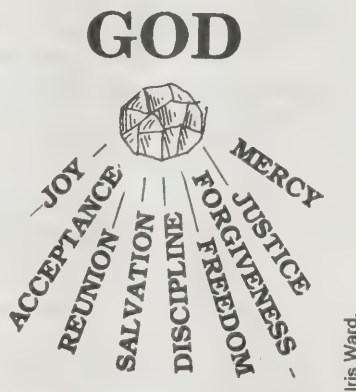
I find the imperfect metaphor of a prism helpful in grasping the magnificence of God's grace. Like a prism, grace is multifaceted in nature. Like the effect a prism has upon light, grace has, or can have, an enormous impact upon a person, a community and all of creation.

As it is impossible to see all the faces of a prism, or its effect upon the light it captures and releases at the same time, so it is impossible to behold, at one moment, the entire wonder of God's grace or its effect upon created life. Grace has infinite aspects and faces. Often we see or experience the work of grace in our lives, or in another, as we might see the prism's "work" with surrounding light. The side nearest us is visible and wonderful. But we know something else is happening on the other side, with and through the prism's other faces. Grace always has an unknown element, a mystery. Using the inadequate tools of pen, paper and words, I shall try to name some of the faces of grace.

Joy

One face reflects the joy in life. Dostoyevski, in *The Brothers Karamazov*, claims through one of his characters: "... human beings were created to be happy, and those who are perfectly happy are entitled to say to themselves: 'I have carried out God's will on this earth.'"

On the eve of his death, Jesus promised the disciples his resurrection would bring them joy, a joy that no one could take from them (John 16:16ff).



Acceptance

Acceptance manifests another face of God's grace. In essence, acceptance has nothing to do with approval, nor is it dependent on how we or others shape up or behave. God offers acceptance, regardless of what we've done or how we've turned out, and calls us God's children. We are never disowned.

Love

Love — of God, of others and of self — depicts another aspect of grace. Here, I speak not of soft, sentimental emotion, although love sometimes involves this. Rather, I am referring to love which has communion as its goal.

Forgiveness

Moving around the prism of grace, forgiveness shows itself. God promises to forgive our sins. We are, in fact, forgiven before we engage in the action of sin. For-

giveness provides pardon, not parole. Forgiveness wipes the slate clean; it is as though we have never sinned. In forgiveness, God gives, again, a new life which is free of the guilt or shame of the past.

Atonement

Some of us understand atonement best as "at-one-ment," when that which has known separation and fragmentation somehow discovers oneness, unity, solidarity. In those moments when we feel harmony and comfort, empathy and compassion with another, within ourselves or with God, we experience grace's atonement face.

Reunion

Akin to atonement are the faces of reunion and reconciliation. In them, we find that when we've been too busy or tired or angry or full or self-willed to be bothered with God, God has been there, waiting for our return. Those become grace-full times in our lives.

Mercy and Justice

Mercy and justice have to do with God in Christ seeing us in a radical way. God sees us as we are and moves into our "space" to rid our lives of all that is crippling, destructive and a threat to salvation. This includes eliminating pride, excessive ease, hatred, prejudice and self-righteousness. Knowing mercy is knowing our salvation or damnation ultimately resides in Christ's hands, and that Christ died for our sins.

Salvation

Interwoven with reunion and love and joy is salvation, another face of grace. Salvation permeates our

lives whenever we love and give ourselves to someone or something beyond ourselves. Somehow we are able to offer someone else that which we do not have in ourselves, and through giving away what we do not have to give, we gain it ourselves.

Discipline

Discipline surely depicts another face of grace. When I think of discipline, I think of my attempts to ride a partially broken horse while I was a partially "broken" rider. The bit, a symbol and instrument of discipline, was a "soft" one. As you may have guessed, the horse ran away with me, dumping me onto the ground. Twice, in fact, in rapid succession! Neither of us enjoyed the ride! No communion, no sense of oneness existed between us. The horse did not know what I expected or needed. I did not know how to communicate my wishes to her. We both needed work — discipline. Through discipline, we discover God's will so that we may know communion, harmony, peace, at-one-ment with God.

Freedom

I shall end this incomplete anthology of the faces of grace with the face of freedom. We are free to live in grace or without it. We may refuse to walk under God's blessings and go on alone. Grace does not clobber us over the head and demand acceptance. Our wills, no matter how God longs, pines, grieves or reaches out for us, remain free to choose between grace-full and grace-less living. We are free to come to saving grace or to inhabit the depths of despair and death.

May we all, always, choose God's wonderful grace. May God's grace surround you forever,

Linda J. Bell

Photo of Linda Bell: Gordon Hodgson.

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Jim Taylor

Saying "Amen"

Sometimes your person communicates more effectively than your words

A news bulletin announced that a Japanese exchange student had been shot and killed in New Orleans. He didn't understand the significance of a police officer yelling "Freeze!"

To prevent a recurrence, the bulletin said, foreign students are now being taught a number of phrases essential for survival in America: "Hands up!" "Against the wall!" "Drop it!" "Hand it over!"

The announcers then wondered what phrases would similarly reflect the nature of life in Canada.

"I'm sorry, sir, I'm afraid I was just standing here when you ran into me," suggested one.

Another, thinking perhaps about store clerks preoccupied with their own concerns, offered: "Excuse me, but if it's not too much trouble . . ."

Don't laugh. Every country, every culture has its own characteristic idioms. Some of them extend to body language. I was told about a tourist in Greece who wanted to congratulate the chef for a superb meal. He flashed the chef an "A-OK" sign with his fingers. The chef chased him out of the restaurant with a meat cleaver. In Greece, apparently, that sign is an insult!

I was thinking about that the day Seiichi Ariga, a Japanese minister, said grace in Japanese. To this day, I have no idea what he said. It may have been a Japanese version of familiar words; it may not. For all I know, Seiichi could have been swearing at me as an insensitive white westerner.

But I said "Amen" at the end, anyway.

Listening to a prayer in another language is an exercise in trust. I don't know what I am giving assent to. Because I do not understand the words of the prayer itself, I can

only trust the person giving the prayer.

My situation resembles that of Jesus' disciples. They still didn't understand all he had said to them; the church still struggles with his teachings 20 centuries later. But they had come to know a person, whom they trusted.

That's why Jesus is more important than any religious creeds or theological doctrines. We may not understand the words, but we can trust the person.

I don't understand how 3,000 people, from 15 different ethnic backgrounds, could hear the disciples speaking to them in their own languages at Pentecost. Neither, apparently, did they. But, clearly, they could understand the absolute sincerity, the conviction, when Peter spoke — whatever language he may have used.

"Amen," they said. And the church was born.

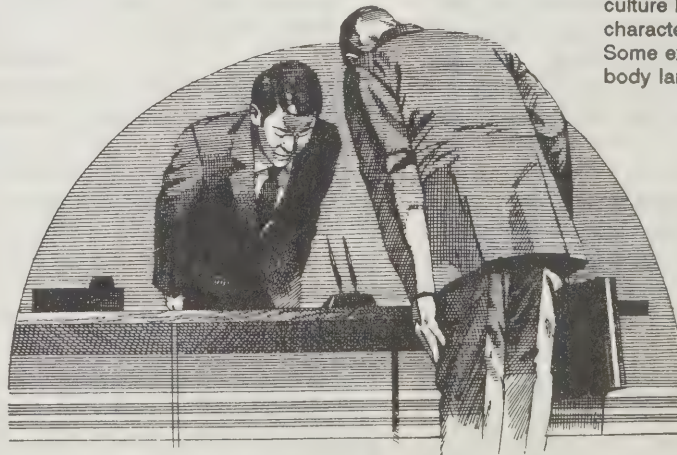
Since then, the church has developed its own language. If you don't believe that, try tossing words like "presbytery" or "predestination" into the conversation at your next office coffee-break — let alone "soteriology" or "transubstantiation." Watch people's eyes glaze over. See how quickly the subject changes.

For most Canadians, a typical Sunday morning worship service is like visiting a foreign land: the hymns bear little resemblance to the music they listen to during the week; the liturgy and vestments are like riding a time machine backwards; the sacraments are so much mumbo-jumbo. Few of them could tell you what "Amen" means.

No, newcomers don't go to church because they understand what's going on. They go because they trust someone else.

They say "Amen" to a person. To you or me. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Every country and culture has characteristic idioms. Some extend to body language.

Michael Farris

A Strange and Unpredictable God



Fourth Sunday after Pentecost — June 27

Genesis 22:1-14; Psalm 13; Romans 6:12-23; Matthew 10:40-42

Unless this dark tale makes little sense at the start, there is little sense ever to be found in it. "Take your son, your only son Isaac, whom you love . . . and offer him as a burnt offering" (Genesis 22:2). What kind of God tests people like that? What divinity worthy of the name demands a child's death? How incredibly bizarre it is because *this* God gave the child to childless Abraham and Sarah. This was the child of Promise, remember? Through him, all the world was to find blessing. Now God wants him dead?

Scripture says all this was to test Abraham's faith. In fact, it tests ours. So often our faith distills God down to a few platitudes about love and mercy, good deeds and tolerance. By the end, we are more ready to worship the Care Bears than the Living God.

Don't read a word more until you struggle with the truth. The God of Abraham is not nice. *We* are tested here by the God with will and choice and dark purpose. Fathom it? No. Follow the story to the very end like Abraham? That is the only way, however steep the trail.

How seriously God takes our faith. Our declarations of loving dependence do more than sound nice. Once a lover wrote to his beloved: "I would climb the highest mountains, swim the deepest seas. So great is my love for you! P.S. I'll be over tomorrow if it doesn't rain."

We may not always take God at his word; but God takes us at ours. Be careful of the hymn you call your favourite. Have you thought through what you are singing? Watch what you say in a creed. You may find, like Abraham, what you say really means something — at least to God.

In the meantime, the other readings for the day seem a pretty PG version of what unfolds on Mount Moriah. The Psalm is a good example. It gives words to Abra-

The Care Bears or the Living God?

ham's anguish and concludes with a declaration of faith. Anguish happens and faith is good. You can preach that easily in our churches. Romans spells out the obedience expected of God's redeemed. This, too, we expect to hear from time to time. Obedience is good for the believer. But these happy themes we hear each week seem bland in comparison to the faith and obedience demanded of Abraham. Even Jesus' quick word about reward for the righteous and a cup of cold water to the little ones sounds a bit innocuous when we consider what is about to happen to Abraham's little one.

On the way, Isaac asks the obvious question, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, 'God himself will provide the lamb for a burnt offering, my son' " (22:7, 8).

Was that only a way to put off the question? A loving lie to shield Isaac from the terror of what his own father must do? Perhaps. But maybe there was more to the words "God will provide." Remember, God takes us at our word — sometimes.

On top of the mountain, Abraham built an altar and set the wood in order. He tied up his son

and laid him down. He raised the knife to kill. Are you still ready to worship this God? Love this God? Trust this God? I'm not asking Abraham; I'm asking you.

"But an angel called out, 'Abraham, Abraham . . . Do not lay your hand on the boy . . .'" (22:11-12).

It was then Abraham looked and saw a ram caught in the thicket. He offered it instead of his son. Funny how he had not seen it before the very moment he was to kill his only son. Surely Abraham thought far more of the words he spoke: "The Lord will provide" (22:8, 14).

There is only one question after you read Genesis today and only one clue. *What kind of God wills the death of an only son?* It is a strange and unpredictable God, a God who does things we can never be ready for. It is a God who tests us, to be sure. It is also the God who provides.

There are a million questions unanswered by this story. But the echoes from atop Mount Moriah are heard in other places. God applies no test he does not take on himself. Abraham likely pondered his whole life through the depth of the words "The Lord will provide." We who stumble down the other side of Golgotha ponder those words, too. "He who did not withhold his own son, but gave him up for all of us, will he not with him also give us everything else?" (Romans 8:32).

What kind of God wills the death of an only Son? A strange and unpredictable God, a God who does things we can never be ready for. God's will and choice and dark purpose demand a sacrifice; and God provides one, too. As for the test of faith, it is enough to say one thing: God passed. **R**

Michael Farris is minister of First Church in Winnipeg.

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My dear editor:

How I sympathize with you this month as you must gird your loins and fire up the boiler on your word processor in preparation for yet another General Assembly.

This year, I understand that we (the ecclesiastically humble "we," as in "wee" — not "We" and certainly not "whee") will be gathering in St. Catharines, Ontario. Hasn't that poor city suffered enough?

One of the oldest wheezes in Canadian humour, replete as it is with many examples, has an Assembly of Presbyterians descending upon a city with the Ten Commandments and a ten dollar bill and breaking neither. You can judge the age of that jest by both the dollar amount suggested and the fact it still brings a chuckle wherever two or three of us move our walkers together in His name.

Though St. Catharines may be economically depressed, it doesn't know what real depression is until it has witnessed, which most of it won't, a haggis of Presbyterians (well, what is the plural?) solemnly discussing s-e-x, especially as a news item. I suppose we should offer a small prayer of thanks the subject will be limited to *human* sexuality. The animal and insect world can be right repugnant. I expect an endorsement, at least in general terms. We are a small enough denomination as it is.

Speaking of which, it occurred to me that since we enjoyed a measure of growth after 1925, and we are now smaller than we were in 1926, it might be time to refuse to join somebody other than our United brothers and sisters. (Oh, all right. How about cousins twice removed?)

Has anybody been wooing us? The April 12 issue of *Maclean's* — the one that rediscovered God is alive — coupled us, in the one place we appeared as a denominational factor, with the Lutherans. Was that arbitrary, or undertaken by mutually consenting bodies? We should be told. Opportunities to refuse to unite don't come along that often, and we aren't getting any younger.

I suppose there will be the usual



Iris Ward.

frisson of excitement as we assure the Queen, in two languages, of our loyalty. Heaven knows, she needs some reassurance; though if she is paranoiac enough to expect insurrection from our little band, the monarchy hasn't long to survive. Does she thank us in both languages?

Come to think of it, what happens to the replies we get from *all* the many missives that issue forth from Assembly to governments and governmental agencies each year — especially all the epistolary stones from our little prophetic sling?

Do we have, anywhere in what must be the voluminous files at Church Offices, an acknowledgment written along the lines of "Geel! We never thought of it *that* way before. Immediate steps will be taken to alter policy." Even if we don't, we must have quite an impressive collection of letterhead, albeit signed by third-assistant under-secretaries. If it can't be

printed in *The Acts and Proceedings*, would it not make an impressive display at Assembly?

After all, we, your occasionally obedient servants out here in the hinterland that the parish church occupies wherever it is, pay attention to letters you send to us.

Take the one that was to be read in all congregations sometime in May, the one written over the signatures of the Moderator and Clerk of Assembly, under instructions from the Assembly Council (wooo!). I happened to hear it read as a visitor at Johann Tetzl Memorial Presbyterian, where a friend and fellow elder was being "recognized" for 35 years of service. The letter cast a bit of a pall over the proceedings, I can tell you!

Did the consultants from Texas to whom we paid \$500,000 to be midwives to the Vision miscalculate? Did they not report unadulterated nation-wide enthusiasm for this last (not!) in a series of capital funds campaigns?

I must admit the letter was not as threatening as it might have been. Nowhere was it implied enforcers would be sent from Wynford Drive to present the alternative of Living the Vision or Losing the Stained Glass in an unfortunate "accident." As all your readers know, I am sure, the burden of the letter was simply to be sure this "mandated" campaign was explained.

Perhaps that was the best course. But to explain something thoroughly is not always to make it more appealing.

And after so many timid "ur-gings" of congregations in years of Assembly pronouncements, it is a little disconcerting when the aged lion roars, or burps, to reveal the few decaying teeth it has left.

Anyway, Assemble well, dear editor. And may the messenger not be blamed for the news.

Yours,

Peter Plymley II



Theodore Olson

Arguments and People

Survival guidelines for theological debate in a modern world

The Presbyterian Church in Canada faces difficult questions in the near future. More difficult if we cannot distinguish argument from person or discern the sorts of arguments made by us and those with whom we are disputing. Here are six principles worth remembering in debate.

1. A person we respect may mount a bad argument. A person whose theological position or manner of life we distrust may offer a cogent argument which ought to be respected. A sound argument ought to make a difference to us, no matter who makes it.

2. People pick up arguments from different places. Theologians don't necessarily make theological arguments. Natural scientists don't always speak scientifically. "Conservatives" on one issue are not necessarily conservative on all matters, nor are "liberals."

3. People are often inconsistent. For example, some who assume *rights* are always individual, frequently argue *guilt* is always collective. An extreme individualism is invoked to support behaviour one wants to advance; but one's opponents are treated as if they were a mere mass. Inconsistent.

Or people may tell you the Bible's statements on homosexuality must be discounted because of the ignorant partisanship of biblical writers or their lack of access to scientific data. That is, these statements are "products of their times." But today's advancement of homosexual liaisons, etc., is assumed to be without bias. Why bias in Paul's case and none in advanced persons of our time?

Conservatives have inconsistency problems, too. Horror of abortion and hearty advocacy of capital punishment are frequently found packaged in the same person. Incon-

sistency usually is the mark of *opportunists* — those who say things to convince you or to bully you, without troubling to seek a larger truth, for themselves or for you.

4. Beware of those who invoke authority inconsistently. They use the Bible as a trump card, but not when the Bible speaks plainly against them.

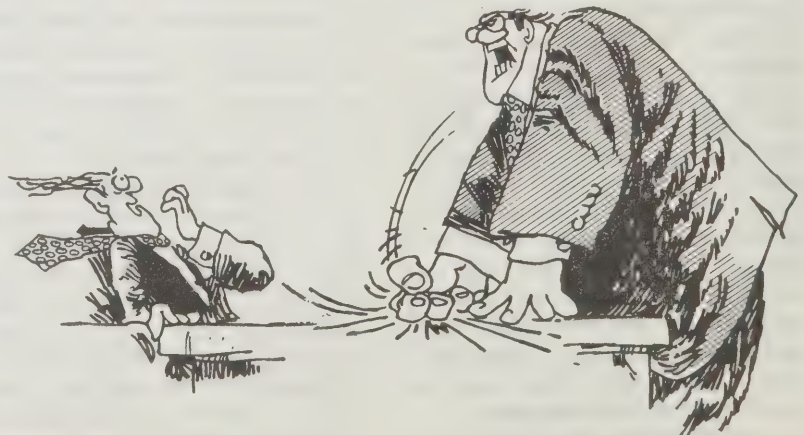
Beware of those who invoke "scientific findings." It is hazardous to pin a church pronouncement to some scientific paper. It takes many papers by many people pecking at a problem from many directions with many tools before a real "finding" emerges. We should not wait for the one paper or two supporting what we already believe and then announce that science is on our side.

5. We must also remember science does not cumulate steadily.

Yesterday's established truth is overthrown or modified fundamentally by the work of another decade. But that work cannot be baptized as the final truth either. If this is widely demonstrated in, say, celestial mechanics or particle physics, how much more ought we to be cautious when we hear "science tells us . . ." on the vast complexities of being human?

6. Finally, let's not forget that today's arguments are often between two different pieties. Christians once controlled the only piety there was. Accordingly, those who challenged us were scandalous, irresponsible, godless, etc. We bullied them because we controlled most of the sources of public esteem. It's easier to bully people than to convince them, after all.

But, today, there are two pieties: the old one (ours) and the new one (developed mostly from non-Christian and sometimes from anti-Christian sources). And the new piety now controls a large share of the public reward structure. That is, the "natural" thing now is to assume democratic is better; government exists to produce therapeutic ends; religion is dangerous, pre-modern irrationalism. Think of how "Islamic fundamentalists"




are treated in the press. The religious people who won the first free elections in Algeria have been violently suppressed by a martial law regime — without a murmur from the institutions of the new piety.

Like the old piety, the new piety is sincerely shocked when anyone dares to challenge its self-evident goodness and sufficiency. Like the old piety, the new one is quite ready to bully to get its way: "Really! This is the 20th century, you know!"

Thus, it is worth treating the new piety with caution. We Christians used to get converts on the cheap: we were identified with the winners during the rise of the entrepreneurial middle classes and the great empires. Now, the new piety gets converts from us — cheap, because some people always go with what looks like a winner.

But the new piety of the secular today may last no longer than the Protestant ascendancy in the developed world. The assumptions and goals of the new piety ought to be looked at with some reserve, precisely because they are so often advanced as "something no sane person would disagree with." The resources of the Holy Spirit and of Reformed theology are capable of sifting all this clamour, using what seems to be of God and putting the rest aside.

No doubt other Presbyterians can and will remind us of other ways beyond these six to cope with issues that beset us. Like others, I am sometimes tempted to despair. But I do not want to despair of us. I contemplate only with horror any prospect of some of us being all-too-willing to read others out of the us. (That's why I have tried here not to produce some crushing argument for one side or another but to clear and help preserve the common ground on which these issues will have to be confronted.) 

Theodore Olson is a minister of The Presbyterian Church in Canada who teaches at York University, Toronto.

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SUGGESTION BOX**John Meyer****Open Doors**

Is anything more frustrating than to visit a city and discover an interesting church you would like to explore only to find the doors are firmly locked?

In Ottawa, St. Andrew's is one of the city's finest old buildings; but until 1991, its doors remained locked except for worship and special occasions. In that year, some of the elders decided their neo-Gothic church, built in 1872 and situated near the parliament buildings on the most used tourist route in the city, should be shared with visitors.

In the spring of 1991, the session accepted a recommendation that the sanctuary be open to visitors every workday. Of course, opening the doors would not be enough. Welcoming signs and handouts telling of St. Andrew's history and mission were printed in both languages. Hosts were recruited and trained. Arrangements were made for background music, either live from the organ or recorded.

In 1992, 2,700 visitors of 37 nationalities and from every continent in the world signed our guest-book.


Beyond mere statistics, hosts found their involvement so enjoyable and rewarding, recruiting volunteers became one of the easiest tasks in the congregation. Many had amusing and heart-warming anecdotes to share. One host found his childhood German inadequate to explain the significance of the cross of St. Andrew to a group of German visitors. Another had difficulty explaining why there was no holy water in Presbyterian churches.

Visitors' comments and reactions varied. Some commented on the beauty of the sanctuary; others on the majesty of the organ or the magnificence and symbolism of the stained glass windows. Of special

**WELCOME!**

interest to visitors from Holland was the carved-oak standing lectern, a gift of Princess Juliana of the Netherlands who worshipped at St. Andrew's during the Second World War. Another attraction was our *Canada 125* anniversary banner incorporating 20 flags representing former homelands of present St. Andrew's members.

Some visitors came to browse. Others came for quiet prayer and contemplation. But whatever nationality or religion, they came with a sense of reverence.

What is the impact of this initiative? Who knows? Something of the measure of its importance may be found in the recurring comment in the guest-book: "Thank you for being open." 

John Meyer is an elder in St. Andrew's Church, Ottawa.

Native Spirituality: Whence and Whither?

by John R. Sperry

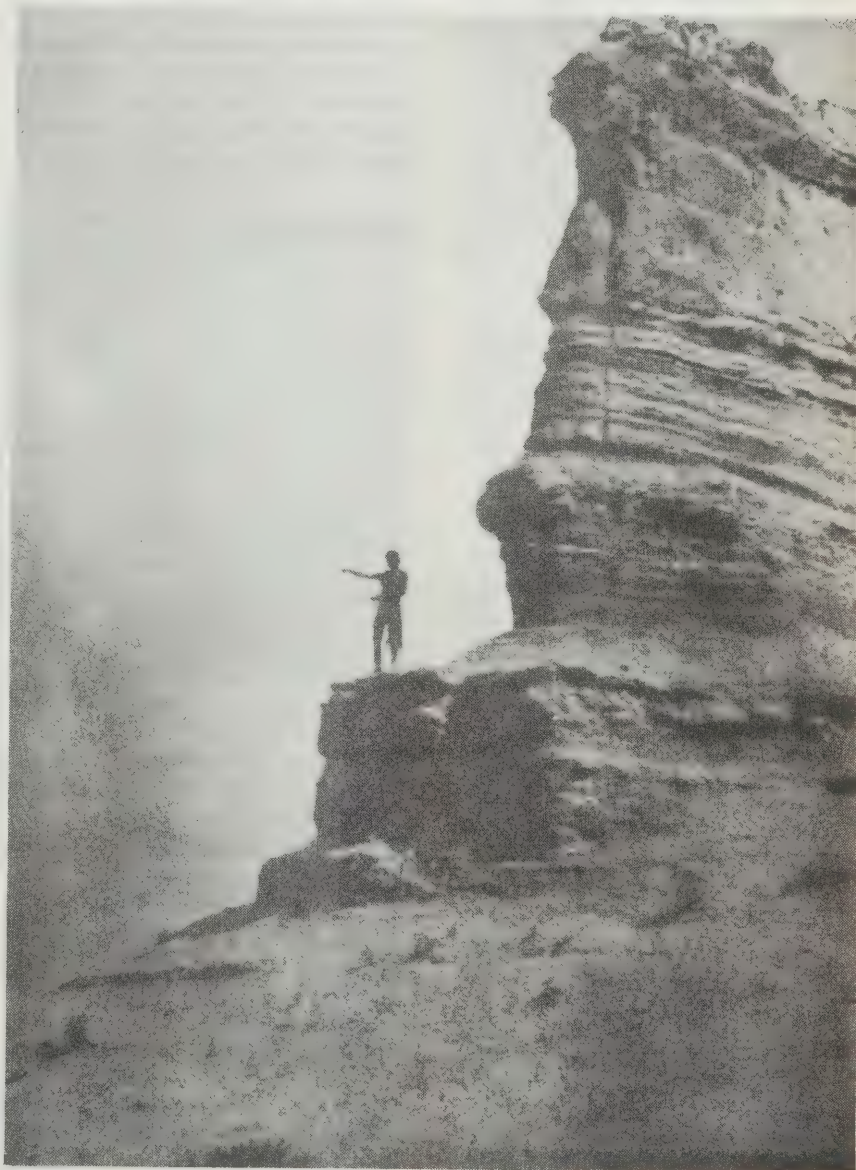
The Church today must consider seriously the implications of the current rise of "Native spirituality." The term refers to expressions of spiritual insight and practice reasserting themselves in the religious life of aboriginal Canadians.

Without denying the authenticity of this emergence, we should remember that we each have our personal "nativity" somewhere and come from a particular ethnic background with its own spirituality. Although many centuries old, that spirituality invariably has a pre-Christian form and substance.

But whatever our ethnic background, Christians cannot escape one simple fact that must shape our judgement on the issue. From the clear and unequivocal testimony of Holy Scripture, in his self-revelation through patriarchs, prophets and apostles, God has, without exception, challenged and judged every brand and style of spirituality in human creation.

Even those most sympathetic to ancient spiritualities must acknowledge that unrefined expressions of numerous spiritualities throughout the ages are utterly offensive to us today. The Anglo-Saxon in my own bloodline had its beginnings in northern Germany where it was common for the victors in local tribal battles to devour the brains of their enemies. The Maori people of New Zealand practised cannibalism as an integral part of their cultural heritage. In human sacrifice at special seasons, the Aztec peoples sliced open the breasts of thousands of slaves and offered their palpitating hearts to their bloodthirsty gods. However revolting these practices may seem to the modern mind, there can be

While reflecting genuine humility, Christians should not compromise the uniqueness of Jesus



Edward Curtis photograph: "The Offering"
from the filmstrip "Sharing the Journey."

Native Spirituality

continued from page 17

no doubt they were genuine expressions of a spirituality acceptable to the people of their time and culture.

Whenever the Church catalogues the hideous practices of the pagan world, it needs to reflect upon its own history. With all the charity in the world, it can hardly be characterized as unblemished. The history of the Christian Church has been stained with atrocities from the savagery of the Crusaders to the tortures of the Spanish Inquisition and much besides. However, when comparing the two categories of inhuman behaviour, one distinction must be made. The tribal practices observed in non-Christian cultures invariably had the approbation and even demands of their gods; the sad episodes in Christian Church history were perpetrated in direct contradiction and violation of the law of Christ.

Reflections upon Church history in the context of contemporary Canadian church life have influenced our viewpoint as Christians today. The entire shape of society is changing. Elements of multiculturalism and multifaith expressions combine to effect a profound challenge to what we have long accepted as mainline Christian Canada. Additionally, the aspirations of the First Nations, with their exploration of their historic religious roots, rightfully claim a place on the agendas of the Christian community.

God challenges every brand and style of spirituality

The "in" word in church circles, which we must avoid like the plague, is "triumphalism." Rightly so. However, listening to the tenor of some current preaching and proclamations, one feels that in order to avoid the impression that the church is triumphant in its vocation and mission, the ultimate triumph of its Lord and Saviour Jesus Christ is diminished. I admit

there are obvious difficulties in holding a compassionate worldview embracing all good people of faith whatever their histories and traditions, and then expressing the biblical audacity of the words of Jesus in John 14:6: "I am the way, the truth and the life. No one comes to the Father except through me." Or the "supremacy" of the passage in Colossians 1 which elevates Jesus from a wonderfully powerful teacher and prophet (acknowledged by all major faith religions) to having a unique, indisputable lordship before whom every tongue shall confess and every knee bow. We need genuine humility about the state of our Christian community without compromising the unique biblical truths about who Jesus is, together with the acknowledgement that the Church, for all its faults, has been graced with the appellation of "the

Body of Christ."

In a time of social and economic upheaval, we inevitably harken back to better times, sometimes with a selective memory. The good times invariably obliterate the bad ones. Today, the Native People of the country are undergoing a period of serious disruption in their community life, an assessment openly admitted by their own leaders. From the Arctic in the north to the reservations and city enclaves in the south, Natives are experiencing every kind of social dysfunction: alcoholism, drug dependency, spousal and child abuse, suicide rates statistically out of proportion to those of non-Native Canadians. Happily, there are some singular exceptions in parts of the country, but not enough.

Someone must be blamed for all this. With an unfortunate lack of



Edward Curtis photograph: "A Medicine Pipe" from the filmstrip "Sharing the Journey."



A sweat-lodge, used for the purification ceremony. Photo by Neville Stevenson.

recognizing personal responsibility for modern situations, the initial culprit was seen as Christopher Columbus (and all who followed him across the vast seas). Throughout the Americas, aboriginals have objected to celebrating the Europeans' arrival. Without doubt, with them came a period of conquest which altered Native life-style forever. The European era in Canada was one of milder confrontation but, even then, not without dramatic consequences. Diseases, like smallpox, decimated entire communities. Liquor was used for trading. Hunting methods on the Prairies almost brought the bison to extinction. Although many of these traumatic developments are rapidly becoming a century or two old, they remain in the collective memory of the First Nations.

Particularly within the past decade, another organization has been added to the list of the accused — the Christian Church. Even the most perceptive can easily move from condemning the Church and its ministry to attributing fault to Jesus Christ himself. Hence, the search for spiritual roots — a pre-Christian era when all present troubles were unimagined.

For me, it has been a privilege to serve a community of Arctic people among whom were living witnesses to that distant way of life — "before Christ," so to speak. The people I began my ministry with were the Inuit (traditionally known as the Copper Eskimo) of Coronation Gulf. They had no effective contact with Euro-Canadian society until the First World War. Prior to that, they lived in a bronze-age Arctic culture, hunting with bow and arrow, subsisting en-

tirely from hunting, and observing their own spirituality. From the few elders still alive in the '50s, I learned firsthand about that life before the arrival of the traders, the explorers, the missionaries and the gospel.

There was no God, not even a Great Spirit. The unknown spirit world was dominated by the animals the Inuit hunted. The animal spirits, jealous of their individual domains, instituted hundreds of taboos covering all of life through their agents the shamans. A breaking of taboo threatened disaster and starvation. Frequent starvations were caused by human error and divined by the shaman. Culprits were punished.

The Church needs the richness of Native culture

The fear of the unknown spirit world, of the power of the curse threatening the lives of everyone, made every waking hour one of doubt and uncertainty. To such, the good news of the gospel, together with the ministry of the Church, were good news. The early missionaries made mistakes and there were misunderstandings. But, even today, among the children of those who first became Christians, the notion that the church owes them an apology for sharing the gospel in the context of sharing their lives seems so unthinkable it is ludicrous.

The over 40 years I had close association with Native People convinces me we all share much as human beings. It is a myth that pre-Columbian America was an idyllic "garden of Eden." Human sin has defaced us all, and all have a deep spiritual need to find forgiveness through personal faith in Christ.

But what of the pre-Christian spiritualities? Were there elements of truth or hope? All human beings are gifts of the Creator. The Creator's image, although defaced, is found in each person. Linguistics witnesses to this fact. Words for good and bad,

truth and lies abound in every culture. Every aspiration of the human spirit for truth, hidden by every type of local superstition and practice, can find fulfilment in a genuine encounter with Jesus Christ.

The proclaimers of the gospel inevitably carry with them elements of their own culture, a culture which shapes their thinking. After years of immersion in a language and culture, nonessentials fall away. The teaching of the Christian Church has been shaped by Hebrew and Greek thought-patterns, plus different theological thought in each succeeding generation. Despite this, the Holy Spirit has preserved faith in the authentic and scriptural person of Christ.

"Jesus is Lord" is the proclamation of the Church. His lordship and baptism must be offered (figuratively speaking) every element of spirituality, whether pre- or post-Christian in origin. If the Cross of Christ and the redemptive cleansing of that "once and for all" sacrifice be proclaimed in the sweat-lodge, for example, then the sweat-lodge may indeed become an authentic locale for Christian worship.

The Canadian Church needs the richness of Native culture and understanding. What a gift that would be to the Church! Much of the dominant Christian Church culture in North America is affected by the spirit of the age with its blatant consumerism and insensitivity to the custodianship of the treasures of land and waters. We stand in equal judgement with any who yearn for the years long gone. Yet, all must yield to the one who is our Lord and Saviour, who alone is the hope and salvation of us all — whoever we are and whatever our ethnic and cultural beginnings. ☐

John R. Sperry was ordained in 1950 and served as a missionary at Coppermine on Canada's northern Arctic coast from that year until 1969. From 1969 to 1974, he ministered at Fort Smith in the Northwest Territories. In 1974, he was elected third Anglican Bishop of the Arctic, a position he held until his retirement in December 1990. He now serves as president of the Canadian Bible Society.

When Church and State Collide

by W. Stanford Reid

One reason for the split was doctrine. The Church of Scotland, as it began under the leadership of John Knox and his helpers, was staunchly Reformed in its theology. The confession of faith it adopted was in line with the theology of the Protestant reformers on the continent, particularly John Calvin. It was strongly evangelical, proclaiming the grace of God in Jesus Christ and calling upon all to trust in Christ as their Redeemer and to serve him in all of life. It was particularly important that the organized church showed it truly sought to obey the rule of its Head, Jesus Christ, in all things.

As time passed, however, a change took place. During the latter years of the 17th century and throughout the 18th century, Protestant theology faced the problem of change. In the secular arena, in countries such as France and Germany, there developed a view that human beings were self-sufficient and that human reason was the final authority for one's basic philosophy. Rationalism, as it was known, became the final authority in many circles. As a result, Christian doctrines were rejected. Only what could be explained by human reason would be believed. Such thinking had a deadening effect upon the continental churches.

Rationalism also impacted upon the church in Scotland. Gradually, the philosophy gained acceptance by many clergy. It influenced the teaching in theological colleges and became common in pulpits. Equally important, it became the pattern of thought for many in positions of control in the church.

A second factor of considerable importance revolved around the Kirk as the established church. This meant secular control was in-

This year marks the 150th anniversary of the Disruption, when the Church of Scotland split into two over questions of the church's authority and its relations with secular powers. Nearly a third of the clergy and about half the lay membership left the Church of Scotland. Stanford Reid explains the reasons for this Disruption.



"Leaving the Manse."

involved in a number of ways. The most obvious way was patronage. A noble living in the area of a congregation could appoint the minister, a procedure going back to the Middle Ages. In fact, he might even require the minister appointed to turn over part of his stipend to him. In this way, control of the congregations was often in the hands of people entirely outside its bounds, and a minister could be imposed upon a congregation which did not want him. Therefore, secular control of the church increased because these ministers, as members of presbytery and of the General Assembly, often represented their patrons' views and wishes rather than those of their congregations. There was opposition in the church to this

system by a significant minority of ministers and church members.

As a result, during the 18th century, a number of congregations left the established church and formed secession churches which were financially independent and chose their own ministers. At the same time, opposition to both the theology and the administration of the church continued to grow in the Kirk. Some left to join the secession churches; but many others stayed, hoping they might be able to change the situation in the church.

This division in the church developed further in the 19th century. The "Evangelical" ministers, as they were known in opposition to the so-called "Moderates," received increased support from the

laity and from some younger ministers. They had been influenced by the Evangelical Revival which began in England under Charles and John Wesley and George Whitefield and was led in Scotland by men such as John Erskine and James Haldane. Despite General Assembly disapproval, they kept pressing for reform, led by men such as Thomas Chalmers who began as a pastor in Glasgow and eventually became the Professor of Theology at Edinburgh University.

Many outside the Church of Scotland called for the disestablishment of the church, but both Evangelicals and Moderates opposed this. The conflict continued within the church with the Evangelicals winning certain cases. In 1834, they persuaded the General Assembly to pass a rule giving a congregation the right to veto the appointment of a minister chosen by a patron. Also, private chapels established by individuals were turned into public congregations under presbyterial control. The Moderates objected to these changes, and the conflict intensified for the next eight years. While both sides agreed there should be an official, established church, they could not agree on how it should be governed: by the

politicians and patrons, or by the people under the influence of the Holy Spirit.


The result was division. When the General Assembly met on May 18, 1843, the retiring moderator Dr. David Welsh read a statement setting forth the protesters' unwillingness to continue in the established church. Although they loved the church, "the dishonour done to Christ's crown, and the rejection of his sole and supreme authority as King in his Church" obliged them to leave. With that, he and almost a third of the assembly walked out, headed by Thomas Chalmers and a number of other prominent churchmen. They then made a procession to Tanfield Hall in Canonmills where they constituted themselves the Free Protestant Church of Scotland.

Stewart Brown, writing in *Life and Work*, notes that many predicted the new church would fail. One prominent opponent scoffed a few days after the Disruption, "People will laugh at the secession and its wooden churches." In fact, close to one-third of the clergy and perhaps half of the members and adherents of the Church of Scotland soon entered the new church. Brown adds: "... The building of

the Free Church defied all expectations. Within five years, the Free Church had erected more than 730 churches (most built of stone and mortar), more than 500 schools, and a college in Edinburgh (New College), while it took a leading role in home and overseas missions and in relief efforts during the potato famine of the later 1840s."

The Disruption had a tremendous impact upon the whole of Scotland's religious life. Eventually, the principle of spiritual independence was guaranteed by parliament in 1921. It became the cornerstone in the eventual reunion of most of the Scottish presbyteries in 1929.

The Disruption's influence was not confined to Scotland. During the 18th century, many Scots migrated to Canada, Australia and other parts of the empire. As a result, Free Churches were set up in many lands, some still existing as Free Churches today. In Canada in 1875, all Presbyterians came together to form The Presbyterian Church in Canada. Even today, however, it is possible to identify churches which were originally Free Kirks by their use of the names Knox or Chalmers.

With courage and sacrifice, the Free Church established the principle that the state in its sovereignty must never be considered absolute. Even a national church must never be reduced to a department of the state. We are reminded of this heritage each time we gather for an ordination or induction service and this sentence from the preamble to the ordination questions is read: "The Presbyterian Church in Canada is bound only to Jesus Christ, her King and Head." 



Left: The Disruption procession leaving St. Andrew's Church, (now St. Andrew's and St. George's) in Edinburgh in 1843.

Drawings are taken from the "Annals of the Disruption," by Rev. Thomas Brown, published in 1893.



Stanford Reid is a retired Presbyterian minister and professor of history who lives in Guelph, Ont.

Zero Tolerance for Sexual Misconduct

by Mariano Di Gangi

If you would rather tiptoe through the tulips than walk with me across a minefield, feel free to turn the page. I am writing in support of "zero tolerance" for inappropriate sexual conduct, particularly in the church and its ministry.

At the 1992 General Assembly, the Board of Ministry presented a discussion paper entitled "Sexual Ethics for Clergy and Other Church Leaders." The board's successor, Ministry and Church Vocations, is now considering comments from the presbyteries, and plans to submit a set of guidelines for action at this month's Assembly. It will show the need for such guidelines, take into account the nature of a pastoral relationship, analyse the problem of sexual misconduct, and recommend a process for dealing with allegations of misconduct.

Our disordered world is plagued with dysfunctional sexuality. We read of children sold by their parents, lured by false promises, abused in thousands of brothels. The sex tourism industry is recession-proof. So is pornography. Other children are subjected to the shame and guilt of incest in their own homes. Date rape and gang rape provoke angry calls for swifter and sterner justice against offenders — young or otherwise. But how do we respond to inappropriate sexual conduct on the part of clergy, diaconal ministers and other professional church workers?

Compassionate concern must be shown to the victims of abuse, but our present focus is on those who victimize them.

In a recent questionnaire sent out to readers of a magazine dealing with pastoral leadership, subscribers were asked about their greatest temptation. Sexual temp-

Zero tolerance for sexual misconduct must replace sweeping it under the rug

tations headed the list, followed by the temptation to quit the ministry to satisfy ambition or achieve affluence.

We may not wish to face the facts, but the reality of sexual misconduct cannot be denied:

- a church secretary complains of harassment
- a youth leader is found guilty of molesting young boys
- a televangelist seeks solace in the kingdom of sleaze
- a student minister leaves a girl pregnant on his first summer assignment
- a minister encourages sex on church premises while he watches through a keyhole
- a preacher who conducted conferences with his wife to promote family values confesses to an adulterous relationship of several years
- a pastor is propositioned by several women in a rural parish
- an elder is accused of incest
- teachers in church-related residential schools for aboriginals, or-

phans or abandoned children are convicted of many moral offences . . .

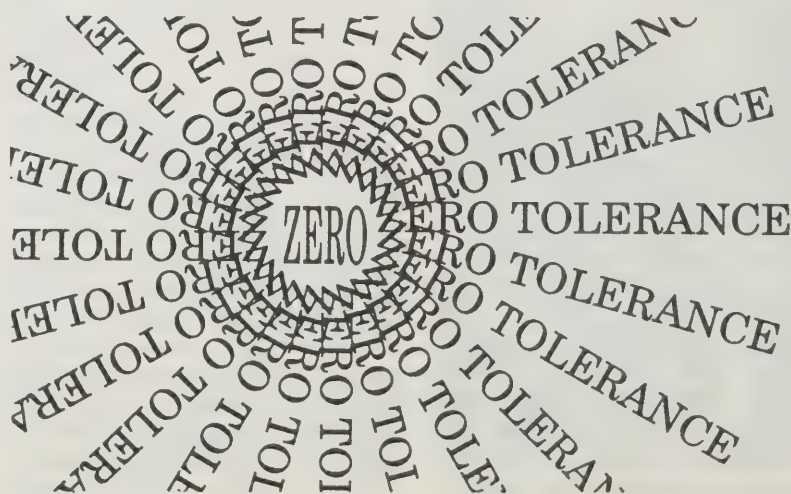
Each of us knows of other deplorable instances of sexual misconduct that could be added to the list. The problem is transdenominational. When clergy and others responsible for church leadership are culpable of sexual misconduct, the world's decent pagans are understandably scandalized.

No Double Standard

I am not suggesting we have a double standard — one for the ordained church leadership and another for the membership. The moral law of God is applicable to the whole people of God — clergy and laity alike.

Here are some unambiguous directives of Scripture regarding sexual conduct/misconduct:

- "We instruct you how to live in order to please God . . . by the authority of the Lord Jesus: it is God's will that you should avoid



sexual immorality; that each of you should learn to control [your] own body . . . not in passionate lust like the heathen, who do not know God." (I Thessalonians 4:1-5)

• "Beware of sexual immorality, impurity, debauchery" because "those who live like this will not inherit the kingdom of God." (Galatians 5:21)

These are not isolated comments, but typical of the moral imperatives given in passages such as Romans 1:18-32, Ephesians 5:3-7, Colossians 3:5-9 and I Corinthians 6:12-20. Only a virtuoso in exegetical evasion (to borrow a phrase from James Denney) can fail to get the message. No amount of semantic footwork can obliterate the plain meaning of Scripture's teaching on sexual immorality.

Our disordered world is plagued with dysfunctional sexuality

If these precepts are binding on all Christ's people, why the particular emphasis on inappropriate sexual conduct by pastors and other church leaders? For one strong reason: they are meant to "set an example" for others "by doing what is good" (I Timothy 4:12; Titus 2:7). Those in positions of leadership are accountable to the Chief Shepherd for their stewardship of authority and power (I Peter 5:1-4). Is it any wonder they are encouraged to keep watch over themselves, and all the flock of which the Holy Spirit has made them overseers? They are called to be shepherds of the Church of God, which God redeemed with Jesus' blood (Acts 20:28). This apostolic exhortation, incidentally, has been expounded by Richard Baxter in *The Reformed Pastor*, a Puritan classic deserving renewed consideration today.

Church leaders' private lives will eventually affect their public ministries. When those who are to lead by example become a shock to the

church and a scandal to the world, the consequences are devastating. The ministry is degraded, congregations are decimated, families divided, people destroyed and Christ dishonoured.

Dare to Discipline

Sexual abuse is not new. Converts to Christianity 20 centuries ago had to be warned repeatedly about the danger of conforming to the death-style of their immoral contemporaries. The New Testament letters emphasize, in a positive way, living a life subject to Christ and empowered by the Holy Spirit.

The congregation at Corinth had a problem with discipline. A member who had sexual relations with his father's wife was tolerated by a church that was proud of its avant-garde attitude. But the apostle reproved the Corinthians for their failure to discipline. With an authority granted him by the Head of the church, Paul declared the impenitent offender should be expelled from the congregation. That act of spiritual discipline aimed at his future repentance and final salvation (I Corinthians 5:1-7).

When the Corinthians were belatedly spurred into action, however, they went to the other extreme. Their severity persisted, unmitigated, even after the individual in question had experienced deep regret and expressed uncompromising hatred for his moral lapse. Paul had to remind the Corinthians that the time for reconciliation and restoration had come (I Corinthians 2:5-11).

When the Reformers spoke about the marks of the church, they did not mean mere antiquity, numerical growth or size of budget. For them, the marks of the church were these: the faithful preaching of the Word, the right administration of the sacraments and the maintenance of spiritual discipline.

Such discipline has nothing to do with an inquisitorial spirit or a new reign of terror based on suspicion. But it does require speaking the truth in love. It aims at the recovery and reintegration of the repentant as a functioning member of the Body of Christ.

Why do we shy away from spiritual discipline? Perhaps we dread being labelled "judgemental" by a generation that has rejected moral absolutes. Or, we may feel that clerics' extra-curricular sexual activities are no one's business but their own, if they don't seem to affect attendance levels, congregational finances or their popularity in the community.

Some suppose a church worker, being an ordained person, could hardly be guilty of what is rumoured or alleged. Surely that religious professional must have been seduced into a compromising situation, or the conduct in question was by mutual consent. In either case, why not let it be?

The misconduct of church leaders scandalizes decent pagans

Others may rip a text out of context as a pretext for inaction, saying only someone who is without sin has the option of casting the proverbial first stone. So, instead of zero tolerance for sexual misconduct, we sweep sin under the ecclesiastical rug and hope the offender will quietly move on to another presbytery's "oversight."

General Assembly's statement of policy regarding sexual misconduct by church leaders recommends prudent procedures for problem situations. It provides for disciplinary measures where these are indicated and suggests appropriate action in instances when allegations are unsubstantiated. The proposed guidelines deserve careful study, and equally careful application upon their acceptance by the church's courts.

Enduring Temptation

In a context that deals with disciplined discipleship, moral excellence through self-control, and the tragic results of immorality aggravated by idolatry, we are reminded

of our ability to endure temptation. The apostle says: "No temptation has come your way that is too hard for flesh and blood to bear. But God can be trusted not to allow you to suffer any temptation beyond your powers of endurance. He will see to it that every temptation has a way out, so that it will never be impossible for you to bear it" (I Corinthians 10:13).

Our confidence in the time of temptation is ultimately not in our ability but in God's fidelity. God makes the way of escape, but we are responsible to take it. We take God's way out of temptation when we are ruled by God's Word and Spirit, rather than our feelings.

Avoid prolonged contact, behind closed doors, with emotionally dependent and vulnerable counselees. Don't have your time monopolized, and beware of being manipulated into a compromising situation. Show understanding, but do not encourage the transference of feelings and desires in your direction that should be projected elsewhere.

A support group can be most helpful if confidentiality is maintained and the priesthood of believers finds expression in ministering to one another as common problems are candidly faced. When Pharisaic self-righteousness gives way to honesty and humility, we benefit from mutual correction and encouragement. Above all, we must apply ourselves to the Word, and the Word to ourselves — not with an impersonal biblicism, but a believing application of God's precepts and promises to our need.

The Unpardonable Sin?

The abuse of God's good gift of sexuality, whether by fornication or adultery or incest, whether same-sex or heterosexual or bisexual, is definitely called sin in Holy Scripture. But even such abuse is not unpardonable. Real, radical repentance opens the way to remission and restoration — if not

always to the position of leadership previously held, at least to fellowship in the community of faith and love.

Here, as elsewhere, we need to hold law and grace in creative tension. God's moral law shatters our presumption, but his grace saves us from despair. Recall the apostolic word: "Don't be under any illusion — neither the impure, the idolater, or the adulterer; neither the effeminate, the pervert or the thief; neither the swindler, the drunkard, the foul-mouthed or the rapacious shall have any share in the kingdom of God. And such were some of you. But you have cleansed yourselves of all that; you have been justified in the name of the Lord Jesus and in the very Spirit of our God" (I Corinthians 6:9-11).

Clerics, diaconal ministers and professional church workers, like other Christians, find forgiveness at the cross. There, alone, troubled consciences receive peace, even those with degrees in divinity. And when that grace is received, we experience the most powerful motivation to godly living. As Calvin comments: "The Lord has redeemed us for no other purpose than that we may consecrate ourselves and all our members to him . . . Our whole life should be an exercise in holiness, free from sacrilege." Or, as Helmut Thielicke observes: "The fact that we live by forgiveness does not mean that we are without discipline; rather, we act on the basis of a new relationship" as willing and grateful servants of God. **R**



Mariano Di Gangi recently retired from the faculty of Ontario Theological Seminary and the pastorate of Knox Church, Toronto.

Religion exists to call us to heightened living

Religion is all about survival. You only know this, of course, when you're older. Old enough to have experienced both positive and negative slices of life. Old enough to have loved and lost, danced at weddings and wept at funerals. To have learned how limited humans are, what suffering is to be endured. And to have asked the same question a thousand times: is there anything *more*?

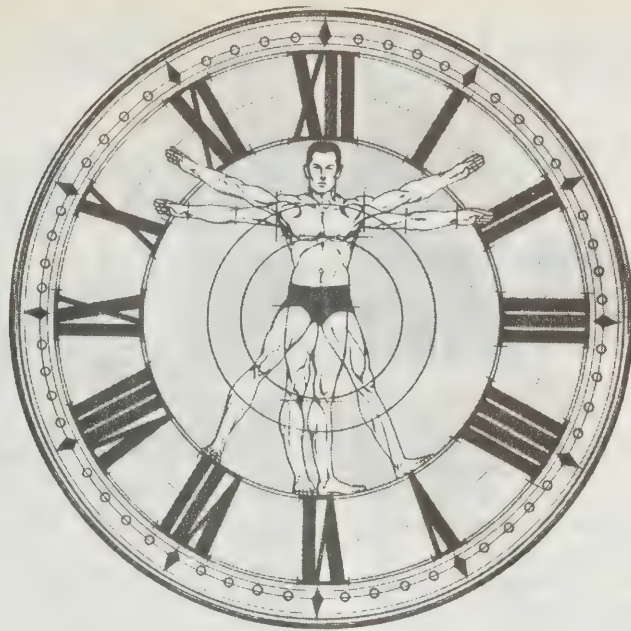
That "more" is what religion claims to know and to reveal. It's the added dimension to our life, something beyond the darkling plain of human history. Its technical name is "transcendence": that which is above us; you can't get over it. The German theologian-martyr Dietrich Bonhoeffer called it "the Beyond in the midst of our life." St. Augustine remarked on it: "Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee." This unquiet heart drives us to seek meaning in our manifold impressions and experiences.

Survival: to endure, to pass through death itself. It's more than the notion so eloquently argued in Margaret Atwood's *Survival*. As literary critic, she describes various responses to life's struggles, suggesting that the typical Canadian tries only to survive. We are victims of our geography, our climate, our history. To rise above victimization is our challenge and our hope.

But I intend to mean something different. I have in mind the French term *sur-vivance*, which carries that subtle flavour of heightened living. That *sur* in surrealism, for instance: there's more to reality than meets the eye. Those bizarre artists tried to add dimensions to their paintings. Salvador Dali's limp watches and grotesque figures force us to reckon with new possibilities. When he

Survival \ Sur-vivance

by Joseph C. McLelland



juxtaposes several images — e.g., in his *Last Supper* or *Crucifixion* — he makes us enter the multidimensional reality his imagination beholds.

Sur-vivance: to live beyond our means, to inhabit an added dimension where the disturbing presence of God presents new possibilities and new strengths. Christians, especially, should be familiar with this sort of movement between worlds, this overlap of dimensions — living at the edge, celebrating thresholds. They should possess imaginations full of wild possibilities and impossible strengths. They live out of and within a Story that tells a journeying saga, a pilgrimage between the times. It sings its way through suffering and temptation and ordeal and courage. It offers hope of endurance if we but identify with its heroic Victim, its suffering Victor.

Sur-vivance: to live beyond our means

"Come, come; no time for lamentation now. . . . Nothing is here for tears . . . no weakness, no contempt . . . but what may quiet us in a death so noble." Milton's paean to the embattled Samson (*Samson Agonistes*) describes the "Agon" of Jesus, too. The good-new punch line called Gospel concerns the juxtaposition of cross and tomb: why was the one filled and the other emptied? Death and resurrection, the penultimate and the Ultimate — such is the Christian saga. It reaches its climactic moments in the 50-day cycle from Good Friday to Pentecost. God's irony brings together planting-harvesting and dying-rising (and darkening-lightening). The old

Canaanite festival of harvest — like that of ancient Eleusinia outside Athens — told of Mystery. From them sprang theatre, drama of Doom and Life, a ritual falling and rising again.

This year's Pentecost Sunday ("the Festival of Festivals") at May's end has a theological postlude the following week: Trinity Sunday, when our General Assembly begins. (What profit will our assembled presbyters gain from this symbolism? Will the Holy Spirit come?)

The last enemy is Death. But the last Word is *Life!* "Death of death and hell's destruction" as the Welsh taught us to sing. If religion means survival, then adding this dimension to our lives changes everything: you can't lose it at the end. It endures, it's the "profit" left over. Your "remains" won't be in a casket or an urn but in another dimension.

Now profit is what the old cynic the Preacher (Ecclesiastes) couldn't find. If there's nothing new under the sun, then all is vanity, emptiness. Nothing's left over to endure and to give meaning to human being. But Origen of Alexandria attributed three books to Solomon: Proverbs, Ecclesiastes and Song of Songs. They form a progression — ethics, physics and enoptics

(insight). In *Songs* we find the profit, seize our destiny, touch enduring Truth. It's a series of wedding songs, erotic and symbolic. But powerful and evocative as it pushes the Story to its uttermost limits: union with the divine Lover.

The Rabbis used to teach that on the first Pentecost at Mount Sinai, after the Ten Commandments, the Song of Songs was given to Moses as the Crown of Scripture. God's love song for all creatures, a testament of survival and harvest of joy. The wounded and lost lover is asked, "What is thy Beloved more than another?" She answers: "He brought me to the banqueting house, and his banner over me was love. . . . For love is strong as death." Therefore, let us pray: "Come, Holy Spirit!" ☐



Joseph C. McLelland is professor emeritus of McGill University and Presbyterian College, Montreal, and a contributing editor of this magazine.

Focusing on the Future

by Kim Arnold

Preserving the past to ensure our future

June 1993 marks a time for celebration. Twenty years ago, The Presbyterian Church in Canada Archives, housed in Knox College in Toronto, first opened to the public. 1993 also marks the first year the archives has been staffed by two full-time employees. In February, Loren Fantin became the assistant archivist, joining Kim Arnold, archivist/records administrator.

Archives exist for two reasons: to ensure that the original or microfilm copies of historically important records are maintained in a safe place, and to make these records available to the church community and general public for research and legal purposes. Each year, hundreds of researchers from Canada and elsewhere visit the archives.

The General Assembly mandated the archives to accept records generated by the continuing Presbyterian Church in Canada and personal papers by individuals involved in the work of the church. The growing collection of materials includes the earliest church records from St. Gabriel Presbyterian Church in Montreal to more recent records of national church committees; synod, presbytery and session minutes; and monthly periodicals.

The archives also collects a wide variety of graphic images including photographs, glass slide collections, architectural plans, maps, woodcuts, posters, illuminated certificates and audio-visual materials. All these are catalogued on the computer, enabling us, on request, to give researchers a complete pic-



The items shown in the photo reflect the variety of material housed in the archives.

ture of a specific time in the history of the church.

Archival materials are housed in a carefully controlled environment that provides the correct temperature and humidity levels as well as fire protection and overall security. When materials are received, they are catalogued in a streamlined system introduced in 1988. They are then boxed in acid-free containers affixed with an appropriate label. Later, they are fully processed and listed on the finding aids/inventories. Processing a collection involves a number of steps including arranging the records in logical order, weeding out duplicates, applying conservation methods to documents, cataloguing all items and placing them in acid-free, labelled file folders.

For seven cents per page, records can be transferred onto microfilm,

giving them a 100-year shelf life. For congregations, this provides an excellent means of ensuring that church records and the rich information they contain are preserved at a time when the original is in optimum condition.

The staff hope you or your group might consider visiting the archives during this year of celebration. **[E]**

Kim Arnold is archivist/records administrator for The Presbyterian Church in Canada.

The Presbyterian Church in Canada Archives, 59 St. George St., Toronto, Ont. M5S 2E6. Phone: (416) 595-1277. A poster has been produced to mark the 20th anniversary of the opening of The Presbyterian Church in Canada Archives to the public and will be available in the July/August *P C Pak*. Additional copies are available from the Resource Distribution Centre, 50 Wynford Dr., North York, Ont. M3C 1J7.

Just who do we think we are?



We are:

THE RENEWAL	through radical repentance and grateful obedience
FELLOWSHIP	aware of belonging to the family of God, the community of faith
WITHIN	as an integral part of our denomination
THE PRESBYTERIAN	committed to Reformed doctrine, worship and polity
CHURCH	the body of Christ, in which we must serve as responsible members
IN CANADA	sharing a national/international perspective

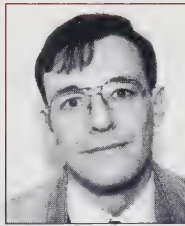
THE
Renewal  *Fellowship*
WITHIN THE PRESBYTERIAN CHURCH IN CANADA



For me, personal and corporate renewal is a crucial and visible sign of the presence of the Holy Spirit. I have been a member of the Renewal Fellowship since the early '80s because I wanted to support a movement that was clearly committed to growth, change and a fresh approach to matters of faith and worship.

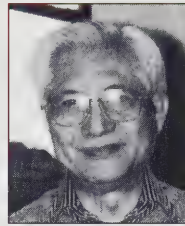
In 1987 I attended my first Renewal Fellowship Annual Meeting. The opening service of worship evoked an awareness of God in a way I hadn't experienced in years. The theme speaker also challenged and stimulated my commitment to growth in faithfulness. Subsequent events have had similar effects. Thus when my term on the Board of World Missions ended and another opportunity to serve our Church on a national level was offered I said, "Yes."

Linda Shaw
Westwood Presbyterian
Church
Winnipeg, MB
Board member



The Renewal Fellowship contributes several important things to our denomination. Firstly, it is committed to working within our denomination and is a consistent and reasonable voice calling for the personal and corporate repentance and renewal so necessary for the revitalization of our Church. Secondly, it is committed to providing practical tools to the Church through a regular series of Renewal Days, the thought-provoking publication, *Channels*, and a number of valuable statements on important issues. Thirdly, it is comprised of people who are committed to prayer for our Church and for each other, believing that without prayer there is no power, and only God's power can bring renewal. I encourage you to become involved.

Rev. Neal Mathers
Minister,
Emmanuel Presbyterian
Church
Nottawa, ON



Every traditional Chinese knows the Confucian teaching that we should constantly be renewing our thoughts as taught by Tsang-Tse: "I re-examine myself three times daily." As faithful Christians we need to be transformed by the renewing of our mind (Rom. 12: 1, 2) if we want our Church doing what the Lord commands. I am happy to see that the Renewal Fellowship Within The Presbyterian Church in Canada is seeking to open up channels for the Holy Spirit that the outreaching of the gospel will be effective in the community where we stand.

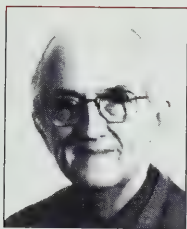
Rev. Rinson T. K. Lin
Senior Minister,
Chinese Presbyterian
Church
Vancouver, BC



The Renewal Fellowship's two most recent Renewal Days in Southern Ontario have focused on practical issues in congregational life. Workshops I attended included ones on the laity as caregivers. They were excellent — encouraging and stimulating. Best of all, the examples were taken from congregations in the Presbyterian Church in Canada where these ideas are already working.

I see the Renewal Fellowship as a constructive encourager of personal and congregational renewal in our church.

Rev. H.T. (Ted) Ellis
Minister,
Wexford Presbyterian
Church
Scarborough, ON



The Renewal Fellowship Within The Presbyterian Church in Canada came into being in 1982, and has endeavoured ever since to promote the cause of evangelicals in our denomination.

Under the early leadership of Rev. Don MacLeod, the ground-work was laid to establish special weekend conferences and a magazine, and to deal with specific topics concerning our denomination. This format has continued under the able direction of Dr. John Vissers, Rev. Bob Little, David McKenna and now Dal Schindell.

Like all main-line denominations today our Church is finding growth patterns hard to establish and maintain and we need every avenue to promote our cause within and without the Church.

I highly recommend promoting the Renewal Fellowship and its cause for the advancement of the gospel and the evangelical witness of our denomination.

C. Gordon Ross

*Optometrist,
Representative Elder
St. Paul's Presbyterian
Church
Woodstock, NB*



Perhaps some people wonder about the existence of the Women's Missionary Society in the way they question the place of the Renewal Fellowship. Both are autonomous groups even though the WMS reports to the General Assembly of the Presbyterian Church in Canada.

We represent, I hope, the diversity which enriches our denomination. The essential mark of the Church of Jesus Christ is unity, not conformity. The Society shares the Fellowship's concern for the spiritual welfare and mission of the whole Church. We may use differing methods and terminology, and even disagree on doctrinal emphases, but we have a common objective in developing resources and programs for the upbuilding of lay leadership. We welcome the new initiatives for cooperation.

Tamiko Corbett

*Executive Secretary,
Women's Missionary
Society (WD)
Toronto, ON*



"Why haven't I heard about this before?" The question ran through my mind when I first learned of the Renewal Fellowship and its work. My excitement grew as I listened to the concerns and purposes that had brought these Canadian Presbyterians together. Concern to work together to encourage people in our churches to grow in their knowledge and experience of the Lord Jesus Christ, and enable the Church to do the work God had planned. The excitement hasn't diminished. I've seen those concerns bear fruit as people have been built up in faith, love and knowledge through prayer, fellowship and conferences. I'm still involved nine years later as I see the positive and exciting contributions being made to our denomination.

Rev. Rosanne Hislop

*Minister,
Alma St. Presbyterian
Church
St. Thomas, ON
Board Member*



Although I have attended the Presbyterian church almost all of my life, much spiritual growth was fostered by InterVarsity Christian Fellowship. Some ten years ago when I was persuaded to go to a Renewal Fellowship Day it was, for me, an introduction to a very vital part of the Presbyterian Church in Canada.

These "days" were an encouragement — the speakers were challenging, the subjects such as Worship and Pastoral Care were timely but more important was the time set aside for worshipping God and prayer — the real basis of our life as Christians. We need these times apart so that we can better serve Christ, our congregations and our denomination.

Emily Berkman

*Retired Surgeon,
Elder,
St. Paul's Presbyterian
Church
Ottawa, ON*

Our Concerns

We are praying for:

- the Lord to renew his Church for authentic witness and consistent obedience;
- fresh power and authority for the local congregations through the breath of God in our structures and organizations; responsible participation in the courts of the Church;
- a deep hunger for the teaching of the Bible and its authority;
- a recall to lives of biblical purity, especially on the part of those entrusted with leadership of the people of God;
- a zeal for reaching, through the instrumentality of a national Church with a rich heritage, those lost without God and without hope in the world;
- fellowship for believers to give encouragement to continued witness and ministry within The Presbyterian Church in Canada.

Our Objectives

We have four specific objectives:

We see the Renewal Fellowship as a means to contact and encourage those concerned about renewal within The Presbyterian Church in Canada. It gives us an opportunity to relate to each other and discuss the issues from time to time arising within our denomination, mutually encouraging and strengthening one another.

We will promote publications and other materials that clarify, especially for lay people, the concerns we share, providing biblical and theological comment, and encouraging practical and specific ideas. This includes *Channels*, our quarterly magazine.

We will encourage the development of programs in the areas of prayer, intercession, small groups and evangelism. These programs will be supportive, constructive, and positive.

We will organize conferences, seminars, and other activities which will facilitate the long-term process of strengthening the reformed and evangelical witness within our denomination.

Our Members

Membership in The Renewal Fellowship is open to all members and adherents of The Presbyterian Church in Canada who agree with our purpose and doctrinal basis.

In order to encourage as many as possible to become full members of the Fellowship, the membership fee has been set at a low twenty dollars per year and even lower for students. Of course, if you are able to give more, we invite your donations.

The membership of the Renewal Fellowship elects the Board of Directors. The Board is responsible for the business of the Fellowship. It is two-thirds lay people and one-third clergy.

The members also choose a Council of Reference made up of members chosen for their wisdom, judgement, maturity, and expertise. The Council advises the Board of Directors.

The members of the Board and Council must be members in good standing of The Presbyterian Church in Canada.



Telephone and Fax: (416) 233-6581

Please send me:

- ☐ a membership brochure
- ☐ a free sample copy of *Channels*

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Mail to: **The Renewal Fellowship**, 3819 Bloor Street West, Etobicoke, ON M9B 1K7

Ways to Use the Presbyterian Record in Your Congregation

The *Presbyterian Record* can be a good resource for study and discussion groups. It is also valuable for program ideas and as an aid in worship preparation. Here are a few suggestions to stimulate your thinking:



Study

- Each issue of the *Record* contains several feature articles. Often they describe mission projects planned by local churches and presbyteries.

Suggestion: Select one of these features to expand upon in group discussion. Invite a local expert on the subject to speak to the gathering.

- From time to time, the *Record* produces theme issues. Recent examples focused on death, aging, youth and rural ministry.

Suggestion: Plan a series of studies on one of these themes. Prepare discussion questions based on the articles.

- A number of columns appear regularly in the *Record*, including From the Editor, Pastoral Epistles from Peter Plymley II, Full Count and From the Moderator. Often these tackle important and controversial topics.

Suggestion: Prepare questions for discussion or invite members to bring theirs to the group meeting.

- The UNcommonLectionary provides an excellent basis for a regular monthly Bible study group. Each month the writers choose passages from the Common Lectionary which relate to the particular season of the church year.

Suggestion: Prepare questions for discussion on passages considered.

Programming

- The column You Were Asking? by Tony Plomp focuses on questions about church government,

theology and Christian living.

Suggestion: Choose some questions from the columns and distribute them to the class. Ask members to come up with their own answers to the questions. Discuss these. Finally, read Dr. Plomp's response and compare.

- Another regular feature of the *Record* is Suggestion Box. This column offers ideas that can be readily adapted for use in your congregation. For example, the May 1993 issue describes how a rural congregation combined its resources with some urban partner congregations to grow 50 acres of corn for hungry people.

Suggestion: Have the group review the ideas in Suggestion Box for the past year. Find at least one you can adapt and use in your congregation.

- Each month the *Record* offers reviews of books which address subjects ranging from theology and biblical studies to spirituality and contemporary faith issues.

Suggestion: Start a book club in your congregation. Select a book to read and discuss. Use the review to get the conversation started.

- Occasionally, you will see a column in the *Record* entitled Young Ideas. This column will suggest program ideas, not only for young people, but for any who feel young.

Suggestion: Review the column in the April '93 issue for the Holy Week program. Plan now to have a similar event with your group in 1994.

- Many congregations have a Min-

ute for Mission, a brief account of some missionary endeavour of the Presbyterian Church, during the worship service.

Suggestion: Use the *Record* as a resource to produce Minutes for Mission. Pay particular attention to the *Record* inserts produced by Education for Discipleship, and Presbyterian World Service and Development, the News section and feature articles.

Worship

- Every issue provides resource material to assist in planning devotionals for your group. Primary among these columns are Meditation, An Everyday God and the UNcommon Lectionary. In addition, there are poems and illustrations for your own meditation.

Suggestion: Relate aspects of Christian living found in the Meditation and An Everyday God columns. Ask group members to share similar experiences.

- The *Record* always contains a number of brief items such as those found in the Gleanings and From the Past Record columns.

Suggestion: Include some of these in your church bulletin or newsletter to stimulate interest.

News

- Each issue of the *Record* contains a News section which contains items about people, places and events in the Presbyterian Church and in the church-at-large.

continued over page

Ways to Use Record

continued from page 27

Suggestion: *Presbyterian Record* Jeopardy. Instruct the group to read the News section before coming to the meeting. Prepare questions in the form of answers from information in this section. For example, Q. This person was the Moderator of the 1992 General Assembly. A. Who was Linda Bell? Members can compete individually or in teams.

● Every July/August issue carries a report of the events and issues surrounding the most recent General Assembly.


Suggestion: Use this material to prepare a report for the congregation during a worship service or at other congregational groups.

Ads

● Even advertisements can be a source of helpful information such as: upcoming leadership events, books and other Christian resources, church supplies, businesses which provide products and services to congregations, employment opportunities especially for church workers and volunteers.

If I don't receive the Record, how may I subscribe?

We have two methods of subscribing. The Every Home Plan: when 80 per cent of the families subscribe, the annual rate is \$9 (including GST). Individual subscriptions: \$11 per year.

In both cases, we prefer that you subscribe through your congregation's *Record* secretary. However, if that is impossible, contact Eva Breeze or Zainab Kamalia, Circulation Department, *Presbyterian Record*, 50 Wynford Dr., North York, Ont. M3C 1J7. Tel. 416-441-1111, Fax 416-441-2825. We can also supply copies of some back issues at reasonable rates. 

Thanks to Vicki Poole and Wendy Landes of *Presbyterian Survey* for stimulating the idea of the article and for providing many of the suggestions it contains.

ST. ANDREW'S PRESBYTERIAN CHURCH SCARBOROUGH, ONTARIO

Invites all former Members and Adherents to join us in celebration of our 175th Anniversary on Sunday, June 20, 1993, at 11:00 a.m. Guest speaker: John Congram, Editor, *Presbyterian Record*.

Friends of St. Edward's Presbyterian Church Beauharnois, Quebec

You are invited to a celebration of the 160th anniversary of St. Edward's, to be held October 23-24, 1993, in Beauharnois. Contact Shirley Hunter, 147 St. Louis Road, Beauharnois, Quebec J6N 2H8. Tel. (514) 429-3254.

Back by Popular Demand

WRITERS AND EDITORS WORKSHOP

Co-sponsored by Crieff Hills Community and the *Presbyterian Record*, this workshop will be held at Crieff Hills, October 15-17. Open to those who write or wish to write for congregational, presbyterial or church publications, or are simply interested in communicating better through print. Limited registration.

For more information and to register, contact:

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Canada

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Knox College



Darragh H. Christie,
BA, MTS, M.Div.
Home congregation:
Central, Brantford, Ont.



**Richard Yung
Hwan Chung**
B.Mus., M.Div.
Home congregation:
New-Gate Korean
Presbyterian, Korea.



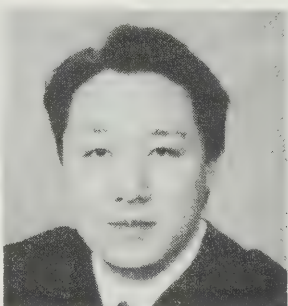
**Bruce Jeffrey
Clendening**
BA, M.Div.
Home congregation:
Grace, Calgary.



**Johannes Gerard
Theodoor Hogerwaard**
BA, M.Div.
Home congregation:
St. Andrew's,
Stratford, Ont.



Annetta J. Hoskin
Home congregation:
Elmvale Church,
Elmvale, Ont.



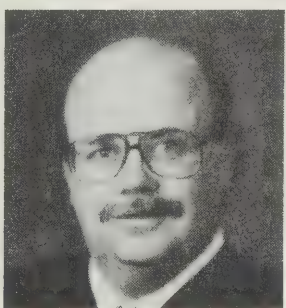
Victor Sung Jae Kim
BA, M.Div.
Home congregation:
Calgary Korean, Calgary.



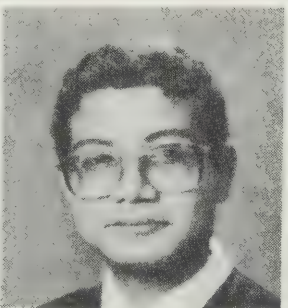
Elizabeth May Jack
BA, B.Ed., M.Div.
Home congregation:
Leaside, Toronto.



Ariane Alison Jones
BA, MA, M.Div.
Home congregation:
Knox, Ottawa.



**Daniel Burgess
Roushorne**
BA, M.Div.
Home congregation:
St. Andrew's,
Kitchener, Ont.



**Adrian Devand
Everson Sieunarine**
B.Sc., M.Div.
Home congregation:
Trinidad.



Ian Scott Sinclair
B.Sc., B.Ed., M.Div.
Home congregation:
Oakridge, London, Ont.



**Jean Adelaide
Summers**
BA, M.Ed., M.Div.
Home congregation:
Victoria Royce,
Toronto.

continued over page

Graduates

continued from page 29



Lorna Jane Mercer Thompson
Home congregation:
St. Paul's,
Peterborough, Ont.



Paraschiva (Pearl) Vasarhelyi
M.Div.
Home congregation:
Victoria Royce,
Toronto.

Vancouver School of Theology



Diane V. Beach
RN, M.Div.
Home congregation:
Riverside, Medicine
Hat, Alta.



David Milton Crawford
BA, M.Div.
Home congregation:
St. Giles, Calgary.



Ruth Y. Draffin
B.Th., M.Div.
Home congregation:
St. Andrew's,
Scarborough, Ont.



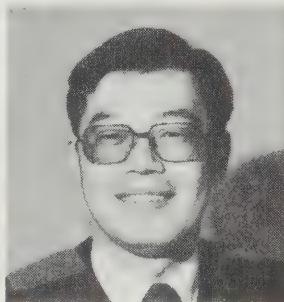
John Green
BA, M.Div.
Home congregation:
Langley Church,
Langley, B.C.



M. E. (Betty) Marsh
BSW, M.Div.
Home congregation:
St. David's,
Kelowna, B.C.

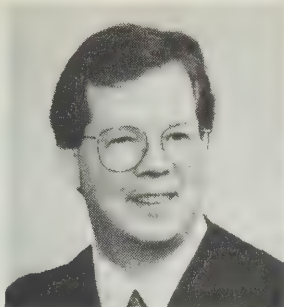


Paul A. Myers
MCS, M.Div.
Home congregation:
Kerrisdale, Vancouver.



Yutaka Zama
BA, M.Div.
Home congregation:
St. David's,
Kelowna, B.C.

The Presbyterian College



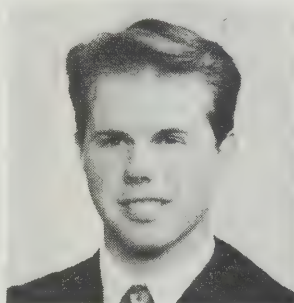
Mark W. Buell
BBA, B.Th., M.Div.
Home congregation:
Caledonia, Murray
Harbour North Pastoral
Charge, P.E.I.



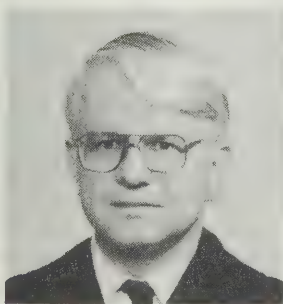
Murdo MacKay
B.Ed., MA, B.Th.,
M.Div., STM
Home congregation:
St. Andrew and
St. Paul, Montreal.



Gordon Ritchie
BA, B.Th., M.Div.
Home congregation:
St. Columba-by-the-Lake,
Pointe Claire, P.Q.



Andrew C. Scott
BA, B.Th., M.Div.
Home congregation:
St. Columba-by-the-Lake,
Pointe Claire, P.Q.

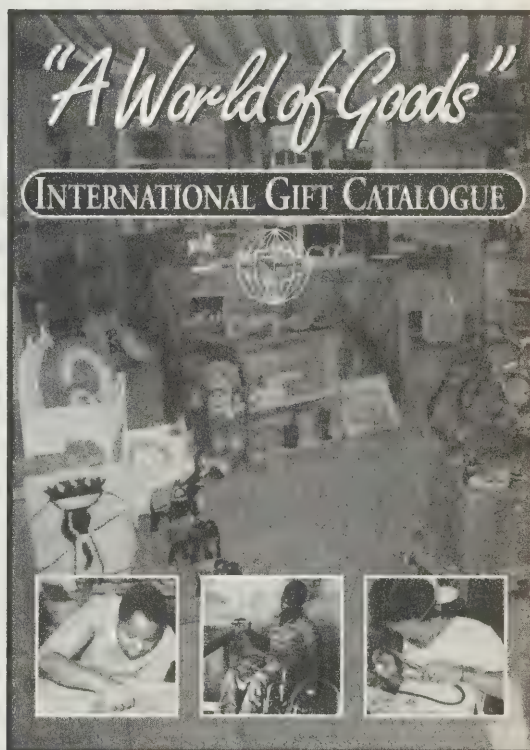


**Donald Malcolm
Shephard**
BA, M.Div.
Home congregation:
St. Andrew's,
Three Hills, Alta.

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Dropping Out of Reality by Losing a Job

by Gordon Hodgson

Peggy Crookes said she and her two sons made a conscious decision to enter poverty in Calgary. It was perfectly straightforward. Peggy's career as a well-paid civilian in the military in central Canada came to an end when she and her sons talked it over several years after the divorce and decided to move to Calgary. Peggy had grown up in a large Native family in Calgary. She and her sons agreed it was worth the risk of re-entering the poverty class in Calgary to become an active part of her extended family. It worked as expected — Peggy and her sons dropped well below the poverty line; then they began to struggle (like everyone else) to get out.

In Montreal with a job, Peggy was a "person." Like everyone else who was employed, she was defined as a person through her work. She "owned" a job and was, therefore, a clearly defined member of the middle class. In Calgary with no job, she became undefined and marginalized. But she was with her extended family, and she and her sons felt gaining the warmth and support of their family was worth the cost. But, then, she had to set about fighting her way out of the poverty class while retaining the strength and support of her extended family.

"It's a matter of attitude," she said. "With determination, talent and experience you can do it! It's not easy. And the people set up to help you often come across as the people who get in the way. But you can live on less: you can freeze and can foods in season, you can extend a small amount of food into nourishing soup, you can get by with second-hand clothes and you can take the bus. But one of the

*Losing your job
can precipitate
losing your
personhood*



Margaret (Peggy) Crookes.
Photo by Gordon Hodgson.

weirdest things is you never have time to do it all. Taking the bus takes an hour longer than going by car, and hoeing the garden and freezing the produce saves money but costs time. Time is what you are always short of when you are poor and hungry and trying desperately to work your way out.

"What is really good is to see how my boys are dealing with peer pressure in this situation. You should hear them lecture their friends on how to dress and what to eat! A Calgary Flames shirt is not really essential!"

This was the introduction to a hunger and poverty workshop con-

ducted by Varsity Acres Presbyterian Church in affluent northwest Calgary. It was not surprising to hear that solutions to hunger and poverty are being dealt with in the customary upper-middle-class way of "us" telling "them" how to do it — as if we know something about hunger and poverty.

But some of us do know what it is like to be dropped out of reality by losing our jobs. We, too, become undefined when we have no reality in employment. And our families suffer the same degradation that goes with going undefined into the traditional poverty class.

One of the workshop panelists, Carl DeLine from Back Door (for street kids), declared that what is needed is a total redesign of our system. To express the true worth of an individual in our society, we need to move away from being defined solely by our job. We need to create a new unit of measure. Instead of being defined as a senior geologist in the Whatsit Oil Company, Joe Blow needs to be designated as . . .

But how do we go about redesigning the worth of an individual? How do we do it in a sense that clearly conveys the intrinsic worth of that person as a creature of God — with skills, values, accomplishments, potential, dedication and, by the way, as a geologist with the Whatsit Oil Company? Can we create a point system with two points for schooling (plus another 0.1 point for a PhD), five points for volunteer work at the drop-in centre, three points for work on the human rights task force, four points for visiting at the Foothills hospital every week and, by the way, six points for working for the Whatsit Oil Company?

When we do all of that, we will have a new basis for fairly rewarding people for their contributions to society. And when we have that all in place, maybe we can get back to the business of rewarding people in terms of payment for services rendered.

The middle-class error we all tend to commit is that we see the middle-class citizen of the western world as the role model for all to strive for. We want to convert everyone afflicted with hunger and poverty into well-paid, well-fed, middle-class citizens hopelessly caught up in the consumer-driven me-generation. We want "them" to become like "us."

That is the integration strategy we used 75 years ago in dealing with Native People. All Native People should become like us — with our culture, our values, our objectives and our world-view. So, also, all our people in hunger and poverty should become like us and join our "bloated" middle-class society, as one of the workshop speakers — John Woods, a retired political scientist — put it. Marginalized people need to be drawn back into the majority society, he said. The racial implications of all of this are apparent and caution us against glib solutions.

God's people are not all the same. They have their own vital, individual and intrinsic worth. Because one group is dominant in wealth doesn't give that group the right to impress its value system on the rest. We need a whole new value system for all society — wealthy and not wealthy — based on fundamental justice. Then, all can be respected and rewarded for their particular participation and contributions; and hunger and poverty will no longer be an issue. [R]



Gordon Hodgson is a member of Varsity Acres Presbyterian Church in Calgary and a contributing editor of this magazine.

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"Write for Brochure"

Scott Sinclair

You're OK — You're OK




It is important in group dynamics that all members know they are appreciated and have an important role to fill in the group. We are, unfortunately, poor at encouraging people in their good points. We tend to notice only when things go wrong. Here is a simple game to provide the members of your group with lasting reminders of their importance.

Start by reading I Corinthians 12:1-11. Ask the members to consider their own gifts and the ways they use these gifts in the group, at home, at work or at school. Then ask them to think about the other people in the group. What are the gifts they see in these people? What qualities do they envy or wish they could be better at?

Tape a piece of 8.5" x 11" (21 cm x 28 cm) paper to the back of each member of the group. At the top of each page, write the person's name and this phrase: "I am important to this group because . . ." Have members write a few words to complete the phrase on each other's back.

After everyone has written on

everyone else, collect the pages. Ask all members to read their pages aloud or post them on the wall (or some other conspicuous spot) where the whole group will see them.

As leader, I like to collect the pages and hold on to them for a few months. Around Christmas-time, or at any other significant time for the group, I return them along with a card of thanks for their participation and sharing of their gifts. 

Scott Sinclair is Manager: Programs and Communications at Crieff Hills Community.

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God Help Us

by Tom Harpur.

McClelland and Stewart, 1992.
\$19.99.

Reviewed by Zander Dunn.

This latest book by Tom Harpur is a collection of his best newspaper columns from the *Toronto Star*. Surprisingly, few are dated and all easily read. Because each article is written in the same style and format, reading them sometimes becomes a bit tiresome.

Harpur courageously tackles many diverse topics, winning him both fans and enemies. I am one of his fans, not because I agree with everything he writes, but because he applies Christianity to the issues of the day and makes his readers think.

Harpur has divided his articles into six categories: Keeping the Faith, Growing Spiritually, A Matter of Ethics, The Environment, Religion Today and Special Occasions. Many sermon ideas lurk in the last segment on Special Occasions. Much of what Harpur writes is quotable. Preachers, take note.

In Religion Today, Harpur takes on fundamentalists, Roman Catholics, the zealous, homosexuality, and the problem of money and how to use it wisely. His counsel is well-researched and cogently presented.

In Keeping the Faith, Harpur deals with "religious" issues such as prayer, faith, truth, love of God, evolution and the Bible, and the problem of evil. He tries to answer his critics with "Am I a Christian?" Harpur would like to describe himself as "a radical-liberal-conservative-evangelical-Christian-humanist" — which will satisfy nobody.

In Growing Spiritually, Harpur considers some Bible stories, the role of women, life after death, commitment, forgiveness, 12-step programs and the idea of perfection.

The two main items dealt with in A Matter of Ethics are euthanasia

continued on page 36

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and the Gulf War. Harpur is for the former (although that is too general a summary of his position) and was opposed to the latter.

In the section on The Environment, Harpur is a friend of the earth, fearful of what we humans are doing to it. In one article, he quotes, in its entirety, Chief Seattle's speech which, I have read, Chief Seattle never made. But it is still a good statement.

There is a wealth of good reading here. Because I know you will not agree with all of it, I think you should read it.

Zander Dunn is minister of Knox Church in Guelph, Ont.

Welcome: Tools and Techniques for New Member Ministry

by Andrew D. Weeks.

Alban Institute, 1992. \$20.50.

Reviewed by Zander Dunn.

Don't let the jargon and the forms put you off. They are not

only helpful but necessary. The jargon helps you get beyond religious thought patterns and get down-to-earth with advertising, consumer viewpoints and organizational procedures. The forms are helpful and really work.

This is an intensely practical book — so much so, it may be difficult for imaginative and idealistic people to read. Weeks knows people and how they act. He has devised methods and procedures to reach real people, not ideal people.

Weeks is blunt and challenging as he offers good advice and examples. He presents tools and techniques to welcome newcomers to a congregation. Moreover, he makes suggestions as to how more church members can get involved in making the building a welcoming place and in preparing themselves to welcome curious visitors.

This is not an easy book to read, but it is not long and it is helpful. Practical people will find this volume a god-send and will be taught how to involve us im-

practical people in one of the most important ministries in the church — the ministry of using one's personality, the church's buildings and the congregation's gifts and equipment to reach out with the Good News to newcomers, strangers and inquirers.

I highly recommend this book. It can help you and your congregation introduce others to God.

Saint Maybe

by Anne Tyler.

Viking/Penguin, 1991. \$27.99

cloth, \$7.99 paper.

Reviewed by Bert Vancook.

Not much happens in this novel. The heroes are all slightly out-of-step with a world that idolizes action. The main character Ian: "His jokes just missing, his church language setting strangers' eyes on guard, his clothes inappropriately boyish and plain as if he'd been caught in a time warp." Reverend

continued on page 38

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Tony Plomp

You Were Saying

Do you ever get letters that do not contain questions but which you believe should be shared with readers?

Thank you for giving me an excuse to do exactly that! Over the years, I have received a number of letters in response to my answers; and I have often felt some of the printable ones (!) ought to receive greater exposure than to my eyes alone.

Recently, I received a note in response to the question about why Communion elements are covered. I gave what I thought was a well-researched answer. But a recent reputable correspondent, a man of considerable historical knowledge, made this comment: "Surely covering the elements is an extension (in time and material) of the practice for centuries of protecting the elements from the droppings of birds in the large and open churches in Europe. The practice, then, has aesthetic and sanitary implications, as well as theological justification." It's probably true, although I had never thought of it.

I also recently received a letter from a reader in her 80s who tells me she reads the *Record* "from cover to cover" because she likes "to know lots more things" than she has been able to cram into her many years. That comment alone is worth sharing. She also has some challenging words for the clergy. "Advise ministers through the *Record* to visit the old folks, please. There are lots of them, believe me. . . . A home visit and a few words of prayer are better than medicine. A prayer when you are in the wooden box doesn't mean a thing. Same as flowers. You don't see or smell them. . . . But a smile, a prayer, a handshake mean so much and cost nothing, only the ambition to do it. Thank you very much. Had to tell someone what I

think . . . Let other ministers read my wishes."

Done.


A colleague comments on some of my words on "stewardship" in which I noted about 25 per cent of the congregation gives 75 per cent of the operating budget. He writes: "This is deplorable . . . It is not surprising the fundamentalists are growing these days. Their members are serious about worship and giving . . . We are a low-commitment denomination in danger of fading away; whereas these denominations . . . are prospering . . . Everything we do seems to be a throw-back to a former era . . . We celebrate the memory of what we did or what time has accomplished chronologically, not what God or Christ or the Spirit are doing."

A word of gratitude always helps. Another colleague writes: "... I do thank you for your continued assistance to congregations through the column." She then goes on to chat about the extension charge she is serving. Although she is finding that congregation a delight, she has found herself in a situation she never dreamt would be hers. "While I was at Knox College, a number of students were preparing for extension work. My heartfelt admiration for their following this specialized call was always accompanied by the fervent prayer of thanks I was not thusly called, having no talent for such endeavours. It is my conviction God has a sense of humour . . ."

A correspondent refers to my column in which I spoke about the custom in some parts of the country to post publicly the offerings of the membership by name on a list in the narthex of the church: "When I was about six years old, my father, an Anglican minister, started me using duplex envelopes

at church. At that time, the church where he was minister published the givings of the members of the congregation. For some reason, I was short one Sunday's givings. Just after hearing about this, Mother and I happened to sit in the pew ahead of the church treasurer. When we got home after the service, I heaved a great sigh of relief and said: 'I was afraid during the whole service Mr. _____ would poke me in the back and say, "Mary, where is that 15 cents you owe the church?"' "

And, finally, a comment in the form of a series of questions from one irate reader: "A number of ministers in our denomination have or are in the process of acquiring Doctor of Ministry degrees. I consider this degree to be for dilettantes. I mean, really, if these people were serious about upgrading their skills, they would pursue a PhD. I suggest the reason so many ministers become D.Min.s is to be called 'Doctor.' My questions are these: What does The Presbyterian Church in Canada consider a doctorate? When is a doctor not a doctor? Does a D.Min. have the same standing as a PhD? How does it compare with a DD which is an honorary degree? How do DDs and PhDs and D.Min.s rank in the pecking order? Or does anybody give a _____? Is it all a matter of vanity?"

To which this DD from Knox College must answer: The only academic doctorate truly worthy of its title must be the PhD, although I know many a colleague with a D.Min. who would put the PhD to shame, and even some DDs who beat them both! Amen. 

Please send questions to: Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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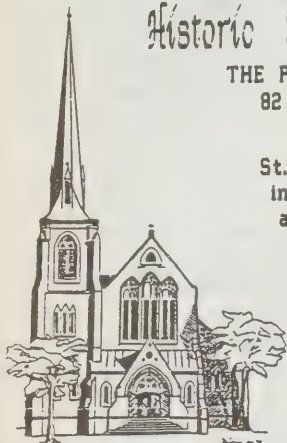
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Books

continued from page 36

Emmett, an amateurish minister, runs a small storefront church and manages to stumble upon the right words to say, sometimes. And others are unconventional, yet somehow familiar. You might know these people. They might live in your neighbourhood or go to your church. You might even be like one of them.

Saint Maybe takes religious themes like guilt, forgiveness and salvation and treats them seriously, with no pizzazz, no sensationalism, little sex and no guns. Because of that, *Saint Maybe* will probably never be a TV movie. Still, Tyler has written a truly humane book, an affirmation of a character whose born-again experience happens over years rather than minutes. The novel works on you gradually, in the way God works on the characters in the story, never forgetting they are humans with freedom of choice, and never forgetting that because of their humanity they become confused sometimes.

Not much happens in this novel, except for people struggling through the events life deals them, people cared for by God in quiet and wonderful ways.

Tyler took a risk writing this novel. It may sell only because Anne Tyler has won a Pulitzer Prize for writing. I derived pleasure and comfort from it. After all, maybe, just maybe, we are all saints, struggling to see what God will help us do and be.

Bert Vancook is minister of Summerside Presbyterian Church, P.E.I.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

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PEOPLE AND PLACES



PICTURED SERVING BREAKFAST to guests during the "Out of the Cold" program at St. Andrew's Church, Toronto, are volunteers Catherine MacKinnon, Judy Hasting and Maureen Boyd. St. Andrew's was one of six downtown Toronto churches to take part in the program, providing a place to sleep for about 75-100 homeless people during the winter months.



CHRISTINE MACDOUGALL, organist at Clarkson Road Church, Clarkson Ont., since 1969 and an enthusiastic "music camper" at Golden Lake since 1983, has been named "Musician of the Year" by the Mississauga Music Council. A luncheon was held in Christine's honour at the Credit Valley Golf and Country Club on April 25.



A NEW PULPIT ROBE was presented to Rev. Richard E. Sand on Feb. 7 to recognize the 10th anniversary of his ministry at First Church, Brandon, Man. Making the presentation were Glen Milliken (pictured left), senior elder, and Don Thomson, clerk of session. Photo: Dirk Aberson.



A PLAQUE RECOGNIZING his 45th year as an elder of Knox Church, Westport, Ont., was presented to George Sully (left) by Lawrence Palmer, clerk of session, on April 25.



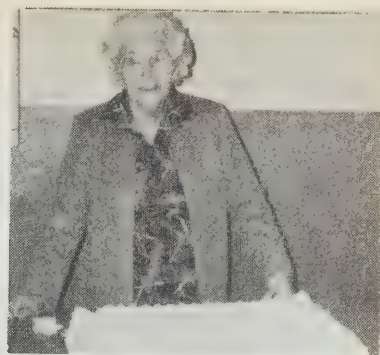
IN APPRECIATION OF 25 years of service as organist and choir leader, the congregation of St. Andrew's Church, Lindsay, Ont., presented Robert Tompkins with a brass music stand. Pictured, left to right, are: Rev. Ron Wallace; Peter Shannon, board of managers; Evelyn McLean, clerk of session; Robert Tompkins; Barbara Fairbairn, senior choir member.



ON EASTER SUNDAY, a stained glass window was dedicated at First Church, Stellarton, N.S., in memory of Mr. and Mrs. Harlan Young who served the congregation faithfully for many years. Pictured (from left) are: sons Irving, Stewart and John; clerk of session Robin Campbell; and Rev. Charles McPherson.



FOR THE FIRST TIME in its 150-year history, the congregation of Knox Church, Binbrook, Ont., has women elders. Pictured after a recent ordination service are (left to right): Angus Ptolemy, clerk of session; elders Valerie Copeland, John Engersbach, Julia Walter; and Rev. Mona Denton.



THE SEMPER FIDELIS WMS of Knox Church, Agincourt, Ont., celebrated its 64th anniversary on March 10. Guest speaker Rev. Bob Farris gave an illustrated address on "Christian Service in Mozambique." The group was originally organized as a mission band by Sunday school teacher and WMS member Miss N. Kennedy. Pictured about to cut the anniversary cake is Agnes McMillan, senior WMS associate member.



THE WOMEN OF Guildwood Community Church, Scarborough, Ont., held a retreat at Cherish Creek Ministries, Vankoughnet, Ont., recently. Pictured participating in a "Christian Wellness" workshop are (left to right): Sue Lytle, Betty Leppanen, Olga McEwen and Lela Worling.



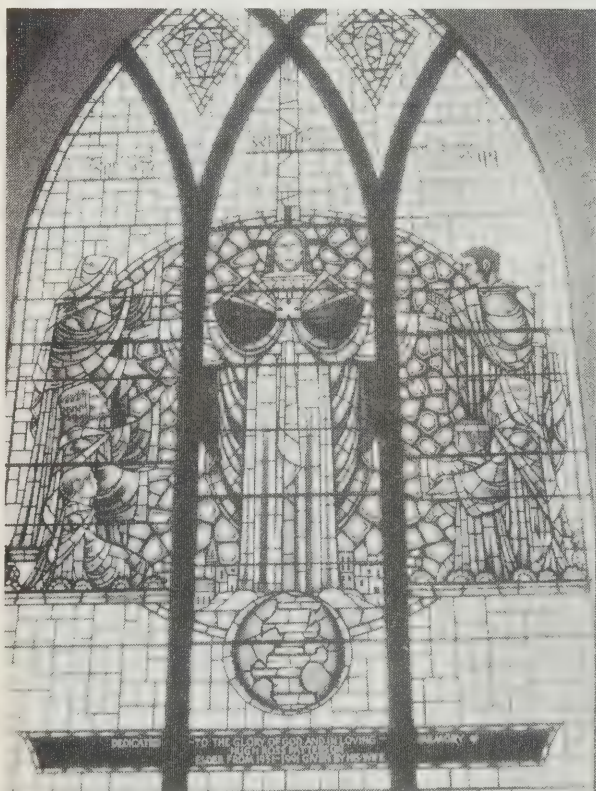
MARGARET VANDERZWEERDE, diaconal minister and the PCC's liaison to India, Nepal and Pakistan, was guest speaker at the Sunday school assembly at Drummond Hill Church, Niagara Falls, where she spoke of her work at the Helen MacDonald Memorial School in Jhansi. As a result of her visit, the children of Drummond Hill Church decided to raise money to "adopt a child" (or several) in the school's scholarship program. Pictured, left to right, are: Kelly Todd, Sara Fraser, Andy White, Margaret Vanderzweerde, Parker Brickborough; Mary Ellen White, Sunday school teacher; and Don Walker, Christian education co-ordinator.



A STAINED GLASS WINDOW was presented to St. Andrew's Church, New Liskeard, Ont., by Stewart and Lois Grant of Calgary in memory of Stewart's parents, Peter and Annie Grant of New Liskeard. The window's design was inspired by Psalm 121:1-2 and the hills have been made to resemble those in Northern Ontario. The window measures 13 feet by eight feet.



A MISSION WEEKEND was held at Paterson Memorial Church, Sarnia, Ont., in April. Presentations were made by three local agencies — the SoupKitchen, which feeds people in need; the House by the Side of the Road, which serves a low-income housing complex; and an AIDS support group — all of which are supported by the congregation as a regular commitment. Also present were Marjorie Ross, International Ministries, who shared the world-wide story of need, and Mr. and Mrs. Neil Farris, who told of their visit to Mozambique and area. Contributions from the weekend's proceeds were made to each area of mission represented. Pictured, left to right, are: Marjorie Ross, Rev. Thomas Rodger, Gayle Rodger and Mike Shimmin, convener of the mission committee.



A STAINED GLASS WINDOW, given in memory of Hugh Ross Patterson by his wife Doris, was dedicated recently at St. James Church, Truro, N.S., where Hugh was an elder from 1951-1991. The window's theme is "Go Ye Into All the World."



REV. BRIAN WEATHERDON, associate minister of St. Andrew's Church, Ottawa, is pictured being presented with the Commemorative Medal for the 125th Anniversary of Canadian Confederation by Mac Harb, MP for Ottawa Centre. The medal has been awarded to citizens across Canada for service to community and country.



FOUR FORMER MODERATORS of General Assembly met recently at the home of Rev. J. Lewis W. McLean in Victoria, B.C. Pictured, left to right, are: John F. Allan (Moderator in 1991), J. Lewis W. McLean (1954), Arthur W. Currie (1981) and Alex F. MacSween (1980).



THE CONGREGATION OF Knox Church, Guelph, Ont., recently held a surprise celebration for Rev. Zander Dunn to give thanks for his five years of ministry at Knox. Zander and his wife Nancy are pictured admiring an anniversary card made for them by the Sunday school children.



A NEW ORGAN was dedicated at Bethel Church, Scotsburn, N.S., on Feb. 21 in memory of Murray MacIntosh, and Mac and Margaret MacConnell. The organ, a Rodgers 440, also carries the dedications from two previous organs (one in memory of John Proudfoot and Annabell MacLean, the other in memory of members of the Canadian Armed Forces). Pictured are: Daniel and Sarah Fanning (front), Rev. Mark McLennan, Joan (MacConnell) Fanning, Stewart MacIntosh, Jean MacConnell, Sandy MacConnell and organist Bessie Sutherland.



A NEW CHURCH SIGN was dedicated by Rev. Philip Lee at the Church of St. John and St. Stephen, Saint John, N.B., on Palm Sunday. The sign was the gift of Myrtle Munroe in memory of Marcus Angus Munroe and was designed by J.W.H. Murdoch, an elder and also an architect who was involved with the planning of the church.



TWENTY-NINE NEW MEMBERS joined the congregation of Chedoke Church, Hamilton, Ont., April 4, the largest number of people to join the church since it was founded by the charter members in 1958. Pictured with the group are Tori Smit (far left), co-ordinator of lay ministries, and Rev. John-Peter Smit, minister (far right). [The Record reminds its readers that news of new members is not usually included in People and Places. An exception has been made in this case because of the unusual circumstances.]



ONE OF THE MORE UNUSUAL VISITS Dr. Linda Bell made during her year as Moderator of General Assembly was to the Presbyterian Church in Dunbar, Ont., part of a two-point charge with Knox Church, Morrisburg. For this occasion, the Knox congregation and choir were to join the Dunbar congregation and a video screen had been set up in the Sunday school hall in anticipation of an overflow crowd. What wasn't anticipated was one of the area's worst snowstorms of the year. After some deliberation, the decision was made to proceed with the service. Although the number of people who made it to the little rural church was small, the day proved to be a memorable one for both the congregation and the Moderator. Linda Bell is pictured with Rev. Gregory Blatch, minister of the charge.



THE CONGREGATION OF First Church Seaforth, Ont., concluded its 125th anniversary celebrations with an "old-fashioned family Christmas." Pictured are Barbara Rivers (left), vice-president of the WMS, and Viola Lawson, president of the Ladies Aid.



June 1968 (25 years)

Our First Woman Minister

As we go to press the village of Appin, Ontario, is preparing for an influx of press and public for an historic service in the Presbyterian Church, the ordination into the ministry of the Rev. Shirley Marie Jeffery.

Scheduled for Wednesday evening, May 29, the service will be conducted by members of the Presbytery of London.

Although she is the first to apply for ordination since the general assembly authorized women ministers and elders in 1966, Miss Jeffery is not the first of her sex to graduate in theology. As far back as 1925 a woman received the diploma of the college. There have been others in the years since, including a Formosan who was ordained when she returned home.

June 1943 (50 years)

"Rest-a-While"

Christian Guest House, Bruce Beach, Lake Huron, six miles south of Kincardine. Planned for those needing refreshment in body, soul and spirit. Screened verandahs, electric lights, inside toilet, comfortable beds, excellent food, beautiful scenery, sandy beach, swimming, boating, golf and tennis. Sunday services in the open. Rates, \$10.00 to \$15.00 a week. Also please inquire concerning temporary and permanent residence at our town Guest House "Resthaven." For reservations write Pearl Henderson, Lucknow, Ont.

June 1918 (75 years)

The Presbytery of Cariboo

Our Church began work in Cariboo in the early sixties, when Rev. Mr. Duff was sent to the great new found mine fields on William's Creek, and remained a short time.

Nothing further was done until Rev. G. A. Wilson was sent to explore the country in 1894. He found there no Church at work. Other Denominations had remained during the gold excitement, but had all withdrawn.

Since that visit, 1894, we have always had one or more missionaries in the Cariboo region. . . .


The first meeting of the new Presbytery was held on June 25th, 1914, for organization, and on 29th July a meeting was held for the consideration of reports. These were very satisfactory, large plans were laid, and the meeting adjourned full of hope.

But hardly had the members reached home when around the world flashed the news that the great war had begun. No section of Canada was more adversely affected by the war than the north. The tide which had been steadily flowing in now set in the opposite direction and population greatly diminished.

The deficit in our Home Mission Funds that year also affected the work. Much that had been undertaken had to be abandoned and plans for further work were set aside.

All this brought changes in the Presbytery. Not one of the original members was within the bounds when the Presbytery met in 1917. Since that meeting other changes have been made and the Presbytery

now consists of Rev. D. R. McLean at Quesnel, Rev. W. Graham at Fort George, Rev. D. Gray at Vanderhoof and Rev. R. A. Birnie at Lucerne.



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June 1893 (100 years)

Our Indian Missions

by Rev. Prof. Baird

Our effort to evangelize the 30,000 Indians of the West is the oldest mission of the western section of the church. It was established in the year 1866, after ten years deliberation in the church courts.

The first missionary was the Rev. James Nisbet who had been already engaged for some years in Home mission work in the Red River settlement along with the Rev. John (afterwards Dr.) Black. . . .

Miss M. S. Common, now Mrs. Forsyth, retired in May from her work as teacher in the Okanase school. She has brought the school up to a high state of efficiency and was the winner of the Government's prize of \$60 for the best Indian day school in the Manitoba Superintendency. She also took a keen interest in the religious well-being of the children and amid considerable difficulties carried on a Sabbath school in their behalf. Naturally the children became very much attached to her, and one of them has petitioned to be allowed to accompany her to her new home which is at no great distance from the reserve. [R]

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New congregation could test Presbyterian loyalty

A battered mainline denomination in the United States has received another blow with news that a celebrated minister is starting up a new non-denominational church and taking some prominent Presbyterians with him. Many are former members of the prestigious Fifth Avenue Church in midtown Manhattan.

The minister is Maurice Boyd, a popular preacher who abruptly resigned from Fifth Avenue last year and has accepted an invitation by loyal supporters to begin a new ministry in New York. (Before moving to Fifth Avenue Church, Boyd served as a minister of The United Church of Canada.) Together, Boyd and his supporters are building The City Church, a project that promises to become a national showcase, testing loyalty to the 2.9-million-member Presbyterian Church (U.S.A.).

Boyd's first sermon in the new church was delivered in the congregation's temporary home: rented space in the cathedral of the Armenian Church of America, also situated in mid-Manhattan.

Boyd's resignation in January 1992 was delivered at a fractious time in the life of the Fifth Avenue Church, marked by fierce debate over his leadership style and disagreements with presbytery officials.

The decision by Boyd, a highly acclaimed preacher, to assume leadership of the non-denominational congregation pits his charis-

matic pull against loyalty to the well-heeled, 185-year-old congregation at 55th Street and Fifth Avenue and to the Presbyterian heritage it represents. (*The Presbyterian Outlook*).

Atheists outnumbered

Seventy-eight per cent of adults in Canada and 82 per cent of adults in the United States consider themselves to be Christians. Only one per cent in Canada and two per cent in the U.S. say they are atheists. That is according to a survey conducted by the Gallup organization in 29 countries around the world. Of the countries surveyed, Uruguay had the highest percentage of atheists — seven per cent. (RNS)

Presbyterian College chapel dedicated

The recently rebuilt chapel of Presbyterian College, Montreal, was dedicated at an evening service on February 17. Also dedicated were a new pipe organ, pulpit, pulpit Bible, Communion table and chalice.

Dr. Linda Bell, Moderator of the 118th General Assembly, preached and celebrated the Lord's Supper at a noon service and conducted the dedication of the chapel in the evening. The pipe organ was dedicated by Rev. Wally Hong, Moderator of the Synod of Quebec and Eastern Ontario. Dr. Geoffrey Johnston, Moderator of the Presbytery of Montreal, dedicated the pulpit, pulpit Bible, Communion table and chalice. The Bible was a



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gift of the Canadian Bible Society, presented by Rev. David Oliver, secretary of the society's Montreal district, in memory of Dr. C. Ritchie Bell, after whom the chapel is named.

Participating in the service were representatives from the Presbyterian College Senate, Students Society, pipe organ committee, and General Assembly office. Also taking part were Paul Becker, architect from the firm Gersovitz, Becker and Moss, and the pipe organ builder Hellmuth Wolff. Special music was provided by guest organist Professor John Grew, Dean of the Faculty of Music, McGill University, and the student choir under the direction of Isabel Struik.

The cost of rebuilding the college chapel, after it was destroyed by fire in November 1990, was covered by insurance. Additional funds (including two grants from the Edwards Foundation in Toronto) were raised for the installation of the new organ.

Distinctive to the new chapel is a tower with a stained glass window of the burning bush. The window is lit at night; during the day, its colours are reflected on the wall above the organ.

The chapel walls are panelled in maple, with a different biblical passage above each: "And God said, 'Let there be light,' and there was light"; "And people loved darkness rather than light"; "Once you were darkness but now in the Lord you are light." These three themes of creation, fall and redemption are to be depicted on the walls. (The college has issued a call for submissions of wall-hangings, mosaics, murals, wood carvings, etc.)

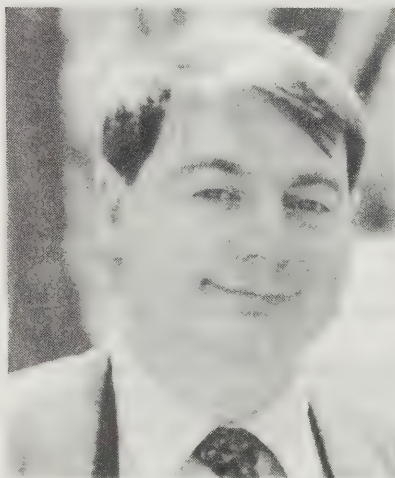
The Communion table occupies the central position in the chapel, is round and has a map of the world on it made with inlaid wood.

The new organ is built in a case of solid oak, has 11 stops, 814 pipes and stands two storeys high. Called a "gem" by Professor John Grew, the organ has been used by

the CBC for a recital and will be used this summer for the International Organists Congress.

On the outside of the chapel, in an alcove where the entrance used to be, will be a wood carving of a phoenix, an early symbol of the resurrection.

In his sermon at the dedication service, Principal William Klempa stated the college community was grateful to God for a beautiful chapel fit for the worship of God and a magnificent organ with which to make a joyful noise unto the Lord.



Scott Sinclair.

Crieff Hills appointment

Crieff Hills Community, Puslinch, Ontario, has announced the appointment of Scott Sinclair, B.Sc., B.Ed., M.Div., as Manager: Programs and Communications. Scott has many years of experience in camping and youth ministry in The Presbyterian Church in Canada, including four years as director of Camp Kintail and Youth Consultant for the Synod of Hamilton and London. He has also been a member of several local and national committees of the Presbyterian Church and of the Canadian Camping Association.

Scott will be responsible for the management of lay education and other programs offered at Crieff Hills, as well as registration, marketing and volunteer recruitment. He will be available to

assist church groups and individuals in planning and conducting retreats and programs.

Hymn-book Task Force pleased with response to questionnaire

The depth of response on the part of more than 500 congregations across the country to last year's Hymn-book Questionnaire which appeared in the September 1992 *Record* came as both a surprise and a stimulus to the members of the Task Force on the Revision of the *Book of Praise* as they held their first meeting March 26-28 in Bolton, Ontario.

While the preliminary analysis of the "Favourite Hymns" question from the survey contained little that was unexpected, the fact the responses came from individuals of all ages from over half of the Presbyterian congregations in Canada was encouraging.

The Task Force plans to have a full analysis of the questionnaire ready for its September meeting. It has also asked that a summary of the results be published. Although any questionnaires received after April 30, 1993, will not be included in the analysis, the Task Force urges individuals and congregations to continue to submit comments and hymn-use information.

During its meeting in March, Task Force members worked on a full agenda: examining budgets; studying evaluations of hymns from the 1972 *Book of Praise*; and, with unflagging enthusiasm and no apparent vocal damage, singing their way through more than 150 hymns.

The work of the Task Force has been aided by the addition of co-editors Don Anderson and Andrew Donaldson, recently contracted as support staff. Don Anderson, organist at Beaches Presbyterian Church, Toronto, for the past eight years, has experience in music editing and publications project management, and was previously publications assistant at the Royal Conservatory of Music, Toronto. Andrew Donaldson, director of music at Beaches Church, is a free-lance

musician, clinician and teacher, with expertise in education. He has presented workshops at Crieff Hills Community and directed music workshops at Presbyterian Music Camp. The co-editors were contracted in January 1993 as a team on a one-and-one-half-time basis.

The Task Force on the Revision of the *Book of Praise* has been mandated by General Assembly and is supervised by the Life and Mission Agency of The Presbyterian Church in Canada.

Irish Moderator-Designate chosen

The next Moderator of the General Assembly of the Presbyterian Church in Ireland will be Rev. Andrew R. Rodgers, minister of Dungannon Presbyterian congregation. He was nominated by 14 of the 21 presbyteries in Ireland and will take up his duties on June 7.

Rodgers, 62, is the son of the late Rev. Thomas Rodgers and was born in Magheragall manse near Lisburn. He is a graduate of Presbyterian College, Belfast, and holds a MA degree from Trinity College, Dublin. He has been minister at his present charge in Dungannon since 1965.

Presbyterian Record wins awards

The *Presbyterian Record* received two 1993 Canadian Church Press (CCP) Awards at the CCP convention held April 29-May 1 in Winnipeg.

In the Best Column category, Jim Taylor's "An Everyday God" was awarded an Honourable Mention. The judges commented on the column's "engaging style," noting how it begins with small observations that lead to further reflection and insight about life from a religious perspective.

The *Record* also received an Honourable Mention in the Narrative: Fiction or Non-fiction category for "African Metaphor" by

Tom Denton (September 1992 issue). Judges called Denton's article "mature" and "emotionally impressive," "subtly supported by exotic, concrete details that are never obtrusive."

Editor's Update: Readers may recall the wedding in Uganda of Edith and Emmanuel Munyuza which figured prominently in Tom Denton's article "African Metaphor." After seven months of immigration processing, Edith has now arrived in Canada to rejoin Emmanuel. The congregation of First Church, Winnipeg, recently gave the couple a typical Western Canadian bridal shower, complete with funny hats and appropriate thrones. The Munyuzas are pictured with Sarah Cisaroski.



Reformed Church faces eviction in Romania

The district office of the Reformed Church of Romania in the city of Oradea faces eviction from the premises it has occupied since the revolution three years ago, according to a press release (March 17) from the bishop's office.

Signed by Bishop Laszlo Tokes, the release said the "autocratic authorities" there have initiated "unlawful" proceedings for the eviction of the church from the building which was built in 1930 "through the blood and sweat of the church faithful," but was later taken over by the Communist regime.

"And now, three years after the revolution," the release added, the government "is again, for a second time, trying to take from us our

lawful property and put us in the humiliating situation of tenancy."

The release said this arbitrary application of the law is one of the ways Romanian political authorities promote communist restoration.

It added that if the eviction is carried through, it will endanger "not only our church district but several other organizations and institutions" which are housed in the same building.

"In spite of its legal appearance, our church is fully aware of the political background to this action; and in the spirit of the 1989 Romanian revolution, in the spirit of democracy, of the rule of law, and of ethnic minority rights, it protests against this eviction and demands that it be stopped," the release stated. (EPS)

Ecumenical body expresses sorrow over Waco tragedy

Following the tragic end to the 51-day siege near Waco, Texas, in which about 80 members, including children, of the Branch Davidian religious sect died, (U.S.) National Council of Churches (NCC) General Secretary Joan Campbell has expressed "deep sorrow at the loss of lives" and "heartfelt condolences to the families and friends of all those who died." According to a NCC press release (April 19), Campbell said: "... we believe that patience should have been the first order of the day." She added: "We would welcome a thorough investigation into the entire incident and would hope one outcome would be lessons helpful toward the peaceful resolution in any future similar situation." (EPS)

FARRIS, REV. C. DUNCAN, 73, died April 20 in London, Ontario.

Duncan Farris was born on a farm near Glencoe, Ont. He received a BA from the University of Western Ontario and BD from Knox College. He was ordained to the ministry at Bethel Church, Ilderton, Ont., in April 1942. In the same year, he married Pauline Baldwin. After serving Bethel/Bryanstone charge, he studied at Princeton Theological Seminary (1945-46) for his M.Th. degree. He ministered at St. Andrew's, Streetsville (1946-50); St. Andrew's, Galt (1950-67); and New St. James Church, London (1967-84) in Ontario. After retirement, he served actively in New St. James and as clerk of the Presbytery of London. He was Presbyterian chaplain for University Hospital, London, from its opening in the early '70s.

As clerk for the Presbytery of Guelph and, later, of the Presbytery of London, Duncan took active interest in all aspects of denominational life. His grasp of church law and tradition was helpful. He was also a pastor whose quiet strength touched many lives.

Duncan Farris is survived by wife Pauline, daughters Marguerite Campbell (Gloucester, Ont.) and Anne Church (Dundas, Ont.), sons Robert (North Bay, Ont.) and David (Ottawa), six grandchildren, sister Charlotte Farris (Mississauga, Ont.) and brother Rev. Dr. James Farris (Ottawa).

GOWLAND, REV. DR. ARTHUR J., died April 5 in Toronto.

Arthur Gowland was born near Wood-

bridge, Ont., and received his early education in Brampton, Ont. He attended the University of Toronto from which he received BA and MA degrees. In 1937, he graduated from Knox College. Knox conferred upon him the honorary DD degree in 1971. He took post-graduate studies at New College, Edinburgh, Scotland, specializing in the theology of John Calvin, and at Claremont School of Theology, Claremont, California, in clinical pastoral counselling.

Gowland's pastorates included St. Andrew's, Tisdale, Sask.; Knox, St. Mary's, Ont.; Knox, Calgary; Dufferin Street and Queen Street East, Toronto; Knox, Oshawa, Ont. In the pastorate, he was active in the work of the church courts, ministerial associations and community projects.

In 1957, The Presbyterian Church in Canada appointed him first full-time Secretary of the Board of Evangelism and Social Action. He conducted workshops, arranged conferences and wrote manuals on evangelism and social action. During these years, he represented the Presbyterian Church on national and international councils. After retirement, he lived in Mississauga, Ont., and continued to be active in the work of the church.

Arthur Gowland is survived by wife Isabel, daughters Joan, Ruth, Mary and their families.

BEATON, JAMES "JIM," 96, longtime elder, friend to many student ministers, Knox, Sowerby, Ont., April 4.

BRODHAECKER, JOAN, 30, church

school teacher, KYPS leader, Knox Preston, Cambridge, Ont., April 14.

EDMISTON, AUGUSTA SCHLIEVERT, 80, former president of Montreal Presbyterial, active in World Day of Prayer, elder, Ile Perrot Church, Montreal, April 15; wife of Rev. James Edmiston.

HORTON, HAGER, 81, choir member 60 years, elder 36 years, First, North Pelham, Ont., March 8.

ISAAC, BARBARA, 103, WMS life member, Dundas, Ont., April 12; widow of Rev. J.A. Isaac, mother of Jeanne Tester (Dundas), Barbara Weir (Thorndale), W.J.O. Isaac (Truro, N.S.).

LUPTON, ANNIE (GIBB), 89, longtime member, Knox, Harrington, Ont., April 2.

MACAULAY, SHIRLEY P., 62, longtime member, First, New Glasgow, N.S., April 26.

MacDONOUGH, AUDREY, 81, member since 1929, longtime choir and WMS member, Glebe, Toronto, March 23.

MacGILLIVRAY, ELBERT, 83, longtime member, secretary-treasurer of cemetery board many years, St. Columba, Kirk Hill, Ont., March 4.

MacINNIS, DOLENA (CAMPBELL), 87, longtime faithful member, choir and WMS member, elder 20 years, East Lake Ainslie Church, N.S., Feb. 4.

MACKENZIE, JOHN NORMAN, 100, longtime faithful member, elder, board of managers, board of trustees, St. Paul's, Scotstown, Que., June 12/92.

MacMILLAN, WILLIAM ARTHUR, 78, past elder, St. Andrew's, St. Lambert, Que., and Knox, Crescent, Kensington & First, Montreal; longtime member, MacVicar Memorial, Outremont, Que., in Montreal, Oct. 18.

MARK, MARGARET A., 85, longtime active member, First, New Westminster, B.C., March 24.

MAYBANK, RALPH ELFORD, 82, longtime member, treasurer 52 years, elder, St. Andrew's, Olds, Alta., Feb. 14.

MITCHELL, GWEN, 93, outgoing member, active in Women's Guild, Grace, Etobicoke, Ont., April 9; widow of Rev. Bill Mitchell.

PATRICK, BURLE, 88, longtime elder, former church treasurer and Boy Scout leader, St. Andrew's, Windsor, Ont.

WATKINS, JACK CALDWELL, former clerk of session, elder, Knox, Guelph, Ont., April 10.

WILKIE, JEAN E. (FORSYTH), 82, longtime member, former Sunday school superintendent, organist and choir leader over 50 years, active in WMS and Ladies Aid, church historian, Alberton Church, Alberton, Ont., April 2.

YEE, GEMMIE LOR, 74, member, St. Andrew's and St. James, Cardinal, Ont., faithful member Friendship Group, April 2; mother of Rev. Anne Yee-Hibbs.

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Baddeck, N.S., Knox; St. Ann's, Ephraim Rev. R. Ritchie Robinson, Ste. 12, Box 4, RR 1, Bras d'Or, N.S. B0C 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

Hunter River/Brookfield/Glasgow Road, P.E.I. pastoral charge. Rev. Bert Vancook, Box 1614, Summerside, P.E.I. C1N 2V5.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Donald E. MacLeod, RR 1, River Denys, N.S. B0E 2Y0.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycomomagh, N.S. B0E 3M0.

Moncton, N.B., St. Andrew's. Rev. Herbert Hilder, PO Box 1604, Sackville, N.B. E0A 3C0.

Springhill, N.S., St. David's; Oxford, St. James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

West River pastoral charge, N.S. (Durham; Greenhill, Salem; Saltsprings, St. Luke's). Rev. H. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Windsor, N.S., St. John's; Noel Road, St. James. Rev. Jane Johnson, 7 Brookhouse Rd., Dartmouth, N.S. B2W 1W5.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Montreal, Chinese. Rev. Don Neil, 6225 Godfrey Ave., Montreal H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa L1R 6J2.

Quebec City, St. Andrew's. Rev. Bob Sim, 2 Chemin du lac ferre, Valcartier Village, Que. G0A 4S0.

Richmond, Ont., St. Andrew's. Rev. Ted Stevens, 971 Woodroffe Ave., Ottawa, Ont. K2A 3G9.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal H4B 1K3.

Synod of Toronto and Kingston

Ajax, St. Andrew's. Rev. R.C. Mathewson, Knox College, 59 St. George St., Toronto, Ont. M5S 2E6.

Ajax, St. Timothy's. Dr. C. Morley Mitchell, 1820 White's Road, Pickering, Ont. L1V 1R8.

Alliston, Knox; Mansfield, St. Andrew's. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Ashburn, Burns. Rev. Noel Gordon, 147 Simcoe St. N., Oshawa, Ont. L1J 4S6.

Aurora, St. Andrew's (effective June 30). Rev. Michael Caveney, Box 175, Toronto Dominion Centre, Toronto, Ont. M5K 1H6, Fax 416-366-2643.

Beaverton; Gamebridge, Knox. Rev. William Baird, 44 Sherwood St., Bobcaygeon, Ont. K0M 1A0.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Colborne, Old St. Andrew's; Brighton, St. Andrew's; Lakeport, St. Paul's pastoral charge. Rev. Stuart Macdonald, 200 King St. W., Cobourg, Ont. K9A 2N1.

Kapuskasing, St. John's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

King City, St. Andrew's. Rev. Blaine W. Dunnett, PO Box 535, Nobleton, Ont. L0G 1N0.

Lindsay, St. Andrew's. Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Mississauga, Clarkson Road. Rev. Kenneth Rowland, 24 Stavebank Rd. N., Mississauga, Ont. L5G 2T5.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Port Perry, St. John's. Rev. Ron Van Auker, 19 Frost Dr., Whitby, Ont. L1P 1C8.

Scarborough, Westminster. Rev. Daniel MacKinnon, 2501 Warden Ave., Scarborough, Ont. M1W 2L6.

Stouffville, St. James. Rev. Wes Denyer, 600 Village Parkway, Unionville, Ont., L3R 6C2.

Sutton West, St. Andrew's, part-time. Rev. Nan St. Louis, 23 Laidlaw St. N., Cannington, Ont. L0E 1E0.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, Glebe. Rev. Charlotte Stuart, 415 Broadview Ave., Toronto, Ont. M4K 2M9.

Toronto, Knox. Rev. Dr. J.J.H. Morris, 1 Glenview Ave., Toronto, Ont. M4R 1P5.

Toronto, Melrose Park. Rev. Terry Hastings, 1 Greenland Rd., Don Mills, Ont. M3C 1N1.

Toronto, Morningside-High Park. Rev. Dr. Clyde Ervine, 15 Lambeth Rd., Etobicoke, Ont. M9A 2Y6.

Toronto, Queen Street East. Rev. Robert Bettridge, 38 Ellerslie Ave., Willowdale, Ont. M2N 1X8.

Synod of Hamilton and London

Beamsville, St. Andrew's; Smithville. Rev. Gordon Ford, 342 Simcoe St., PO Box 441, Niagara-on-the-Lake, Ont. L0S 1J0.

Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. Rod Lamb, Box 359, Paisley, Ont. N0G 2N0.

Dundalk, Erskine; Swinton Park, St. Andrew's. Rev. Ian Raeburn-Gibson, General Delivery, Holstein, Ont. N0G 2A0.

Durham, Durham Church. Rev. Andrew Human, Box 1632, Walkerton, Ont. N0G 2V0.

Hamilton, MacNab Street (effective Oct. 1/93). Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Hamilton, New Westminster. Rev. W.L. Young, 322 Green Cedar Dr., Hamilton, Ont. L9C 7K6.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4 - 1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, London Korean Christian Church. Rev. Dr. Robert R. Robinson, 521 Village Green Ave., London, Ont. N6K 1G3.

Milverton, Burns; North Morningside. Rev. Walter Allum, 68 Main St. N., Milverton, Ont. N0K 1M0.

Mosa, Burns. Rev. Terry Ingram, 459 Pinetree Dr., London, Ont. N6H 3P3.

North Pelham, First; Rockway Church, Rockway. Rev. Hugh Jones, 6136 Lundy's Lane, Niagara Falls, Ont. L2G 1T1.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

Tara, Knox; Allenford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

Synod of Manitoba and

Northwestern Ontario

Portage, Man., First. Rev. Richard Sand, 339-12th St., Brandon, Man. R7A 4M3.

Stonewall, Man., Knox. Rev. Fred Douwsma, Box 17, Selkirk, Man. R1A 2B1.

Winnipeg, Calvin. Rev. Ken Innes, 251 Bannerman Ave., Winnipeg, Man. R2W 0T8.

Winnipeg, St. Andrew's. Rev. Deborah Lannon-Farris, 209 Yale Ave., Winnipeg, Man. R3M 0L2.

Synod of Saskatchewan

Yorkton, Knox; Dunleath Church, Dunleath. Rev. Joanne N. Slote, Box 730, 909 Alice St., Grenfell, Sask. S0G 2B0.

Synod of Alberta

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Eckville, St. Paul's. Rev. Ena Caron, Box 1733, Olds, Alta. T0M 1P0.

Edmonton, Calvin (Hungarian). Rev. Dr. John Carr, 9668-77 St., Edmonton, Alta. T6C 2M7. Fax: 403-465-7313.

Edmonton, Dayspring. Rev. George Johnston, 5703-52 Ave., Beaumont, Alta. T4X 1B5.

Lloydminster, Knox; Ganton. Chaplain William Graham, 406 Valhalla, 11307-99 Ave., Edmonton, Alta. T5K 0H2.

Red Deer, St. Andrew's; Penhold, Chalmers. Rev. Gordon A. Cunningham, 3821-59th Ave. Cres., Red Deer, Alta. T4N 4V9.

continued over page

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Transition continued from page 49

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Synod of British Columbia

Creston, St. Stephen's. Rev. Dr. Ron Foubister, 204-12th St. S., Cranbrook, B.C. V1C 1V9.

Maple Ridge, Haney. Rev. Larry Jackson, 1316-7th Ave., New Westminster, B.C. V3M 2K1.

Vancouver, Central. Dr. J.K. Livingston, 335 Seventh St., New Westminster, B.C. V3M 3K9.

Vancouver, Kerrisdale. Rev. Ian Victor, 2893 Marine Dr., West Vancouver, B.C. V7M 1M1.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Vernon, Knox. Rev. Doug Swanson, 921-20th St. N.E., Salmon Arm, B.C. V1E 2L2.

Victoria, Chinese. Rev. Lance Weisser, RR 3, 1340 Prillaman Ave., Victoria, B.C. V8X 3X1

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Ministers — for new mission work and new church development. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministère francophone, Casier postal 86, Richmond, Que. J0B 2H0.

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Contact: Rev. Robert Smith, YIM Coordinator, 94 Calvin Chambers Rd., Thornhill, Ont. L4J 1E7.

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Crieff Hills Community: Presbyterian Retreat and Conference Centre seeks marketing and sales representative. Contact: Rev. Robert Spencer, Director, RR #2, Puslinch, Ont. N0B 2J0 (519-824-7898).

The Synod of Alberta seeks half-time Youth Director. Contact: Rev. Dave Whitecross, 103 Pinetown Place N.E., Calgary, Alta. T1Y 5J1. Deadline: June 30/93.

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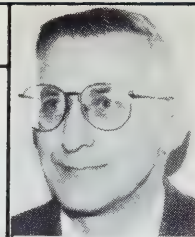
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Ian Dudgeon

A Mari Usque ad Mare

Read: Zechariah 9:9-10

After the Quebec Conference of 1864, the representatives of the Province of Canada (Ontario and Quebec), New Brunswick and Nova Scotia made arrangements for the ratification of their plans. Having the authority to proceed, the Fathers of Confederation travelled to London. There they would help the government of Her Majesty write the legislation that was to be known as the British North America Act. As they pondered over the division of powers between the federal government and the provincial governments, they contemplated what to call this new country.

The Fathers of Confederation thought the *Kingdom of Canada* had a nice ring. But the British government said this would offend the Americans. They were agreed the country would retain allegiance to the Crown; so *Republic* was also out of the question.

Historians credit Sir Leonard Tilley with suggesting *Dominion* based on Psalm 72:8 (cf. Zechariah 9:10). The 72nd Psalm prays for various gifts and powers to the monarch. The passage from Zechariah specifically refers to the coming ruler of God's people, the Messiah.

"... Dominion from sea to sea, from the river to the ends of the earth" may have been prophetic. The new country of Canada would consist only of New Brunswick and Nova Scotia on the Atlantic coast (Prince Edward Island entered Confederation in 1873), and Quebec and Ontario covering a narrow strip on both sides of the St. Lawrence River and a section of land bordering the three southernmost Great Lakes. Little did anyone know that Canada would stretch from the Atlantic on the east to the Pacific on the west; from the Great Lakes - St. Lawrence waterway to the northernmost reaches of the earth.

Nine months ago, this country was embroiled in a family argument — YES or NO. As most families do, the argument was settled. Governments went back to focusing on other pressing matters.



The Fathers at Quebec, 1864, after the painting by Robert Harris.

In none of the family discussions I heard or read was it pointed out that *God has dominion from sea to sea, from the river to the ends of the earth*. How could we forget that? Surely, in all of Canadian Christendom, there had to be some who could read the motto in lingua franca and shout out: "Hey! Hold on! God has dominion over this country. What does God have to say?"

As next month begins, we celebrate the 126th anniversary of Confederation. We are now much more than the four small provinces that came together in 1867. And we are slated to have a federal election this year. What part will God play in our celebrations or election?

Each year, the General Assembly transmits loyal addresses to the Queen, the Governor-General, the Prime Minister of Canada, occasionally the Governor of Bermuda, and the Premier of the province in which the Assembly is meeting. At

one Assembly not long ago, a commissioner asked if the government really pays any attention to our messages, especially when we take the government to task for what we perceive are errors in judgement.


Of course not! The Presbyterian Church in Canada no longer speaks with the authority it once did. Why? Simply because we do not speak for the same

number of people we once did. For example, there are more Muslims in Canada than practising Presbyterians. These diverse faith communities, which are now part of the Canadian religious fabric, seem

to present a more unified voice to those in authority than Canadian Christians.

Canadians of an older generation knew July 1st as Dominion Day. What a positive way to express that God has dominion . . . *a mari usque ad mare*.

Prayer:

God, who has given us so much — ocean shores, fields and forests, lakes and rivers, prairies and mountains — help us in our celebrations to remember it is your dominion we celebrate and enjoy. Send your Holy Spirit to be with the political leaders of our nation. Guide them and remind them that their authority comes from you and that all they do, they do for the welfare of your people. This we ask in the name of him, whom we call Lord and Saviour, even Jesus Christ. Amen. 

Ian Dudgeon is an elder in Knox's Galt Church, Cambridge, Ont., and editor of *Watwell Presby News*.

A Phoenix From the Ashes



The rebuilt chapel of Presbyterian College, Montreal. (See News section.)

PRESBYTERIAN **Record**

JULY/AUGUST 1993



The Moderator of the 119th General Assembly,
Earle Roberts, at home with his wife,
Dorothy, and grandchildren.

Holidays

Holidays are enticing only for the first week or so. After that, it is no longer such a novelty to rise late and have little to do.

— Margaret Laurence

Anger

A capacity for anger is very important. Because if you don't have anger, you will begin to tolerate the intolerable. That's intolerable. Anger keeps my sanity. But it has to be very well-directed. Quoting a psalm, St. Paul said, "Be angry but do not sin." If you are not angry, you are probably a cynic. And if you lower your quotient of anger at oppression, you lower your quotient of compassion for the oppressed. I see anger and love being related. Anger should always measure one's love. It shouldn't reflect an absence of love; it should reflect the depth of one's love. Jesus' anger was sometimes high, but it was rooted only and always in love.

— William Sloane Coffin

Telemachus

One of my favourite stories involves Telemachus, a frail and older Christian, who felt called by God to go to Imperial Rome in the early part of the fourth century. Once there, he became caught up in a throng of people entering the Colosseum.

He watched in horror as gladiators began their weekly sport of killing one another. He yelled "Stop in the name of Christ" and actually moved between a gladiator and his opponent, again telling him to stop. At this, the warrior struck Telemachus on the head with his sword, killing him instantly.

A hush soon descended over the thousands of spectators. No one moved. Finally, someone in the top row got up and silently left the forum. Others followed, until only the gladiator, his opponent and Telemachus's body remained. History notes this was the last time the gladiatorial games were held in Rome. One brave and determined person had made the difference.

— David Kilgour

New Rule

Shall we make a new rule of life from tonight: always to try to be a little kinder than is necessary?

— James Barrie

On Prayer

He is our God . . . God obliges us to meet him with a certain audacity.

— Karl Barth

Be Simple

We [preachers] might all have a card "Be simple" over against the desk where we write our sermons. We must labour to be understood of the people. There is fundamental wrong somewhere whenever the common people cannot hear us gladly. It is, of course, a counsel very opposite to being superficial. We are only simple when our thought is clear, and really to clarify is a laborious process.

— George MacLeod



Sharing

Despite the remarkably explicit teaching of Christ on sharing one's wealth, we still find it very difficult to do anything other than multiply our own comforts and securities.

— Loren Wilkinson

Feelings

The Declaration of Independence is rationalistic: "It is a self-evident principle that the Creator has endowed man," etc. Then we left the rationalistic age and entered into the sensate. That is the age we live in today. We have become pre-occupied with feelings. Never before was truth left so much to the vacillation of an ulcer!

— Fulton J. Sheen



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Obstacle to Religion

If we turn to psychology or to religion because we are afraid to face our own life, to sweat and to toil and to shed tears and to learn to love in the context of our own existential situation, then psychology and religion become obstacles to reality. Since this is what happens to most people, it can perhaps be said paradoxically that the greatest obstacle to religion is religion, and the greatest obstacle to self-understanding is psychology. One must never approach these as forms of knowledge which will exempt one from the necessity of actually living and learning from life itself.

— Bernard Phillips

Future Church

The old are the church of the future, too.

— Don Corbett

John Congram

Lost in Space

(Adventures at the 119th General Assembly)



The last time the General Assembly met in St. Catharines was in 1940. In many ways, that Assembly resembled the one 53 years later.

In 1940, the Hon. T. B. McQuesten, a Presbyterian and then minister of highways for Ontario, arranged a police-escorted trip for commissioners down the Niagara Parkway (created largely through McQuesten's efforts) to Niagara Falls. The Moderator decreed that Rev. T. Roulston, who had driven all the way from British Columbia in an Austin, should share the lead with the police at the front of the procession. In 1993, there was no police escort, but many commissioners enjoyed similar excursions to Niagara Falls and area.

In 1940, the treasurer reported a reduction in budget receipts of \$5,000, resulting in a total accumulated deficit of \$201,000. The 1993 Assembly reported cuts in program and staff, with more drastic ones in the future due to declining revenues.

Presbyterians are Canada's fastest disappearing denomination

But one important aspect set the two Assemblies apart. Fifty-three years ago, the Second World War was in its early, depressing stages. As Assembly began, the leaders of the Presbyterian, Baptist and United Churches had just issued a joint statement aimed at all Canadian Christians urging courage, faith and patience "in this hour of stress." The Assembly opened in Knox Church on Wednesday evening, June 5th. By Sunday afternoon, a service of witness and intercession had been organized in a city park for commissioners and

any who wished to join them "at this hour of the world's great need." A telegram was received by the Assembly from Rev. R. DePierro, minister of the Italian Presbyterian Church in Montreal, reaffirming the loyalty of new Canadians from Italy to King, Dominion and Presbyterian Church. He indicated, as well, that only three members of the Italian congregation had been interned in the recent round-up of Italian Canadians in Montreal. The Assembly responded "with great applause."

In these and many other ways, the Second World War dominated the 1940 Assembly. Some would argue that no comparable event existed in 1993 to dominate the 119th General Assembly and this accounts for much of the recent Assembly being given over to tinkering with the structure. However . . . I wonder.

Figures released from the most recent census indicate the Presbyterian Church is the fastest disappearing denomination in Canada. In the decade in which we purposed to double our numbers, 22 per cent fewer Canadians claimed to be Presbyterian than had been the case 10 years earlier. Some would argue these figures are irrelevant and the only ones worth considering are those showing communicant membership. One can find no comfort in these figures either. In 1992, our membership declined nearly 2,000; in the decade of the '80s, over 9,000.

Some would argue this points to a church committed to Christ. A faithful church, they argue, cannot

expect to be successful. But, again, does that provide adequate answers for our decline?

No matter what we may believe about evangelism and church growth, surely it was an issue worthy of consideration by this Assembly. For whatever reason, the Assembly did not wrestle with it or even find a way to get it on the agenda. And that, in my view, is a tragedy.

Whatever we believe about church growth, it deserved consideration

During the waning moments of the Assembly, commissioners introduced a number of important items relating to poverty, evangelism and maintaining our ties with Quebec churches whatever the political future brings. Any or all of these could or should have claimed a large chunk of the commissioners' time and energy. Of necessity, they were dealt with quickly and superficially.

A task force on the future shape of General Assemblies will soon begin work. I believe the primary task will be to find ways to allow commissioners to participate more fully in decision-making beyond saying yes or no to the proposals of others, and to discover means to allow the really important issues of society and church to have a significant place on the agenda.

In responding to the thanks of this Assembly for his many years as Deputy Clerk, Doug Lowry put the issue well: "The Assembly Council should ensure that things are done right; the Assembly that right things are done." ■

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Ivor Williams

OUR COVER

The Moderator and his family, from left: Michelle,
Dorothy, Laura, Earle and Marc Roberts.

(Photo by D. A. Hill)

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LETTERS

Uplifted

From a reader who starts at page one and reads most of the *Record*, thank you. Joseph McLelland's articles always lift me up and make nebulous ideas clear. I also found David Haggith's common sense, honest words in "Not a Word from the Lord" (April issue) timely.

Edel Klickermann,
Campbellville, Ont.

Please Do Not Think

During May, worshippers in many of our churches will have witnessed an event of historic significance for The Presbyterian Church in Canada. I refer to the reading of our first encyclical from the Assembly Council.

In the pre-Reformation Church, an "encyclical" was a letter from higher church authorities to the lower orders of the clergy. It was important that the letter be read to the parishioners word-for-word, lest the ministers mess things up through a lack of learning, piety or devotion to the cause. For centuries, encyclicals have been absent from Reformed churches because they imply a lack of confidence in local church leaders.

Therefore, to receive a letter from Wynford Drive which was "intended to be read in each congregation at a Sunday service of worship" seems a significant departure from Presbyterian practice. To most members, it would imply

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

that something vital to the well-being of our church is at stake. They might have anticipated such an epistle would contain a ringing affirmation of the uniqueness of Christ, a call to prayer for spiritual renewal, an exhortation to diligence in evangelism or an urgent plea to care for those in need.

Instead, the burden of this unusual communication was that some churches are not doing enough to promote the "Live the Vision" fund-raising campaign. How disappointing. Our first encyclical in living memory was a fund-raising letter. But, on second thought, perhaps the Council was expressing what is of the highest priority to our denomination.

One last observation. Traditionally, an encyclical receives its title from the first few words of its text. In this case, the letter began: "Please do not think . . ."

Don McCallum,
Guelph, Ont.

Change and Old Goats

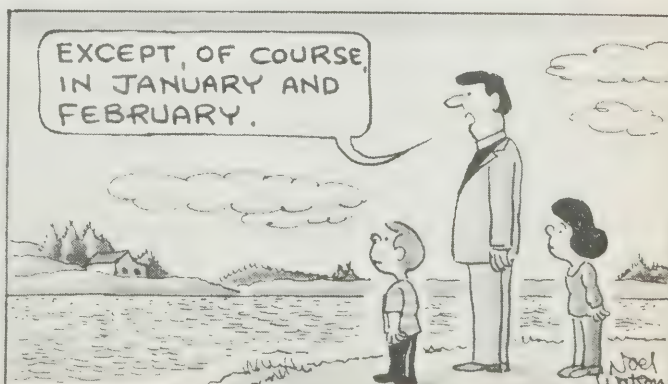
Peter Plymley II wrote a delightful pastoral epistle (May issue) about the revision of the *Book of Praise*. It stirred me to jot down a few comments.

There is a desire to change "Rise Up, O Men of God" because it is too exclusive. What about women and children? So, it should read: "Rise Up, O People of God." Well, that's not bad, but it is rather picky. However, there is a move to delete the phrase "King of kings" because it is too imperialist. What nonsense! The phrase refers to the sovereignty of God, a concept vital to our understanding of the Almighty. Some revisionists want to eliminate the hymn "Onward, Christian Soldiers" because it is too militaristic when we should be promoting peace. Balderdash! Are we forgetting Christians are engaged in a battle with the forces of evil? Perhaps so, because today we have become like navel-gazing vacationers reclining on a sun-kissed beach.

Someone in our restructured bureaucracy may look at my name and say, "He's an old goat who won't adapt to change." Some of us old goats have adapted to tremendous changes throughout our lives. The first radio I knew was a crystal set with headphones; but now I've adapted to AM/FM cassette stereo with high-speed dubbing. We've adapted to traffic

WATSON'S WORLD

Noel Watson



lights, safety-belts, one-way streets, expressways, photocopiers, fax machines, computers, colour photography, camcorders, Reeboks and the list goes on.

Change is not necessarily good. Nuclear science has been a curse and a blessing. Prosperity has alleviated some poverty, but also created greed causing the collapse of financial empires and ruin to many shareholders. Advances in air travel have brought the nations of the world much closer to each other, but have also provided the means of swift, devastating destruction.

I hope the committee on the revision of the hymn-book will not so neuter the *Book of Praise* with deletions, changes and inclusive language that it becomes a new Book of Haze (mental obscurity or confusion). To that, some of us old goats will not adapt. New hymns by some of today's hymn-writers should be welcome provided they express the doctrinal beliefs consistent with our denomination's understanding of Scripture. To that we will adapt.

George Johnston,
Beaumont, Alta.

"Christian" Humanism?

Writing in the April issue of the *Record*, Dennis Oliver commended humanism, defined as any system (secular or religious) in which "... human ideals and the perfection of human personality are made central, so that cultural and practical interests rather than theology and metaphysics are at the focus of attention."

Back in the 1950s, my Sunday school teachers had less to say about "the perfection of human personality" than the need for God's grace; so, I wonder: where does this new emphasis upon Christian humanism lead us?

In Oliver's case, it inspired him to conclude in an article published by the *London Free Press* on January 23, 1993, that every passage in the Bible which seems to reject the practice of homosexuality is "open to an alternative interpretation."

As a general principle, he suggested, "We might affirm that everyone has the right to pleasurable sex as long as no one is harmed."

Likewise, in a debate on euthanasia with a Baptist minister published by the *Free Press* on April 4, Oliver wished Susan Rodriguez "success in her attempt to gain control over the timing and circumstances of her death." "You and I have the means to suicide," Oliver contended. "That possibility is part of our freedom, and thus our dignity. One day, I am convinced, this will be acknowledged as an inalienable right of every child of God."

Of course, Oliver is not alone among Presbyterian ministers in expressing such views. The will to maintain any kind of coherent theological consensus within our denomination has been definitively shattered. So why do we not collaborate with our friends in The United Church of Canada in concurrently merging with the Unitarian fellowship? This way, we can each pursue humanism and tolerance in our own way without having to bother about secondary issues of theology and metaphysics.

Rory Leishman,
London, Ont.

What to Call the Minister

"Thank you" to Tony Plomp for his explanation of the term "Reverend" (April issue). Its abuse ranks with "irregardless" in degree of odium. Unfortunately, we are up against an all-pervasive literacy-defining mass media whose ignorance of matters ecclesiastical is virtually infinite.

Perhaps of deeper concern is use of the term "reverend" at all. With a Saviour who declined to be called "good," and followers who were known as "Peter," "Mary" or "Andrew," one wonders why latter-day clerics insist on "reverend" (most, right, very or plain), "grace," "eminence" or "holiness."

Jesus went by "rabbi" or "teacher." His title described what he did. For modern clergy, "pastor," despite its agrarian and Latin roots, seems the least offensive.

(*Record* readers might offer some suggestions — polite, of course.) If adjectives describing spiritual attributes are to be used, let them be spontaneous as they were with the original disciples. Forced reverence creates a world of unreality. The child must always be free to see when the emperor is naked.

God's love is real. Anything which suggests that importance is gained elsewhere has no place in the Church.

David J. C. Cooper,
Coldwater, Ont.

What's in a name? This is the question Shakespeare posed in his great romantic tragedy *Romeo and Juliet*.

Names have meaning and words have power. So when someone is referred to as The Reverend Rod Lamb, that would suggest I have meaning and power. The reality, though, is different.

My garageman calls me "Rev." and a longtime correspondent "The Rev." "Pastor Lamb" has also been hung on me. And I hear I could be called "Rev. Rod" if the new trend coming out of the United States catches on.

All of the above is in response to Tony Plomp's column dealing with the proper title of a minister. While I agree with what he said, current usage is changing.

Take the new style book of the *Globe and Mail*, for example. I can only be called "Rev. Rod Lamb" the first time. If I am referred to again, it is simply "Mr. Lamb."

The titles of individuals, like the institutions they represent, are changing. Whereas my older parishioners who grew up in a different world will address me as "Rev. Lamb" or "Mr. Lamb," regardless of how well they know me, "Rod" is the favoured name by my contemporaries who are less intimidated by rank.

Perhaps that is how it should be. We are all equal in the eyes of God. But when someone is lashed to the mast through the act of ordination, proper appreciation is cherished.

Rod Lamb, Paisley, Ont.

Robert Barr

I was most interested to read the profile on Robert Barr (April issue). When I went to Cape Town in 1956, he was still remembered as a gifted preacher.

Before we left South Africa in 1964, I obtained a copy of *Greater than Jonah*, published in 1944 by Barr. This book contains 12 sermons Barr delivered on Jonah on Sunday evenings. He notes in the foreword that on each evening "the church was crowded to the door."

Barr accepted "the story of Jonah as historically accurate in detail," a view no longer held by most commentators. Yet, 50 years later, *Greater than Jonah* remains a valuable reflection on the message of Jonah.

David M. Paton,
Canmore, Alta.

Metrical Psalms

Conducting a study session on the psalms for a group of Roman Catholic Christians, I introduced them to the Scottish metrical psalms and to selections from the Anglo-Genevan Psalter used by the Canadian Reformed Church. They were delighted to hear the psalms in verse. I was sorry not to be able to tell them they could hear them sung any Sunday in a Presbyterian church.

In my youth, the first full act of praise was a psalm selection. In the past half-century, the metric Psalter has been progressively downgraded and phased out. Pity!

Could the psalms in verse not be restored? If not as a gathering hymn, perhaps they might take their new place between the first and second readings. Who would wish to lose "The Lord's My Shepherd" (Crimmond)? So many of the others are equally uplifting.

Let's have a Presbyterian heritage emphasis which can edify the whole Church!

William C. Bothwell,
Orangeville, Ont.

Editor's Note: The Task Force on the Revision of the Book of Praise is committed to restoring the importance of the metrical psalms in Presbyterian worship.

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Jim Taylor

Signs of Hope

***It's hard to tell, sometimes,
but humans do think***

Cats can think. Yes, they can.

It's hard to tell, sometimes, because as a rule cats make little or no effort to please their owners.

In the past, I've accused our two — unfairly, it turns out — of having little between their ears but hair-balls. Especially when they have just shredded the end of our couch. Again. Or when they get locked out in a thunderstorm. Or race panic-stricken to the farthest corner of the basement every time the vacuum cleaner starts.

But one evening, while Joan and I were watching TV, Joan dropped an old afghan onto the floor. Mush, decidedly the dumber of our two cats, began to knead it with her paws. Eventually, she settled down on it, eyes closed to slits, purring in ecstasy.

By the next evening, Joan had tidied the room. The afghan now hung over the back of the chair next to her sewing machine. Mush looked at the afghan, looked at the floor, and looked at the afghan again. Then she reached up one paw, hooked her claws into the afghan, and tugged it off onto the floor.

Once she had the afghan where she wanted it, she repeated the previous night's performance.

We wondered if this were a deliberate act, or an accident. So for the next few evenings, we moved the afghan several times. We made sure Mush could always reach it, but not always easily. Once, she had to climb onto a chair to drag the afghan off the top of a counter.

Each evening, she came in and looked around for her afghan. Each evening, she found it and pulled it down to the floor where she could enjoy it.

Frankly, it's a relief to know she can think.

Sometimes, I wonder if God feels



the same way about us. Watching the kind of mess we humans make of our society, our environment and ourselves, God cannot be feeling particularly proud of our intelligence.

It's obvious, for example, this planet cannot sustain unlimited growth. The population currently stands at about 5.3 billion. At our present growth rate, it will double every 39 years or so. About the year 2030, we'll have 10.6 billion people; within a century, we'll have 21 billion. Yet the single most influential organization in the world,

the Roman Catholic Church, persistently opposes any form of birth control.

Europe and North America make up less than one-third of the world's population. To achieve the highest standard of living the world has ever known, we consume about 80 per cent of the world's resources and energy. The rest of the world would like to share our standard of living. But this planet hasn't enough resources to sustain such a technological shift. We know that. Yet we keep trying to increase our own affluence, while promoting our way of life to those who don't have it.

The damage to the ozone layer in the upper atmosphere, the greenhouse effect heating up the climate, toxic chemicals in our air and water, acid rain that kills lakes and forests, the destruction of rain forests — we have heard about all of these. But we continue to demand air-conditioning in our cars, pesticides for our gardens, electricity for our gadgets, tropical wood for paper and furniture . . .

Our industrial civilization doesn't offer God much evidence we can think.

And yet, every now and then, perhaps, we do something right. We save a big old tree, or raise some baby squirrels, or offer a troubled teenager a sympathetic and nonjudgemental ear. We turn off our air-conditioners, or write a letter to someone far away, or donate a meal to a food bank. We walk to the store instead of driving. We eat a little less and start a compost pile.

And maybe, just maybe, God is relieved to see some signs of intelligence in humans after all. **[R]**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

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FROM THE MODERATOR

Dear Presbyterian Friends:

It is the middle of May as I write this letter, knowing, if it is printed, it means the 119th General Assembly has seen fit to elect me as its Moderator. What an honour that will be for me, while at the same time a humbling experience. On several occasions in my life, and this is one of them, I have felt akin to Moses when God called him and he replied: "I am nobody. How can I go to the king and bring the Israelites out of Egypt." And God's response, "I will be with you . . ." It is only with this assurance that I can consider accepting election as Moderator.

As some of you know, I grew up in the United States. It was only after my first year in theology that I was introduced to The Presbyterian Church in Canada. It started with a summer student appointment in southern Manitoba, led to completion of my theological course at The Presbyterian College, Montreal, then ordination and a Mission Board appointment to Virden, Manitoba.

Then came marriage to Dorothy, a graduate of the Presbyterian Missionary and Deaconess Training School, better known today as Ewart College. While Dorothy has lived about 99 per cent of her life elsewhere, she continues to claim Cape Breton citizenship by virtue of birth. Together, we went to Nigeria as missionaries, served congregations in Sault Ste. Marie, Ontario, returned to Nigeria during the civil war years and then moved back to Canada and the Church Offices.

Over the years, many people have been important to my development as a Christian and have helped shape the life of the Moderator of the 119th General Assembly: my parents, my wife and sons, the minister of the congregation where I grew up, youth leaders, other students, ministers and members of the Order of Diaconal Ministries, conveners and members of various boards and committees, commissioners to Assemblies, colleagues at the Church Offices, etc. This list includes not only people in Canada and the United States, but also in all the countries of the world where our church works in partnership with Christians of that

land and where I have had the privilege of visiting. It includes people who are completely unaware of the importance their quiet role in a congregation plays in the spiritual growth of others.

The names in the categories above are too many to list; but I would feel remiss if I did not mention the couple who contributed greatly to my becoming a part of The Presbyterian Church in Canada, and the one who helped shape my understanding of the Church and its mission.

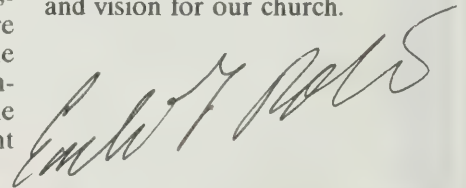
First are Rev. Dr. Ronald A. Davidson and his wife Marjorie. I met them when I was a student on summer appointment and then, after ordination, as colleagues in the same presbytery. Their home was, and I expect still is, always open, the coffee pot on, and if discussions went on too long, there was a bed and an early start the next morning. Their love and concern for the church and its people was infectious and made me want

to be a part of it.

My second tribute goes to the late Rev. Dr. E. H. (Ted) Johnson. I grew up in a congregation that placed a strong emphasis on overseas missions; so it was not surprising I was interested in our church's ministry around the world. Ted Johnson helped to expand my understanding of world mission, challenged many of my ideas, and gave support and understanding to Dorothy and me as we worked with the Presbyterian Church of Nigeria. He encouraged me to accept an appointment to the executive staff of the Board of Missions; and after I became overseas secretary, he was there with counsel and vision whenever I sought him.

For Ron and Marje Davidson, Ted and Kitty Johnson, and many others, I give thanks to God. For me, they symbolize the community of faith that brings all of us together as Christ's Church.

I look forward to this year: to meeting friends whom I have come to know over the years, either in person or by way of the telephone, and to becoming acquainted with many more of you and having an opportunity to hear of your love and vision for our church.



Dorothy
and
Earle
Roberts.



Michael Farris

On Leaving Nothing to Chance



Eighth Sunday after Pentecost — July 25

Genesis 29:15-28; Psalm 105:1-11; Romans 8:26-39; Matthew 13:31-33, 44-52.

If I told you next week's winning numbers in the lottery would be 16, 22, 27, 28, 33 and 37 — and notwithstanding what the church says about such things — what would you do with your next dollar, after the offering, of course.

"You'd buy in," says Matthew. And that's where we have to begin today, with a good investment (Matthew 13:44-46). The kingdom of God is the treasure and you are the buyer, a buyer with a once-in-a-lifetime offer.

If the text at this level seems a bit commercial and calculating, so be it. It is. Jesus is not trying to be subtle here — yet! People who know the value of a dollar should know the value of the kingdom. It is a good investment if you know the secret. It is a treasure hidden in a field, a pearl of great price. So follow your instincts wherever they may come from and buy in. You may never have the chance again.

Before we dig deeper into this text, there are a few points worth considering. One is obvious: God's kingdom is valuable. However you may construe it, as a place in heaven or a new world where peace and justice rule the day, we are not just talking about some hobby on the part of a strange people called Christians. It is life for the world, what poets dream of, reformers strive for. Call it the kingdom of God or call it what you will, both the labourer in the field who just stumbled across it and the merchant who had been searching his whole life long knew they had found treasure. They also knew what they had to do to get it.

So there is a second point: the kingdom of God is costly. Perhaps that is why Jesus tells the same story twice, once about a poor day-

labourer working the fields and again about a rich merchant who trades daily in fine jewels. No one is left out. Rich or poor, no difference. Both are pushed to the limit. Both sold all they had.

The up side of the story is there is treasure beyond price and you know where it is. The down side is there is a steep price to pay for it.

But dig a little deeper. It's not just the treasure that is buried, but some of the truth as well. Don't think this parable appeals only to self-interest. It is more than a story of insider trading. Greed is not the motivation. (And while we're at it, most people don't become Christians as an investment.)


There are two ways to read this parable. The first way is to read it from our perspective. We find the treasure; we pay the price. We are the finder; the treasure is the kingdom. Fair enough. But there is a second way to read the parable: from God's perspective. Turn things around. Try God as the one who finds the treasure in some unlikely place: God, the merchant, in search of fine jewels. God pays the cost and rejoices to own such a treasure. And the treasure so priceless it is worth any price? It is you. You are the treasure buried in a field. You are the pearl of great price.

Here is a very different story. It is no longer a story of what we must do in order to enter God's kingdom. It is a story of what God has already done to make us his own. If, in the first way, we

wonder whether we could give all we have to pay the cost of the kingdom, then in this second way of looking at it, we know the cost God paid out for us. It was "all that he had" — the life of his son, our Lord, Jesus Christ. We began with a sharp investment and we end up with the gospel.

We end up, too, with a new way of understanding those difficult words like predestination and election (Romans 8:29, 30). So often, we think it is all up to us. How tempting to believe we have to "find God." Paul says it's not that way at all. "For we do not even know how to pray as we ought" (Romans 8:26). No, God does the searching. God does the finding. It is like treasure in a field, a pearl of great price. Be sure you read the story from the right direction, God's direction. We do not find God; God finds us.

Now you understand why God goes to such trouble about us. We're valuable. We're worth it. "He who did not spare his own son but gave him up for all of us, will he not also give us everything else?" (Romans 8:32).

Predestination hardly means there is nothing left for us to do. It does mean what is most important has been done, and done by God. God searched. God found. God made us his own. So, in a word, predestination means that when it comes to our salvation, God leaves nothing to chance. God leaves us only with the gospel: "If God is for us, who can be against us?" (Romans 8:31). 

Michael Farris is minister of First Church in Winnipeg.

Douglas Lowry

Good Decisions and Tough Choices

A faith perspective on ethical dilemmas

I can't do that to my neighbour!"

The furnace installer was startled. "But it's legal. So what's the matter?"

I had just found out that the plastic pipe going from our new furnace to the outside was supposed to replace the chimney. The end was two feet above the ground and only six feet from my neighbour's bedroom window. The installer argued that a special plastic pipe had to be used (the flue gases would eat through steel piping in only a year), and that the vent had to be just above the ground and as close to the furnace as possible. Too bad the neighbour's window was there; but the city regulations permit a vent that close. Changing the set-up might cost quite a bit more.

If the stuff coming out of the furnace would eat through steel, what would it do to my neighbour's lungs? Should I go along with the installer, saving the hassle and expense? Or should I push for a more caring solution?

This is an example of an ethical problem. It happens to be one I am facing here and now, but it's a good example of the moral dilemmas we face all the time at work and in organizations we are part of. How do we approach ethical problems like this one?

There are four levels of approach to an ethical decision: (1) rules, (2) universal principles, (3) the example of a godly life and (4) discovering God within the decision.

Level 1: Find the right rule and APPLY it. Rules make it easy, provided there is a rule that fits and you believe in the authority of the rule-maker. The city building code allows something; therefore, it's okay. Really? That doesn't sit well with the average Christian. Are there some better rules? Christian rules?

There are rules and commands in the New Testament, but they are about matters like church administration: "Don't listen to any charge against a church leader, unless at least two or three people bring the same charges." "Don't put young widows on the [relief

list." The Bible and the General Assembly have not had much to say about furnace installations.

Level 2: Work out individual cases from universal principles. A principle is universal if it is true in all cases. "Do unto others as you would have them do unto you." Do I want flue gases turned loose six feet from my window? No. Principles such as "Love your neighbour as yourself" help us to see it would be wrong to leave the chimney vent where it is. "Serve God, not mammon" shows that we should be willing to pay more for the furnace installation if that's what it takes to avoid hurt to our neighbour.

Level 3: Seek inspiration in the example of a godly life. Flesh and blood examples are more powerful

than the dry bones of rules and principles. Our parents were examples in early life; what they were mattered more than what they did. Later on, we choose our own heroes, and try to be like them. Some pick athletes, entertainment stars, even cartoon characters. Christians more often are moved by the godly examples of saints, past and present. My heroes include Mother Teresa, Jean Vanier, my mother and Brother Lawrence, the 17th-century monastic kitchen worker.

Recently, I heard a fellow explain why he and his wife are adopting the baby of a woman dying of AIDS. Compassion and courage are just words, until we see them in the flesh. I was deeply moved.

When facing an ethical decision, we can think of a hero of the faith. What would that person do? Now, as we ponder our choices, our heart and spirit are engaged as well as our minds, and our decisions will be better. (Somehow I can't see Mother Teresa giving two seconds thought to venting flue gases outside her neighbour's window.)

Level 4: Discover God within the situation. This approach to ethical




Iris Ward.

decision-making derives from Brother Lawrence in his "practice of the presence of God." God is in all of life, including business and money decisions. Brother Lawrence was moved in every decision by a sense of gratitude for God's presence — he "would not so much as pick up a straw from the ground" except for love of God. Lesser motives just don't matter.

After 26 years of looking at ethical problems in business and life from a faith perspective, I am convinced God is truly present in every situation. Discovering God again and again is an adventure. Seeking God's presence, I discover the dignity of the neighbour and of the furnace installer. I discover the unity to which God calls us and the ways in which we owe mutual care. I discover the creativity of God's Spirit in opening solutions to problems. By grace, I occasionally discover a bit of God's wisdom that turns our problems into opportunities.

Rules, principles, living examples, discovering God in specific situations — each has its place. Seeking the presence of God in every choice is the one we learn most slowly. But try it. God is there, waiting for you.

What about the furnace vent? What I did in this case was to give the problem back to the installer. He knows furnaces; I don't. I asked him to find out how the problem has been solved in other cases and to come back with alternatives that place a higher value on my neighbour. He knows, if necessary, I may be persuaded to pay some extra. And as I pray for him, maybe he will be given grace to come up with some as-yet-unexplored alternative that is win-win instead of win-lose.

Whether that is the "right" choice, I don't know for sure. But the approach is one that seeks to honour God. And that is what matters most. 

Douglas Lowry is a minister of The Presbyterian Church in Canada who teaches management at Franciscan University in Steubenville, Ohio. This article was first published in *New Covenant*.

FULL COUNT

John-Peter Smit

Justice for Church Workers

It was one of those weeks. Only Wednesday, and already I had heard nothing but bad news. A friend's unemployment insurance just ran out. A colleague out of a job; three others awaiting their termination dates. The mail was no better, bringing the news of another family: the husband out of work, the wife afraid to make a long-distance phone call for fear of unnecessary expenses. Finally, another phone call reminded me of a widow finding the adjustment to the loss of her husband overwhelming.

In these days of recession, unemployment and struggle, this seems to be an all too common occurrence. What makes these particularly hard to bear is that all these stories are about employees of the Presbyterian Church and their families. Ministers of Word and Sacraments, diaconal ministers, spouses of ministers — all feeling the brunt of economic restraint, the pain of personal tragedy.

It used to be ministry was a secure job. No longer. The 1990s have brought an ever-increasing number of clergy and diaconate who are unemployed. Within the Presbytery of Hamilton, there are four unemployed diaconal ministers, three unemployed clergy and two recent widows of clergy. In some of these cases, positions have been terminated because of financial restraint or priority re-evaluation. In other cases, a call is not forthcoming. More and more, these servants of the church are finding themselves not only unemployed but unemployable, with fewer and fewer jobs available. They find themselves having to leave their vocations to compete for work in a society that is often suspicious of their faith, or unwilling to recognize their qualifications or experience.


The stress on ministers and their families is enormous. If we add to this the uncertainty that comes from those who remain after the death of a servant of the church, the picture becomes even more grim. But perhaps the darkest reality of all is that there are virtually no programs in place to help

these people through times of pain and transition.

As we look to business and industry, we know great strides have taken place with regard to job re-training, severance packages and personal counselling. These changes have come about in no small part because of the voice of the church calling for justice and equity. Yet, even as this call has gone out, the plight of many employees of the church has been largely ignored. And when help has come, it has often been piecemeal or on an individual basis.

We must no longer treat our servants this way. For the sake of the gospel, for the sake of our credibility, for the sake of those who serve, we must devise effective ways to minister to those who are hurting, those who have been called to serve the church, and their families.

The prophet Micah speaks across the centuries when he reminds us that the Lord calls us "to act justly and to love mercy and to walk humbly with our God" (NIV). The call for justice and for mercy is not optional. As we speak prophetically to the world, we speak with this awareness. Surely the same justice and mercy must be extended to those whose vocation is to serve Christ's Church.

Their pain is real; their suffering will not go away. As individuals, as a church, we have a call to minister to those who would minister. 

John-Peter Smit is a minister of Chedoke Presbyterian Church in Hamilton, Ont.

My dear editor:

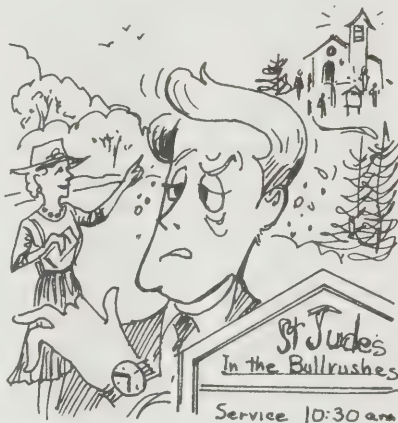
"To everything there is a season," as grim, sweet Ecclesiastes put it. Today's pop-psychology would call him "centred," I suppose. And the season is summer. Assembly is over. One of the important functions of our *Record* is to let us know Assembly is over. We can holiday free from anxiety.

The summer provides your aged eagle of a faithful correspondent with the opportunity to stretch his wings once more. There is yet a demand for old elders (no longer a redundancy) brave enough to take Bartlett and Barclay and hammer together a sermon suitable for the faithful few of July and August. True, our invitations come from places at some distance from the watering holes of escaped theological professors and the nobility of city pulpits not averse to gracing a humble notice board (or to picking up a few extra dollars return on a well-worn manuscript); but we of more modest ability are grateful, like the Syrophoenecian woman, for any leftovers.

There is an entirely different ambience to summer worship and a special set of challenges for a supply minister and visiting worshiper alike.

First, one must *find* the church. The Plymley Rule for Spotting the Kirk usually helps: look for the third ugliest church in any town with a population over 1,500, and look for it in a tucked away location known only to the locals, or at least some of them. In choosing a site, our forefathers (for such they were) exhibited either a remarkable humility — no light without a bushel for them! — or a canny eye for the cheapest construction costs, or both.

The challenge doesn't end with finding the church. Summer is the time of musical pews and movable worship times. The suspiciously liberal United Church congregation becomes much more congenial in the warm weather, and "exchanges" take place month about or even week about. The clue that you are indeed at the Presbyterian Church, but that it is not *there* that you are



Iris Ward.

to preach and/or worship, is the locked door. The absence of any other cars only tells you that you might be early or late. In order to repel the floods of tourists, or to accommodate their own members who want to "get away," many congregations play Guess-The-Time-Of-Worship, deeming any hour from 9:30 a.m. onward (including some odd stops, 10:17, 10:45 etc.) to be more suitable for the beach-bound than the hour advertised on the notice board, just above "Everyone Welcome" and its unimaginative variants. (One wonders whether or not a signboard bearing the words "Some Welcome: Try Your Luck" might, through novelty or honesty, have more effect.)

Supposing the correct locale is discovered, and at or near the correct time, there are other hazards awaiting the guest.

If one is supply preaching, there is the matter of the pulpit. In summer (one hopes it is only in summer), it becomes the repository for ancient orders of service, wadded up tissues and a glass of water that has been there for three weeks or so judging by the ring left

from evaporation, the bubbles of stale air clinging to the inner surface of the glass, the tepid temperature and the winged creatures drowned therein.

For worshipper and preacher alike, there is also the question of the "guest organist." Often recruited from a scant supply, this personage sometimes determines to be remembered and appreciated by playing loudly enough to cover most mistakes and to remove the plaque from the teeth of everyone present. Either that, or uncertain of the hymns picked and printed in advance (many congregations print one bulletin for the entire summer which has to be read like railway timetables), he or she plays slowly enough to give hymns such as "Abide with me! fast falls the eventide" a new urgency.

Ushers usually take the summer off, leaving guests to place themselves gingerly in a pew which, they fervently hope, hasn't been claimed unto the third and fourth generation by some founding family.

The women, and it is usually the women, fan themselves with the order of service . . . which is OK as long as they don't set up a windshield-wiper rhythm conducive to mass hypnosis or motion sickness. The men sweat determinedly in their sports jackets, Calvinists to their glands. The flies drone and buzz in and out of open windows, sampling the soft sanctity.

Even the long count of "Sundays after Pentecost" seems to reflect, like baseball, a slow, unfolding, gradual revelation, and a particularly Canadian desire — to hold and savour the too short summer. We forget too easily that grace is usually incremental.

The relief from holy busy-ness, the merciful surcease of meetings is not simply slackness, whatever the challenges.

Slathered in sunblock, I am

Your faithful correspondent,

Peter Plymley II

She never grew up to become a doctor:

Survivors Tell the Tale of a Teenage Cancer Patient

Feisty, courageous and inspirational — these are some of the words used to describe Heather by the team of professionals who cared for her, her family and her friends.

In a true display of multidisciplinary patient care over the course of Heather's five-month stay in Mount Sinai Hospital, Toronto, individuals from over a dozen hospital departments were involved with Heather, as well as volunteers, clergy and, especially, members of her family.

Teamwork, and the trust gained by these various players, enabled Heather to live the final 10 days of her life to the fullest. When doctors told Heather no further treatment could be done to save her life, dozens of individuals pulled together to make each day meaningful and empowering.

An important part of Heather's care, after being told she would lose her life, was to help her set personal goals she wanted to meet. And before dying, she managed to fulfil all of her dreams — even that of being a doctor.

Although weak and tired, for one short half-hour Heather took on a teaching role with university second-year behavioural science students. She tried to teach them the most important part of medicine — that a patient is a person, not a disease. The students reported they will never forget this, the greatest lesson of their academic life.

This desire to do something meaningful with the time she had left is typical of Heather's last days. For example, it was important for her to see a group of girl-friends from North Bay. Twenty-one

Heather Cluff, a 16-year-old from North Bay, Ontario, wanted to be a doctor.

Unfortunately, she didn't live long enough. Heather died January 21, 1993, from cancer — gastrointestinal sarcoma, a malignant tumour in the stomach.



Heather and her seven-year-old sister Sarah, surrounded by friends who travelled by school bus from North Bay.

friends came by bus through one of Ontario's worst snowstorms to a pizza party thrown by Heather at Mount Sinai Hospital. The party provided an opportunity for Heather to see her friends, many of whom she hadn't seen in several months, and to celebrate their friendship. After the cake, named "Friends for Life," was eaten, everyone lined up to receive Heather's blessing and her wish for them.

It was also an important journey for her friends and key to their acceptance of the news that Heather was going to die. Following the

party, in a letter sent to Mount Sinai staff who co-ordinated the party (dubbed the "A-Team" by the girls), they said:

We appreciate your time, support and concern for Heather. It reassured us to know that you were there for Heather when we couldn't be. Thank you for making us comfortable and understanding our feelings. The fact we were able to visit Heather and share an afternoon with her meant a great deal to us. We will never forget the time we spent with Heather. We will each have our own special memories to cherish. The experi-

Survivors

continued from page 15

ence has brought us together in a new way.

And to Heather they wrote:

"We would like you to know we enjoyed our visit very much. For some of us who haven't seen you since September, the opportunity to see you again was something we wouldn't have missed for the world. You have been an inspiration to us all. Your perseverance and courage have touched our lives. Your positive attitude has made us reflect on decisions we make each day. . . . We love you, Heather . . ."

The social work team wrote of the valiant struggle of Heather and her family who often tried only to survive and to make the day a little less painful. "It was," they wrote, "Mrs. Cluff's protectiveness and her sense of loving humour, and Mr. Cluff's ability to do a hundred tasks in a day, that provided the basis for the loving care Heather received." They spoke also of her brother Brian who "rose every morning, no matter how many tears had fallen quietly against his pillow in the darkness of the night before, wanting to get to the hospital to make sure Heather was okay." Heather's younger sister Sarah helped the nursing staff to such a degree, a rumour spread she had received a nursing degree.

Heather also wished to have a family portrait taken, which instructional media at the hospital facilitated; to travel the world, done through the help of a book full of beautiful photographs; to thank everybody who had cared for her, which she did through the purchase of stickers for each individual to wear so that they would never forget her; to buy small mementos for her family and closest friends to remember her by, which she purchased through catalogues and during a shopping trip to the gift shop; and to see her dog Lucky, who was brought to Toronto and stayed with a volunteer. Visits from her grandparents, an uncle from France and an aunt from Florida also helped her realize her dreams. As "each of those

dreams was realized," writes Jim Cluff, Heather's father, "we learned, as sad as it is for a 16-year-old to lose her life, her death did not have to be unpleasant."

The social work team recalls that after her shopping trip, Heather summoned every manner of caregiver to her room and bestowed on them one sticker meaningful to them. "It was a gesture," they remember, "that brought the hospital to its knees — partly in laughter at the loveliness of such a gift, partly in tears at the beauty of a young woman's thank-you to all



Rev. Cameron Brett and Heather at her confirmation January 13.

who tried to care for her. Everywhere, you saw physicians, nurses, social workers, therapists, volunteers and a whole lot more with stickers of birds or animals, clowns or hearts on their name-tags or pagers."

Heather also wished to be confirmed in the Presbyterian Church. The minister of her home congregation, Stephen Hayes, asked Cameron Brett, minister of St. Andrew's, King Street, Toronto, to look in on Heather. Cameron recalls feeling some apprehension and awkwardness at visiting a 15-year-old whom he had never met. At that point, Heather was so sick she could barely speak. Yet, from the beginning, he remembers, "Heather and I were able to establish a special and unique relationship." Over the last months he visited her, Cameron came to feel

that this sensitive, courageous young person "ministered to me in ways that surpassed any ministry I might have been able to give her."

Cameron provided individual instruction in the Christian faith for Heather. Then, one week before she died, he confirmed Heather in a ceremony in her hospital room. Her family, two volunteers, staff members and a friend from Ottawa who sang a solo joined in the celebration.

When patients are informed they are going to lose their lives, they are given options of where they want to be cared for. Heather chose to stay at Mount Sinai Hospital because she felt safe and well cared for.

"It was important to Heather that people understand what's possible," says one of the palliative care team members who worked closely with Heather and her family. "This is not only about grief, but also about being remembered and having courage in the face of the situation."

"When cure is no longer possible, it is important to look at what is possible, about what sense you can make out of the suffering and what to do with your time. Many things are possible. You have to believe in what is possible."

Heather wanted to make sure her footprints were left in the sands of time. For all those who have been touched by Heather and her story, her footprints will remain. "Heather's courage," writes her father, "and the many happy memories we experienced the week before she died have given us the strength to continue and to carry on her dreams."

The social work team recalled that Heather did not wish people to cry at her funeral for "all the tears had been cried out in her room at Mount Sinai." Instead, she wanted everyone to know that she would soon be safe, free from hurt and pain. From heaven, she would watch over everyone. Heaven, Heather emphatically declared, "is a good place to be, whether you are old or young." R

This article is based on a story written by the Mount Sinai Hospital Public Relations Department in Toronto.

Waiting for Death, Waiting for Life

by John Scott

*Affirming life's victory
while we watch with the dying*

Canadians are confused by the issues of euthanasia and assisted suicide. I believe their confusion stems from a set of false presuppositions and a set of lies about palliative care and pain relief, about consent and compassion.

The central and most dangerous of these suppositions is that the dying are crying out for death. Since I began my work in palliative care in January 1975, I have been privileged to hear many patients, families and colleagues as they struggle with the issue of death. Some whisper, some cry out, verbally or non-verbally: "I wish I would die. Let me die. Help me to die." Yet after 18 years as a palliative care doctor, I do not believe dying patients want euthanasia.

Choosing death vs. palliative care

Over the next decade, I predict the term palliative care will be "hijacked" by the euthanasia lobby. The deception is spreading that a person can have "death with dignity" only by choosing death through active or passive euthanasia. Unless we issue a strong challenge, palliative care may soon become a euphemism or synonym for choosing death, thus making a mockery of its origin as the active alternative to euthanasia.

Health and Welfare Canada defines palliative care as "active compassionate care directed towards improving the quality of life for the dying." It involves a commitment to decrease suffering and to increase the quality of life (i.e., the substance) and not the length of life when illness is no longer

responding to curative or prolongation therapies. Palliative care is a philosophy and a system of care that affirms life when a person with irreversible disease is approaching death; it is care that enables people to live as fully as possible until they die.

The essential components of palliative care include not only the relief of pain and suffering but also *whole person care* — compassionate, personalized care which focuses not only on the physical but also the psychological and spiritual dimensions of life. The philosophy of palliative care is patient-centred, enabling the patient's agenda to be the primary one. Palliative care is also family-centred, reflecting an even greater revolution than the

one that has gone on in the field of obstetrics. Here, too, we see the empowering of the family so that dying as a process, and death as an event, can be restored to the family.

Palliative care is committed to a multidisciplinary approach which includes the use of volunteers from the community. Palliative care should be delivered in a number of sites: home, whenever possible; but when institutional care is needed, there must be the ability to create home-like environments within facilities.

Withholding futile treatments

Palliative care is practised in the context of advanced disease — like cancer and acquired immunodeficiency syndrome — when cure is no longer possible and when attempts to prolong life become increasingly ineffective. Certainly, in these circumstances, we encourage withdrawal of any investigations or treatments that are no longer achieving their intended purpose. Often, their continuation may reflect a frantic attempt to hold back death even when it is imminent. However, in these situations, cessation of therapy does not constitute "passive euthanasia." Death is not the intended purpose of the

Käthe Kollwitz, *Pietà*, 111, 1903.



withdrawal or withholding of treatment. Death would come with or without the therapy, and often the withdrawal has little effect on the timing of death. Our society believes the lie that modern medicine controls the quality and timing of death and life. In reality, we control very little. Our ability to resuscitate, prolong and cure is partial and transitory.


Palliative care involves a shift of treatment goals — from cure and prolongation to the control of suffering. Often this shift will be reflected in the cessation of some therapies and the initiation of new, symptom-directed ones. However, palliative care is *not* passive euthanasia. At its heart is the affirmation of life, not the choosing of death . . .

Pain, sedation and death

Canadians must not believe the lie that they are faced with the choice between a quick, good death and a slow, painful death. Hospice/palliative care has demonstrated to the world that the pain and other symptoms of advanced disease can be relieved. Certainly, dying Canadians still have much unrelieved suffering, but most of this springs from the lack of provincial government policy and funding for palliative care. The pain and other symptoms of terminal illness can be relieved through a strategy of education, research and increased bedside services.

Both lay and professional press confuse the Canadian public by associating the term "palliative care" with actions that hasten death. This is a serious misunderstanding. Good palliative care, and the use of techniques and drugs to relieve pain, do not hasten death.

Likewise, with increasing frequency, we hear comments that equate palliative care with sedating the dying — a linkage we must reject. The goal of palliative care is not sedation but the relief of symptoms while leaving the patient as alert as the underlying disease can allow.



A good example of how the waters are now being muddied can be seen in the choices being made around pain-control drugs. Eight years ago, when palliative care began in Canada, morphine taken orally was first introduced for the control of cancer pain. At that time, doctors and patients had false fears morphine would precipitate addiction, sedation and rapid death. After years of education and demonstration, we have decreased much of this misunderstanding and fear. Now, however, we are faced with the possibility of seeing all of this work go for naught. The drugs that we depend on for fine-tuning symptom control can be overprescribed in order to hasten death. A drift into euthanasia using the drugs of palliative care will wipe out the advances of the last two decades and lead to widespread pain and other suffering.

Consent and obligation

Society must affirm the competent adult's right to free and informed consent in all areas of health care, especially as it applies to decisions to withdraw or to withhold treatment. However, most advocates of euthanasia dangerously simplify the complex process of decision-making at the end of life. For example, they

gloss over the great difficulty of assessing competence in the terminally ill patient. In the last month of life, approximately 85 per cent of patients with cancer have major deficits in brain function due to the effects of disease, drugs and secondary metabolic changes. Furthermore, major obstacles must be overcome to ensure that consent is informed and free.

Patients facing terminal illness suffer significant psychological trauma that may show itself in denial, mood changes or rapidly shifting attitudes toward treatment. The attending physician must offer and discuss, on several occasions, information about disease progression, prognosis and therapy options. Frequently, such patients change their minds as they come to grips with advanced disease; and we must acknowledge that the treatment decisions in this area often are ambiguous and fluctuating.

Physicians who have little or no training in psychology and ethics often have major communication problems with emotion-laden decisions. In most hospitals, the process of obtaining patient consent is already in shambles. On the basis of what exists now, we have no evidence that extremely vulnerable patients will be provided with adequate information and protected

Käthe Kollwitz, *Dead Boy Cradled in a Hand*, 1903.

from conscious or unconscious coercion. The doctor, nurse, administrator and family member are not neutral, objective observers who monitor and respond to patient wishes. Each has vested interests and emotional needs (such as career goals and the desire to free beds or cut costs) which may be in direct conflict with the patient's survival. These patients are extremely vulnerable, and the possibility of abuse is high. Such vulnerable patients may feel under pressure or obligation to die quickly.

In this environment, euthanasia would not be restricted to those in whom death is imminent or even to the competent. Then it would be impossible to prevent the offer of euthanasia to anyone labelled by the system as having "poor quality of life." Consent for euthanasia can be neither free nor informed unless one of the alternatives we offer is active palliative care which not only relieves symptoms but also provides adequate resources and time for compassionate personalized care.

Mercy and power

Proponents of Dutch-style euthanasia present this intervention as an act of mercy by the physician and an act of control by the patient. However, in the North American context, physicians tempted

by euthanasia often are associated with a high-technology, controlling, patronizing style of medicine which pays only lip service to consent and symptom relief. In the past 50 years, developments in medicine have so shifted our traditional sense of vocation, we believe the lie that we can control health, disease and even death.

At times, this need to maintain control drives us to frantic attempts to prolong life, even when death is imminent and irreversible. When people with this mind-set recognize the futility of these treatments, they may be tempted to endorse euthanasia as the final act of control.

In saying this, I do not mean physicians act with the intention of manipulating or imposing their value judgements on their patients. However, in my role as palliative medicine consultant for almost two decades, I have observed the struggle of my colleagues in coming to grips with the death of their patients. Their psychological and political behaviour suggests to me that, with rare exceptions, the drive toward euthanasia derives its energy not from mercy but from the need for control.

On the surface, euthanasia appears to empower patients, granting them additional choices. However, apparent increase in patient control is largely an illusion. The

overall effect of sanctioned euthanasia in our society will be to give more power to the powerful and thereby increase the powerlessness of the very sick. Legalized euthanasia would not relieve the fear and pain of the dying. Instead, it would open a floodgate of death in Canada.

Fears

Let us return to the bedside and listen to the desires and fears of those who are facing death.

The sick are afraid of being kept "in the dark." "What is happening to me? Will anyone tell me?" We must learn to speak the truth in love, remembering that this is not the delivery of facts alone but the sharing and discussion of information in the context of relationships of integrity and compassion.

Patients are afraid that no one is listening to them and that no one cares about their wishes. They have lost control over so many aspects of their life. While realistic about the limits of autonomy, they long to have us show respect for their values, their decisions, their competence to be full members of their family and society.

Patients are afraid of both over-treatment and under-treatment. They are afraid of being kept alive or experimented upon without consent or being resuscitated when this is no longer appropriate. On the other hand, they fear neglect: of being written off because of the label "dying."

Patients are fearful of the way in which their body will react to advancing disease. They are fearful of pain, confusion, incontinence and a host of other symptoms. Most patients are amazingly realistic — not expecting eradication of suffering. What they want is to be assured of a strategy, a plan. They want evidence that those caring for them will pay attention to these practical needs.

Most patients are fearful that as illness leads to disability and increased need for nursing care, they may become a physical and psychological burden to their family. Here again they are seeking practical solutions, and are open to

Käthe Kollwitz, *Woman with Dead Child*, 1903.



reassurance that others will join with their family in sharing this burden.

Patients are also deeply afraid of being left alone, of being abandoned by family and health care system.

As patients review their past life and prepare for death, they may ask, "Did my life have meaning?" "Does this death of mine have any meaning?" The questions and the answers can be very frightening to those facing death.

Terminal disease is a time for great crisis — a threat to a person's sense of self-esteem. Restricted in what one can do, even in how much one can talk and think, one's sense of personal worth is challenged. Patients are struggling to ask "Am I important — to myself? — to my family and friends? — to my God?" It is our privilege as a society and as individuals to be able to affirm the worth of such persons. "You are important to me and to all of us until the very last moment of your life."

Waiting

One of the terrors of dying is the fear of waiting. The uncertainty of the timing of death leads to the repeated question "When will I die?" Waiting for death can be such an agony for some people. This is like waiting late at night for a spouse or a child to return home. The hours can seem so long and one's thoughts become so scary. In all of these fears, the patients I have cared for often cry out: "I wish I would die. Let me die. Help me to die."


These are real and deep cries. Some will articulate a specific desire for euthanasia. But we must hear the patient's cry in the context of lamentation. I urge you to hear the lament in all those who suffer. The lament is certainly communication, but it is not pack-

aged rational information for use in decision-making. When a patient cries out for an end to suffering, this is not a request for a euthanasia consent form. For us to interpret this cry as a request for legalized death is to miss the mark completely. Hear the cry of life at the heart of the lament. Do not respond by silencing the one who issues the cry.

Waiting! I believe it is a key concept in our response to the euthanasia debate . . .

Waiting is hard work. It takes patience and trust; it includes a battle against despair and the struggle to stay awake and alert. Those of us from a Christian tradition are reminded of what is both a demand and an invitation of Christ to his three closest disciples as he faced his death: "Watch with me."

We are called to serve the dying, those who are waiting for death. But they, too, invite us: "Come. Come and wait with me." This waiting can become a waiting for life. Life can burst into this period of waiting. The end of life can be the fulfilment, the deepest and most creative expression of one's life. We are called to wait for the mystery, the surprise of life to invade this apparent victory of darkness.

In the same way, those of us who stand opposed to euthanasia must learn to wait for life. As we watch the change around us in societal attitudes, and policy changes that leave the sick more vulnerable, we too suffer. We can easily become frustrated, grasping for control. We can begin to put our trust in political efforts, in clever arguments, or in compassionate action. Yes, all this hard work is important and good; but the key is to wait for life. I urge you to treasure and affirm the life that we enjoy now in those who are waiting for death and to wait expectantly for the fullness of life to surprise us. 

The above talk by John F. Scott, Head of Palliative Medicine at Ottawa University was written for, and published by, the Human Life Research Institute. Reprinted with permission. John Scott is a physician and Presbyterian minister.

Wrapped in prayer, a victim fights a puzzling illness

Where do you think you will be in five years? What do you plan to accomplish? Do you have any big plans?

When I graduated from high school in 1989, I was in the top quarter of my class and on top of the world. Like Stalin, I created a five-year plan for myself. I would attend Saint Mary's University in Halifax for three years and get my Bachelor of Arts degree in English and French. I would then earn my Bachelor of Education degree the next year. By the fall of 1993, I planned to be teaching high school English. I thought I had it all figured out.

I managed to complete one year of university. That summer, I worked as a tourist counsellor for Nova Scotia and Prince Edward Island. This meant ferry rides twice a day and 12-hour shifts. I returned to university exhausted; but I refused to listen to my body.

I remember the date when I realized something was dreadfully wrong. It was October 4. I woke with the worst case of the flu I ever experienced. I was so ill, I couldn't drive myself home for Thanksgiving. My mother came and picked me up. I was convinced that all I needed was a few days rest. I returned to school on Monday, still exhausted but hopeful because the flu was gone.

Things went from bad to worse that week. I began sleeping through my alarm and missing my morning classes. By the end of the week, I was sleeping through my afternoon classes. I couldn't walk up a flight of stairs without stopping halfway to rest. I would visit my friend and fall asleep while sitting on her bed and talking to her. My glands were swollen and my throat was so sore I couldn't swallow. I knew it had to be mononucleosis.

I returned home again and spent

When a Door Closes

by Gail Johnson

the next three weeks enduring tests upon tests. Three mono tests were negative. Nobody knew what was wrong. I don't think I was ever as scared in my life. Doctors wouldn't listen to me. I was so sick and exhausted, my mother had to fight my battles. She convinced the doctor to send me to a specialist as soon as possible. By now, my mother had to help me from the car to the house.

On November 2, I finally saw a specialist. He told me I wasn't crazy; I was sick. I had something called Chronic Fatigue Immune Dysfunction Syndrome (CFS). It wasn't fatal; but no one knew how long it would take me to recover. He told me to take the rest of the school year off.

I felt sick, but not too sick to realize all my plans were out the window. I became extremely angry and depressed. Why me? I didn't understand. It didn't seem fair. I lost my brother David only two years before and my father passed away before I even had the chance to meet him. I felt cheated.

The next year was like hell for me and those close to me. My mother deserves a medal for all she did. She had a child to care for again. She cooked, cleaned and waited on me. She didn't sleep much at night either. I constantly suffered extreme agony when my muscles went into spasm. Even now, it happens; but I've learned to live with it.

I began having trouble concentrating. After watching a half-hour television sit-com, I couldn't remember how it began. I forgot things. I remember Christmas shopping at the Mic Mac Mall in Halifax, trying to pretend I had a life. When I came to an escalator, I suddenly couldn't recognize what it was or did. I stopped and stared at the moving stairs. Feeling it could hurt me, I refused to move



at first. By the time I did, angry shoppers were behind me. Sometimes I would forget what words meant. I would blank out. The pupils in my eyes stopped working, remaining wide open when I went out in the sun. I suffered through violent nightmares too grizzly to explain. For periods I couldn't sleep. I would become so tired even sleep seemed too great an effort. Often I wouldn't fall asleep until 4, sometimes even 8:30 the next morning.

In 1992, I watched my friends graduate. I hurt when I see their success while my life remains on hold. But I have worked through most of my anger. I feel this happened to me for a reason. I don't know what it is yet but when I do I'll be sure to let you know. They say a door doesn't close without God opening a window. It has been a year and a half since this nightmare began, and I think I finally see that open window.

Taking vitamin supplements helps my energy level and my brain activity. When my central nervous system shorted out completely, messages sent from my brain didn't always reach their planned destinations. Without my evening prim-

rose oil, I become stupid: I can't carry on a conversation and when I speak, all the wrong words come out. However, with my energy level increasing, my mother and I can walk four miles a day. I haven't felt this good in a long time. I am praying for further improvement.

Now, what point do I want to make? First, take life one day at a time. I thought I had my life worked out. Sickness made me realize my life wasn't all mine. God had loaned it to me. I can only put my trust in him and believe better things lie ahead. Life does go on. I realized that after David died; but somewhere along the line, I forgot that important piece of information.

Secondly, give thanks for all you have. For friends and family who love you. Your church cares. You enjoy health.

My most important point is that prayer is powerful. Prayers are answered. I am living proof. When news spread throughout the county that I had become chronically ill, I could feel myself wrapped in prayer. Words cannot express how grateful I am to all the clergy, friends and family who never gave up praying for me. Prayer still remains the only cure for this disease.

I hope you never experience CFS. It would take me hours to explain the more than 40 symptoms I went through. Doctors still don't know what causes it. And some don't believe it exists. I visited three doctors before I found one who believed I was sick.

I close with this prayer that helped me through my darkest hours:

*God grant me the serenity to accept the things I cannot change,
Courage to change the things I can,
And wisdom to know the difference. R*

Gail Johnson is a member of St. Andrew's Church, Pictou, N.S. This article is based on an address she gave to the St. Andrew's youth group on May 24, 1992. Today, Gail continues slowly on the road to recovery. In September 1992, she entered business college in Halifax.

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Why Carry On?

by Marian Greig

Large farms swallow up small ones. Railways disappear. Rural populations decrease. Farms sit abandoned. Young people leave rural communities to find work elsewhere. Is there still hope for the rural church? What keeps a few loyal people together in a rural Presbyterian congregation?

After reading the rural issue of the *Presbyterian Record* (Oct. '92), we Presbyterians in Melita and Hartney, Manitoba, wanted to convey to the readers of the *Record* how important the Presbyterian Church remains to the people of southwestern Manitoba.

In July 1992, when both congregations celebrated their 100th birthday, we experienced a renewed sense of our identity and purpose. People from across Canada who had received their early training in the Presbyterian faith here returned to help us celebrate 100 years of service to our communities.

These visitors renewed our commitment and inspired us to continue to share our faith in the '90s with the young. Although we are few, we can follow Jesus in service, confident in his promise that "where two or three are gathered in my name, there am I in the midst of them."

Cheap land, open spaces and a sense of adventure lured many to the West in the 1880s. Settlers came from Eastern Canada to Hartney, Deloraine and Melita areas of Manitoba. Faith was important to many of these early pioneers. Presbyterian churches sprung up in new settlements.

As early as 1883, W. M. Rochester, a student from Presbyterian College, served in areas where Melita and Hartney are now located. (Rochester later became editor of the *Presbyterian Record*.) He served vast areas on horseback. He conducted services in tents with earthen floors. By the 1890s, the




Melita Church, Manitoba.

railway arrived, bringing more settlers.

Hartney and Melita established their own congregations and both flourished 60 kilometres apart. In 1892, both erected buildings which are still in use today. Melita's was the first church building in the village.

Church Union, the Great Depression, the Second World War and rapid change in the past four decades — all contributed to decline in membership. In 1955, Melita and Hartney became a two-point charge with one minister once again, just as at the end of the 19th century. The present minister, Barbara Alston, like her early predecessors, must travel long distances to visit her spread-out parishioners.

Celebrating 100 years of service and sacrifice made us grateful for the legacy handed down to us. Though small, we are committed to the work of the Church and to each other in friendship and loyalty. We are confident we will continue to serve our communities well for another century. 

Marian Greig is the clerk of session of Melita Presbyterian Church, Manitoba.

The Amen-ded Assembly

by John
Congram



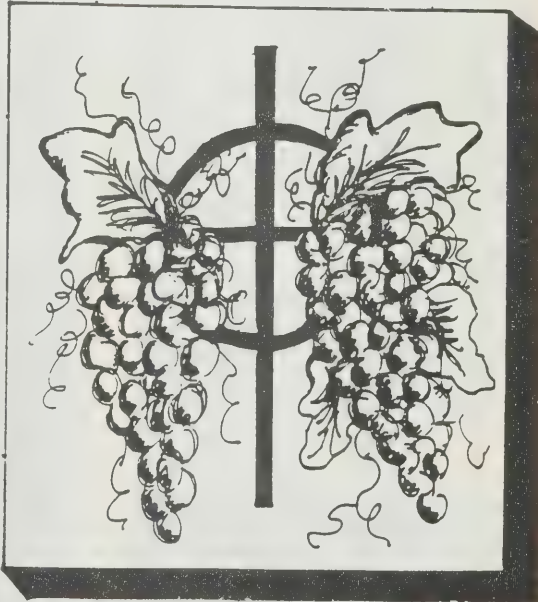
Choir made up from congregations in the Niagara Presbytery.



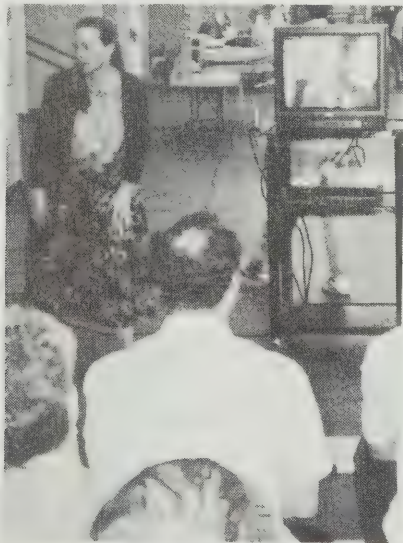
Dr. Zero (Hugh Lloyd) accepts appreciation of the Assembly for his efforts in establishing the gift annuity program.



West meets east: Robert Baker, Chaplain, Comax, B.C., and Bill Davis, St. Andrew's, Bermuda.



"God's Vineyard" was the worship theme.



Karen Bach shows video on sexual abuse and harassment to a group of commissioners.



Cynthia Chenard instructing Zander Dunn, preacher at morning worship.

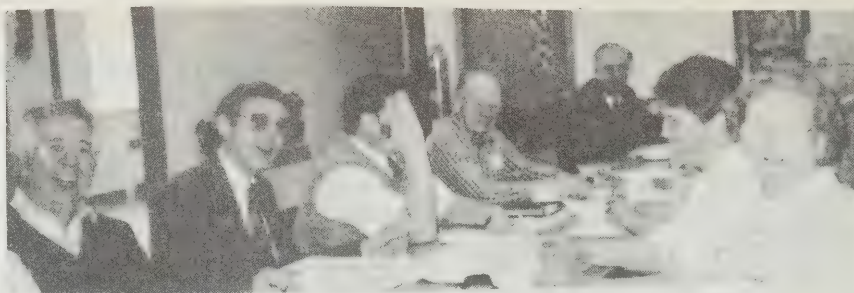
Don't Play It Safe

One of the strange phenomenons of recent General Assemblies is that as the Presbyterian Church declines numerically (22 per cent in the past decade according to the census, about 2,000 in the past year according to our own figures), opening night becomes both larger and longer. In the past, as membership declined and givings increased, some joked the end of the Presbyterian Church would be one Presbyterian with a multimillion-dollar budget. The past few years have shown we can no longer expect increased givings. So perhaps our demise will be marked with no congregations and only very large annual gatherings for liturgical worship and the passing of motions.

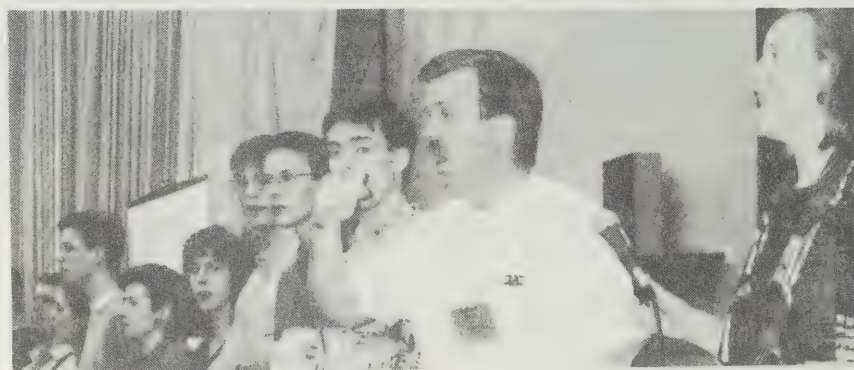
In any case, the Assembly in St. Catharines fit the recent pattern. Over 1,200 Presbyterians gathered on the evening of June 6 at 7:30 in a gym at Brock University for the opening of the 119th General Assembly. Almost as many gathered a half hour earlier for an old-fashioned hymn-sing led by a magnificent choir of over 100 voices gathered from the churches of Niagara Presbytery.

The local arrangements committee did an excellent job in converting the gym to a worship centre. A large blue velvet curtain draped the wall behind the platform at the front of the gym. A cross encircled with a wreath of grape-vines hung on the curtain. On each side, two six-foot flower arrangements had been provided by the Golden Thistle Galleria. Among the permanent pennants bearing messages such as "Basketball Champs 1982-83" and "Fencing Champs 1984-85," new additions fluttered with inscriptions such as "You are the branches" and "Grow in Christ." Perhaps the latter was a not-so-subtle reminder that though we had purposed to double in the '80s, we had actually declined significantly.

Possibly reacting to the criticism of Rev. Daniel Forget after the last Assembly, several parts of the



Local Arrangements Committee (from left): George Tattre, Ken Jensen, Hugh Jones, Ross McGee, Jim Goldsmith, Murray Barron, Ellen Barley and Bonnie Roland.



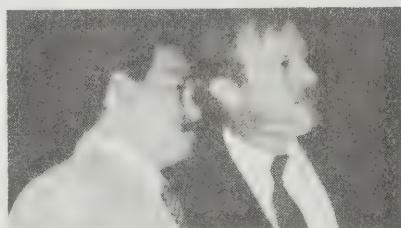
Bob Faris, Clara Henderson and Young Adult Representatives lead the Assembly in an African hymn.



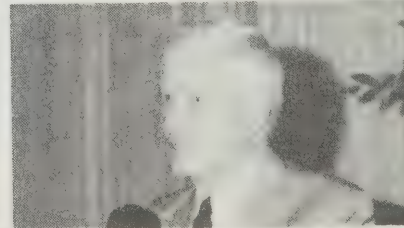
Tina Farquharson leads Young Adult Representatives in Thursday evening presentation.



Earle Roberts thanks Art Herridge for his work with the Assembly Council and its predecessor, the Administrative Council.



Dr. David Villalonga, Presbyterian Church in Cuba, addressed the Assembly. Joe Reed translated.



Dr. Terry White, president of Brock University, greeting commissioners and visitors at the Assembly banquet.

opening worship were in French. An interesting twist to this was that the leader was Rev. Louis Aday of the Hungarian church in Welland. Daniel Forget, who attended the Assembly, noted this addition with pleasure and commented, "L'inclusivité a bien meilleur goût."

The Moderator of the 118th General Assembly, Linda Bell, preached on the theme "On NOT Playing it Safe." "It's scary these days," she declared, "not to play it safe." But that is precisely what the Bible calls us to do. "To spend it all is particularly hard on Presbyterians who are the great disciples of moderation."

As expected, Moderator Designate Earle Roberts was elected Moderator. In his remarks after the election, he said that having served as the Principal Clerk for 10 years, he hoped he "would not be an embarrassment to the present clerks of Assembly." He said he was able to accept the office of Moderator because he knew "our church is a supportive and a praying church."

Pruning

Commissioners gathered each morning for worship under a theme appropriately chosen for the Niagara region, "God's Vineyard." Rev. Zander Dunn from Knox Church in Guelph, Ontario, preached each morning. On Wednesday, he noted that in grape-growing, pruning always precedes growth, especially if the grower is interested in quality fruit. Using this analogy, he wondered if the Presbyterian Church tried too hard to do everything larger denominations do. In attempting to do so many things, does the quality of what we do suffer? He asked whether it was time to prune away the synods and meet in General Assembly every two years.

Again, French was used for some of the prayers, as well as Hungarian and Korean, to reflect the ethnic diversity of the Niagara region.

Press On

On Monday evening, commis-

sioners gathered, with 300 people from the Presbytery of Niagara and visitors, at the Ameri-Can Resort and Conference Centre in Niagara Falls. The gathering toasted the Queen with water — appropriate for the year she has endured, but not so appropriate to the locale, Ontario's centre for grape-growing and wine-making.

Dr. Terry White, president of Brock University and a Presbyterian elder, brought greetings to the Assembly. He recalled the last words of Isaac Brock to his troops before he died on Queenston Heights were "Press on." He suggested those words, now the motto of Brock University, might serve as words of encouragement for the Church today.

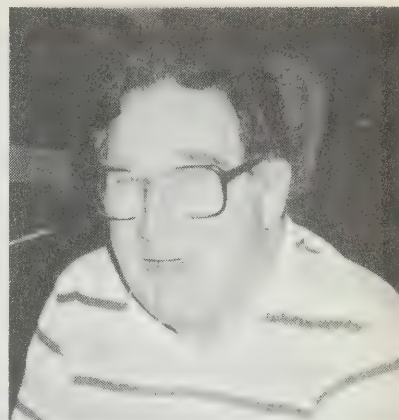
The central feature of the evening was the report of the past Moderator on her moderatorial year. Linda Bell recounted she slept little the previous night as wave after wave of experiences and people from the past year flooded over her.

Her year began early in the fall with an overseas trip to Central America. As she encountered terrible poverty, unemployment and suffering, she reflected on "how pampered I am. I saw it for a couple of weeks; the people there live it daily." She promised to share more of the stories of the people from Central America with the church in the future.

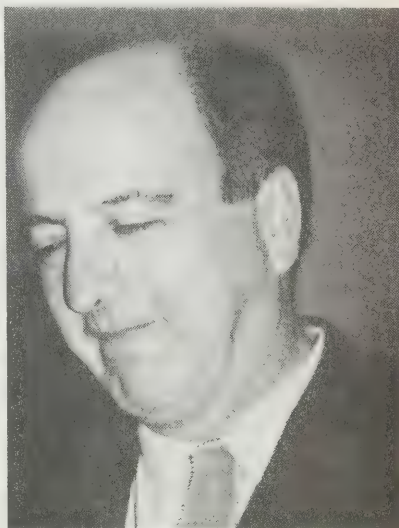
Among her privileges during the year was officiating at the opening of a new building for Elphin Presbyterian Church. The people insisted on inviting the Moderator. (Elphin is one of Linda's own congregations).

Linda said that as she moved across the country she saw the need for people to talk and listen to each other. "All parts of the country have much in common," she declared. "Differences, if celebrated, could give us all new depth and wonder."

She concluded by urging the audience to begin sharing their own stories in order "to recover our sense of family we are in danger of losing." The audience



Gordon Johnston, one of several clergy spouses who came as visitors.



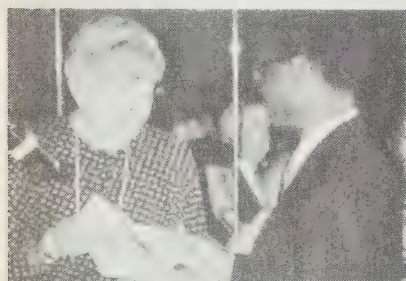
Stan McKay, Moderator of the United Church of Canada.



Jane Carr speaking to the issue of psychological testing.



Clergy commissioner families, from left; Walter Donovan and daughter Lynne, Andrew Johnston and father, John.



Marjorie Ross presenting the E. H. Johnson Award to Rev. Jose Belo Chipenda (accepting on behalf of Archbishop Desmond Tutu).

responded to her remarks with a standing ovation.

Desmond Tutu Receives E. H. Johnson Award

The 11th recipient of the E. H. Johnson Award was Archbishop Desmond Tutu of South Africa. In presenting the award, Robert Faris, a missionary of our church in Mozambique, noted that although our church bestows this award on Desmond Tutu, we should remember he has given far more to us and the world. "In a country where Africans, solely on account of their race, are not allowed to hold office and, in fact, are not even allowed to vote for those who rule over them," Faris declared, "Desmond Tutu has risen to the highest office in the African Church and has been proven internationally as a leader of great courage, conviction and integrity." He described Tutu

as a leader who, by his faith in the living God, "stood against the whole might of the apartheid regime." Tutu taught us, Faris went on, it is not good enough for Christians to "leave politics to politicians."

Archbishop Tutu was not able to be present to receive the award, but he sent Rev. Jose Chipenda, General Secretary of the All African Conference of Churches, to accept on his behalf. In accepting the award, Chipenda reviewed the present state of Africa, asking whether democracy can exist together with poverty, power abuse and inequality. He called on a new kind of democracy designed especially for Africa, based on reconstruction, so that all members of the society might be counted among the winners.

Partner Churches Bring Greetings

Four ministers from the China Christian Council attended the General Assembly to learn about the structures and the operation of the church in Canada. Rev. An Ding Yang addressed the Assembly on behalf of the group. He spoke of the rapid growth of Christianity in China and the need for additional pastors. At present, 13 seminaries operate in China. Although the Chinese Church is now one, Yang indicated his roots were Presbyterian. This provided him with a special privilege in bringing greetings from the China Christian

Council.

From our partner church in Japan, the Korean Christian Church, came the Moderator and longtime human rights activist Rev. Choi, Chang-Wha. Choi once sued the Japan National Broadcasting Corporation for one yen (about one cent) because it refused to use his Korean name in its broadcasts. He has served the same church on the island of Kyushu for over 30 years.

In Japan, he told his listeners, Koreans do not have the right to vote, only to pay taxes. Among Japanese, only convicted criminals are required to be fingerprinted; but all Koreans must undergo this process. Although the law has not changed, the practice of the Japanese government has eased somewhat. He spoke of the work of Jack and Beth McIntosh who stood with the Koreans. "This is real mission." He expressed hope that Jack McIntosh's court case over the issue of fingerprinting would be resolved by the end of the year.

In her remarks to the Assembly, Choi's wife, Kim, Jeorg-Hyeo, noted her church has been ordaining women for only 10 years but that few have been ordained. Observing the large number of women in the Assembly, she asked, "What is your secret?"

Dr. David Villalonga of the Presbyterian Church in Cuba, now working as a veterinarian in Nicaragua, also spoke to the Assembly. The health program of the Baptist Convention of Nicaragua with whom he works has been supported by our church since the beginning of 1993. He described his 103-year-old church as not very large but "one that makes a lot of noise." He noted that many Cuban Presbyterians serve in ecumenical organizations around the world. He invited Canadians who frolic on the beaches of Cuba to visit the nearby Presbyterian churches whose doors are open to welcome them.

Two visitors came to the Assembly from The Presbyterian

continued on page 27

Church of Nigeria: Rev. Akanu Alu Otu, Moderator of the church, and Rev. Emele Mba Uka, lecturer at the University of Calabar, Nigeria. Otu commented that on each succeeding visit to Canada he increasingly wonders: "Where are your young people? Where have you driven them?" Uka, who has been studying at the Vancouver School of Theology, gave a copy of a book he has written, which he dedicated to Rev. Richard Fee whom he referred to as one "who loves the people he serves and serves the people he loves." Until the middle of 1992, Fee served the church in Nigeria.

The final ecumenical visitor was Rev. Stanley McKay, Moderator of The United Church of Canada. McKay, who spent five years at the Birtle Indian Residential School in Manitoba operated by our church, estimated he had attended about 200 services of worship under Presbyterian ministers. In return, he indicated he would take one second of the Assembly's time for each of those services. He invited the Assembly to join him on the journey of defining what it means to be aboriginal and Christian.

New Structure Brings Challenge and Frustration

For years, many have urged that reports to General Assembly be shorter, recommendations fewer and the language clearer. This year they got two out of three. Not bad. But was it intentional?

The past year has been a time of transition for national staff. A number of senior staff members retired or moved on. New staff needed time to settle in, learn their new jobs and set priorities. Ray Hodgson, reporting for Justice Ministries, spoke for many at Wynford Drive when he described the past year as "both frustrating and challenging. . . . The challenge is to be part of a dynamic group committed to working together in new ways. The frustration arises from the large number of meetings needed to make the new ways work."



Singing Saints Barbershop Chorus provides entertainment at the Assembly banquet.

Understandably, much of both the Life and Mission Agency report and the Service Agency report was given over to restating their mandates, priorities and vision for the future.

The Life and Mission Agency is responsible for a wide variety of concerns in the church, including Canada ministries, international and justice ministries, Presbyterian World Service and Development, evangelism, Christian education, stewardship, worship, youth and camping ministries, plus church vocations.

The question of calculating the congregational allocation to Presbyterians Sharing has always been controversial. The policy approved at the 1992 Assembly of a percentage figure applied to the total amount raised by the congregation was met with protest from small membership congregations which felt it both unfair and an impossible challenge to meet. This year, the Assembly adopted a new formula as follows:

- 14% of the first \$50,000
- 19% of the next \$50,000
- 22.5% of the remainder.

As usual, presbyteries were urged to adjust these allocations to reflect local conditions. Presbyteries unable to accept their allocations must now report this to the Assembly Council with reasons.

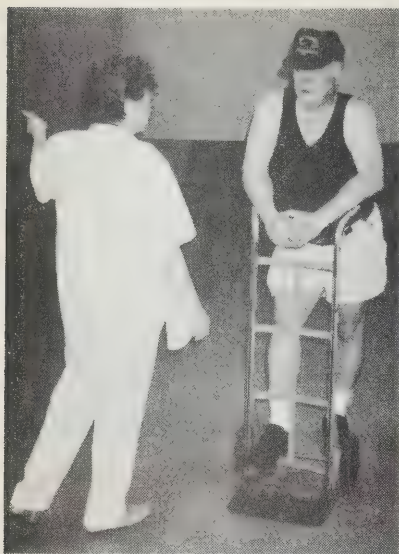
Last Assembly approved psychological testing for theological students. This year, Ministry and

Church Vocations sought to have three specific tests approved for 1993/94. An amendment proposed by Gilles Smith to urge the use of only Christian psychologists in administering the tests was defeated. But several other commissioners spoke of the dangers and limitations of these tests unless careful standards are established defining who should be admitted or excluded from ministry. In the end, the motion regarding specific tests was referred back.

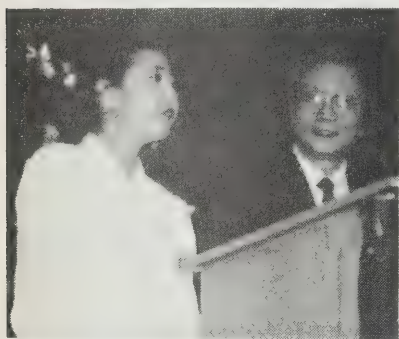
Sexual Abuse Policy Approved

A major report to this Assembly was brought by Ministry and Church Vocations. Entitled "Policy of The Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment," it attempts to offer specific guidelines for sessions and presbyteries in matters of sexual abuse and harassment. The guidelines grow out of a discussion paper on "Sexual Ethics for Clergy and Other Professional Church Leaders" presented to the last Assembly. Twenty-three presbyteries responded to this document offering comments and suggestions, many of which were incorporated in the new policy guidelines. No presbytery suggested there should not be guidelines.

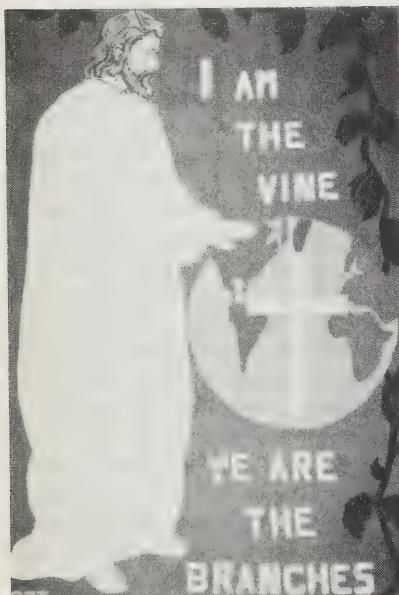
The guidelines seek to take all allegations of sexual abuse or harassment seriously. As well as re-



Pat Allinson telling Neville Stevenson where to go.



Laura Lai translates for Rev. An Ding Yang.



A banner at Assembly.

affirming accepted practices of Canadian justice, such as the presumed innocence of a person until proven guilty and reporting immediately any allegations of sexual abuse of children to the Children's Aid Society, the document offers specific advice to sessions and presbyteries for handling allegations. These include training seminars, the setting up of a sexual abuse resource person or team in each presbytery to provide expert advice, information and support, and the means of discipline open to presbyteries and sessions.

The committee asked Assembly to approve these guidelines and to require presbyteries, sessions, colleges, church offices and other institutions within The Presbyterian Church in Canada to follow them or an equivalent policy. The committee also asked that presbyteries arrange training sessions for presbytery and session members. After a number of attempts to have these guidelines referred back or made an interim policy, the amendments were all overwhelmingly defeated.

What proved to be the most controversial recommendations were those requiring sexual abuse and/or harassment violations to be noted on the presbytery certificates of ordained people. The Assembly referred these to the clerks of the Assembly for report to a future Assembly.

International Affairs

Community and self-determination provided the focal points for this year's report. An update of the former Yugoslavia commended the Canadian government for its support of international peace-keeping efforts there and urged that government involvement in relief efforts and refugee resettlement be increased. The same kind of recommendation was passed regarding Somalia.

Greetings of prayer and support will be sent to the Christian Council of Mozambique and the Church of Central Africa Presbyterian. In Malawi, the government of President Hastings Banda has faced constant protests. The government

has agreed to a referendum on a new constitution which was to be held in June. Malawian churches, including our sister denomination in the Synod of Blantyre, have been in the forefront in promoting political change. The Assembly asked the Canadian government to urge the Government of Malawi to support the United Nations recommended referendum guidelines and to promote and encourage the protection of human rights in Malawi.

Regarding the Middle East, the Assembly urged our government to lift non-military sanctions against Iraq. The concern here involves the tragic effects of sanctions producing shortages of food, medicine and clean water which have had devastating consequences.

Church Doctrine Committee Will Continue Study on Human Sexuality

Thirty-five of 44 presbyteries responded to last year's Interim Report on Human Sexuality. Of these, four-fifths expressed approval for either the report in its present form or in general terms. A quarter of the 996 congregations of the church also replied, often with specific comments. Again, four-fifths of the replies endorsed the statement.

The Church Doctrine Committee asked Assembly to give it time "to clarify, amplify and revise the Interim Report on Human Sexuality in response to the submissions received." This recommendation produced long and heated debate reminiscent of the previous year. It centred on the word "revise." Some feared this gave the committee too much power which might result in changes to the basic propositions of the report. Others argued the committee must be given this freedom to do a proper job and adequately reply to the responses of presbyteries and sessions.

A recommendation that the committee make its final report on this subject next year passed, despite the pleas of the convener, Clyde Irvine, that it would be difficult

since the committee had sufficient funds to meet only twice during the year. Further recommendations requesting the committee to tabulate results and produce summaries of its responses were either defeated or ruled out of order.

Guidelines Adopted for the *Presbyterian Record*

Along with its perennial recommendation asking the church to support the Every Home Plan, the *Record* Committee's report contained something new — a request that the Assembly adopt the following principles to guide the daily operation of the *Record*:

(a) The *Record* seeks through the publication of its magazine to carry out a Presbyterian ministry to all members of the Canadian church, providing editorial material that may offer comfort, support or challenge.

(b) While guided by church policies, people and traditions, the *Record* maintains an independent editorial policy, based on the belief that an open and honest church press helps to build a vigorous church.

(c) The *Record*, while never disparaging others, will give primary expression to those things Presbyterian and Canadian, guided by the principles of fairness and justice in offering expression to the various voices and points of view within The Presbyterian Church in Canada.

(d) The *Record* will solicit acceptable paid advertising to assist in maintaining the *Record* as a financially viable magazine.

(e) The *Record's* appointed committee and staff shall seek to be good stewards of both the material and human resources God has placed at their disposal.

The committee developed these principles in response to questions asked during restructuring regarding the role and operation of the magazine, and after the Assembly adopted a statement of purpose for the magazine last year.

The recommendation to adopt guiding principles provided more debate than the committee anticipated.

To the (a) section, the Assembly added the words "all the while encouraging growth in Christ's grace of the readers of the *Presbyterian Record*." Efforts by some commissioners to have the words "while being subject to the doctrine of the church" inserted in section (b) failed.

Stewardship of Accumulated Resources

The Service Agency is the second of the two major agencies in the new structure. Its mandate includes the following areas: resource production, communications (with other denominations and the news media), finances, administration of church offices, pension, group and health insurance, and responsibility for the archives and record management.

The Stewardship of Accumulated Resources program was launched in the fall of 1992. This program encourages members and friends of the denomination to invest some of their assets with the church — providing an income for themselves while, at the same time, assisting the ministry and mission of the denomination. An advertisement in the December 1992 *Record* resulted in five annuities being written, with a total investment of \$94,000. In April 1993, Hendy Andrews was appointed consultant. She works out of an office in Chalmers Church, London, Ontario. Through the Moderator, the Assembly expressed its deep appreciation to Hugh Lloyd for his efforts in establishing this program.

Live the Vision Projects Over Nine Million

In its report, the committee announced a present figure of \$9,026,798 for the campaign, made up of \$2,845,798 in cash and pledges of \$6,181,000, a projection based on a survey by the committee.

The director of the campaign, Harry Waite, indicated he expected to be able to announce to the next Assembly that the \$10-million goal of the campaign had been exceeded. The Assembly celebrated

this announcement by singing the doxology "Praise God From Whom All Blessings Flow."

Building Corporation Report Produces Surprise

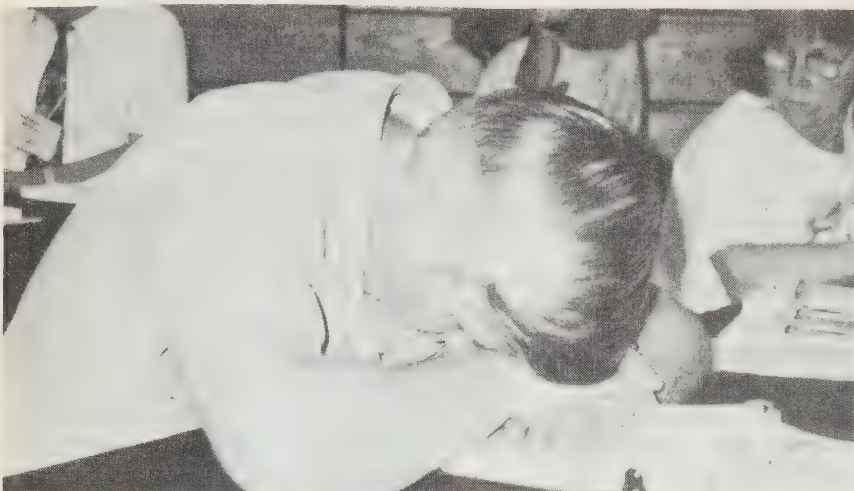
The surprise of the Assembly arose from an unlikely place. During what is normally a routine motion asking for people to lend money to the corporation so that it may be lent out for new church development, Jeong-Ung Lyeo from West Toronto moved an amendment. In the light of the Bible's prohibition against charging interest, he moved that the corporation be directed to lend money at zero interest. After spirited debate, the amendment was defeated and the corporation will carry on business as usual, making loans at reasonable interest rates.

Young Adult Representatives: Hit of the Assembly

On the final evening of the Assembly, the Young Adult Representatives delighted a tired Assembly with a hilarious parody on the proceedings they had witnessed during the week. No aspect, including amendments to amendments, special language or adding commas, missed the satire of the young people. A tired group of commissioners was brought to life by what many considered the highlight event of the Assembly.

The next morning, Douglas Kendall (Knox College) spoke for the Student Representatives, who also included Andrew Scott (Presbyterian College) and Elizabeth Kidner (Vancouver School of Theology). Kendall expressed fears for the divisions the student representatives saw forming in the church. He challenged commissioners to choose one person of different theological perspective, talk with that person, share a meal and pray with him or her. "Let us not ignore our differences," he declared. "Let us discuss and argue, but, in the end, celebrate our differences."

There were moments of humour during the Assembly. Earle



Assembly provides many exciting moments.

Roberts moderated with the excellence one would expect from one knowledgeable of the laws of the church. But in the end, the Assembly will be best remembered, as one person described it, as "the picky Assembly." I imagine a new record was established for amendments and amendments to amendments. Another, reflecting on her frustration with the Assembly experience, compared it to being part of a large, 300-member committee trying to amend the *Book of Forms*. Although overstating it, the one who most nearly approached the truth commented, "This Assembly had nothing on the agenda and too many willing to discuss it." And that should concern us all.

Briefly Noted

- Dr. Tony Plomp appointed to a five-year term as a Deputy Clerk of the General Assembly.
- Presbyterians Sharing allocation for 1994 set at \$9,600,000 (\$8,600,000 from givings, \$1,000,000 from other sources).
- The Assembly Council provided a grant of \$5,000 to the Canadian Christian Festival IV in Hamilton, Ontario, June 23-26, 1994, with the theme "Sharing the Joy/Partager La Joie."

- Synods may exercise the option of having presbyteries appoint commissioners to synod on a basis to be determined by the synod with 75 per cent agreement. Before implementation, this must go to presbyteries and receive a two-thirds agreement.

- In their agreement with the federal government regarding refugees, no Presbyterian church has defaulted on its commitment once the refugee family has arrived in Canada.

- The proportion of congregational givings to the work of the national church has dropped from 13.18 per cent in 1980 to 11.09 per cent in 1991.

- In 1992, \$53.47 per member was given to Presbyterians Sharing. The shortfall to the anticipated budget from congregations of \$8,504,000 was \$230,394.

- The Task Force on the Revision of the *Book of Praise* anticipates publication of a completed version in 1996.

- The 1993-94 mission themes — Geographical: The Caribbean; General: Global Economics.

- Since August 1992, Presbyterians have donated over \$100,000 to African famine relief (mostly to Somalia).

- At the end of 1992, loans and guarantees of the Presbyterian

Church Building Corporation amounted to over \$10,000,000. New guarantees totalling \$1,500,000 were approved in 1992.

- The 1994 adjustment to minimum stipends and allowances, as well as stipends of professional and executive staff, will be based on the consumer price index for Canada as of August 31, 1993.

- Knox College was given permission to circulate presbyteries and call for nominations for the Chair of Old Testament.

- Assembly agreed to a recommendation by the Committee on Theological Education that an appropriate form of distinguished service award to honour the service of outstanding laity be instituted. The Assembly Council will implement the award.


- Between 1980 and 1991, congregational givings increased 142 per cent, givings to Presbyterians Sharing increased 104 per cent and inflation increased 107 per cent.

- To improve gender equality on General Assembly committees, presbyteries are encouraged to nominate an equal number of men and women.

- With over two-thirds of the presbyteries agreeing, presbyteries, synods and General Assembly may now elect ruling elders as moderators.

- As of January 1, 1994, the Synod of Alberta will be known as the Synod of Alberta and the Northwest, and the Presbytery of Bruce-Maitland will be called the Presbytery of Grey-Bruce-Maitland.

- The 120th General Assembly will open on Sunday evening, June 5, 1994, at Knox College, Toronto.

(Editor's note: I wish to thank several people who helped me in the preparation of this report. Ken Jensen, convener of the local arrangements committee, was unfailingly helpful both prior to and during the Assembly. Bob Opie and Don Mason took many of the photographs throughout this report. And Kathryn Strachan used part of her holiday period to assist me in gathering information and reporting on the proceedings.) 

A Small Town Church and How It Grew

by Ivor Williams

In the late 1880s, the big ovens of a brickyard near Listowel were busy baking native clay for the new urban buildings and farm houses of the Perth County area in southwestern Ontario. These beige-coloured bricks were also used to construct the town's sturdy Knox Presbyterian Church in 1889. And, until a short time ago, they also supported the busy Andrew Malcolm Furniture Factory, a long stone's throw away.

With the virtual demise of the western Ontario fine furniture industry in recent years, the factory closed. But the bricks from the big square building are now part of a new and substantial Listowel landmark, the recently dedicated Christian Education Centre, joined in a visually pleasing structural accomplishment to the original Knox building. Terry Marklevitz of Stratford was the architect.

Andrew Malcolm, a strong supporter of Knox during his lifetime in Listowel, would be immensely pleased to see his old bricks part of his old church. They now support a functional hall, complete kitchen with a secondary smaller one, parlour, spacious meeting rooms and a small but adequate elevator.

The entry to the new centre, dedicated in March 1993, retained the cornerstone from the hall built in 1926 which it replaced. One of Knox's magnificent stained glass windows rises above the stone to create an impressive entrance to the centre.

The new centre is valued at about one million dollars and was within a few thousand dollars of being debt-free when it was dedicated. "When a need is shown, people respond," says Vern Tozer, present senior minister.

A congregation uses faith and flexibility to overcome obstacles to growth



The recently dedicated Christian Education Centre of Knox Church, Listowel, Ont., was built with bricks from the former Andrew Malcolm Furniture Factory.



A new kitchen is part of the facilities.

Over the past decade, the Knox congregation carefully studied the need for additional space, assessed the requirements of its growing membership, watched children scrambling for space as the church school rooms became more crowded, listened to the frustrations of expanding groups unable to get appropriate facilities when needed, and put up with the inadequacies of kitchen and recreational facilities. The studies completed, the need determined, the resources on hand or pledged, construction started last June.

"It's a fantastic addition," says 80-year-old Jack Gee who remembers being present when the cornerstone for the old hall was laid in 1926. "We knew we needed it," he says.

Gee credits Tozer's leadership



A section of the stained glass window at the entrance to the Christian Education Centre.

with inspiring the congregation and helping the members increase attendance at Sunday services and in the many new activities which have accompanied the growth.

"We were at a low ebb" 10 years ago, says Gee. There were no young people's groups, the church

school was going "flat," prayer meetings attracted only eight or nine. "We were in tough shape." None of the previous four ministers had stayed with the congregation longer than five years.

So the search committee looked to the congregation at St. Mary's 80 kilometres to the south and pleaded that it free Vern Tozer to come to Listowel and help them turn things around.

Tozer shrugs off his personal contribution to the growth of membership and activities at Knox. "We hope our experience might inspire others," says the modest, greying cleric. Tozer is also chairperson of the Perth County Board of Education, reflecting his "intense interest in children and their education." He finds no conflict between board activities (severe cut-backs in county educational spending have affected some Knox members) and his congregational work.

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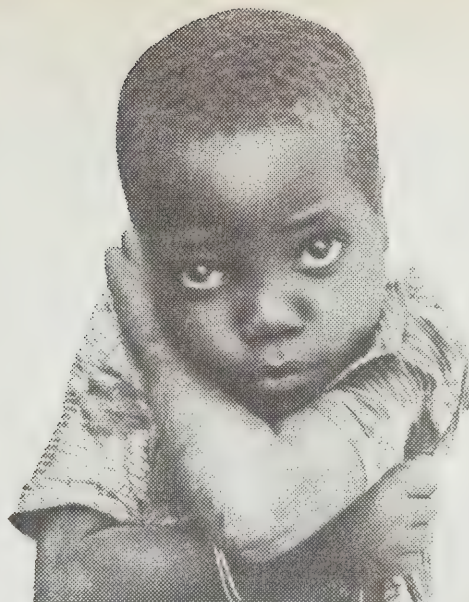
agricultural area, largely based on dairy farming. Knox's congregation is 27 per cent from the rural area, although many of the town's residents maintain, or once had, agricultural connections.

Flexibility was the key word during construction, says dairy farmer Doug Aitchison, an elder and convener of the building and finance committee that undertook the initial financial planning and then the construction of the addition. "We had to be ready to adjust as things and ideas changed," he said. During the nine-month construction period, church school was held at the town's Central School. On dedication day, children marched from the school to the church where they joined adults in expressing gratitude for the new building, promising to cherish it; and in rededicating themselves to God's work.

Congregational volunteers run almost all the varied programs provided in Knox. "They must be flexible," says Shirley Nind, a one-time school teacher and a co-superintendent of the church school which has doubled its numbers in the 1980s to close to 300. Several of the graduates are now among the teachers. They are encouraged to set their teaching schedules to accommodate whatever is best for their work. A second church school may be formed by and for the 60 or so children whose parents attend the early Sunday service at Knox. Mid-week, after-school classes have an attendance of about 60.

The population of Listowel, about 80 kilometres from the major centres of Stratford and Kitchener, has remained at about 5,000 for years; but growth is predicted to reach 7,000 in the early part of the next century. The average age of residents is coming down as young households arrive or are formed. Young people attract others like themselves, says Tozer. First-time visitors to Knox are identified and warmly welcomed, frequently with home visits. A town of strong denominational loyalty, there are now 15 churches in it. Knox is one of the two or

continued over page



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Small Town Church

continued from page 33

three largest Presbyterian congregations in Canada.

Members of the congregation, and former members, responded to the building plans with enthusiasm and substantial donations. Two former members gave \$250,000, an estate provided \$125,000, several donations ranged up to \$50,000 — complimenting the \$200,000 raised in a congregational canvass. (Recent special appeals have provided funds for a new roof and stained glass window repairs. The sanctuary will be refinished later this year.)

Tozer says the congregation is not interested in topping up existing funds but responds with enthusiasm and loyalty to a recognized need.

While young people may help spur much of the community and church activity, seniors are not for-

gotten. Former Nigeria missionary Lolita Harbottle conducts three Bible study groups each week in seniors residences. Other volunteers conduct home study groups. There is a children's handbell choir, Explorers, Scouts and other groups.

Tozer and his assistant John Zondag conduct marriage counselling sessions with the assistance of legal, social and financial experts. Young people are involved in kindergarten leadership. Pizza parties are held for young adults. Young couples meet for frequent breakfast and social gatherings. One area of concern is finding ways to encourage more activity among teens.


What are the hopes for the Knox congregation now that its new Christian Education Centre is in debt-free use?

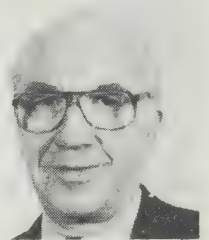
"Our leaders can be more effective now," says Shirley Nind. There is adequate space for displays and for additional activities.

Tozer feels that as growth of the 1,000-member congregation continues, it will be reflected in every

congregational activity. With numbers of volunteers increasing, he feels there may be more time for visitation and counselling. Visitation is a means for growth, he says.

This fall, new activities will be considered. There may be classes in stained glass work and other hobbies, healthy exercises, new Bible classes, recreational activities, nutrition studies — all within a Christian orientation.

Just as the new centre was built to meet a need created in the '80s, Knox congregation intends to meet the needs of the future. The flexibility evident in its present life will help it succeed. 



Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.

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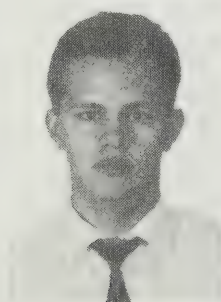
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Teen Trends: A Nation in Motion
by Reginald Bibby and Donald Posterski.

Stoddart, 1992. \$17.95.

Reviewed by Dennis Oliver.

In a culture of certain change and threatened fragmentation, we are all concerned about the coming generation. As a parent of teens (past, present and future), and as a pastor, I found *Teen Trends* both essential and encouraging reading.

This book is well-written and easily read. It gives more than its title promises. Besides up-to-date insight about teen life and opinions, it also reports on the life and views of contemporary Canadian adults. There are also suggestions on how adults (particularly parents) might respond to this research. This is more than an academic tome and it deserves wide grassroots exposure. My copy is full of marks, remarks and bent corners.

Like the majority of us in our younger years and present adulthood, teens highly value friendship and music. (Does your congregation use those key bridges to youth?)

Only 18 per cent of teens say they attend church weekly, but 81 per cent affirm God's existence, 80 per cent believe in the divinity of Jesus (five per cent more than the

adult population) and 85 per cent identify with a religious group. Sixteen per cent sense that religion will gain influence in future years. One in four see themselves as religiously "committed," while 15 per cent "receive a high level of enjoyment" from organized religion. The authors point out that frequent church-attenders value honesty, forgiveness and generosity significantly more than non-attenders. (This alone gives reason for a substantial investment in youth ministry.)

Adults will ransack the book for its discussion of teenage sexuality. "Yes, the anxiety is warranted." Teens, by and large, include sexual activity as an enjoyable part of life. "What I enjoy most is making love and playing hockey," confides a 15-year-old from a Quebec City suburb. Yet the authors' tone is almost reassuring about a subject that turns so many parental spines to jelly. Teens mirror their elders' linkage of sex to love and their hesitation about same-sex relations while accepting homosexual rights. The bottom line is that my generation (born in the '40s) ushered in the sexual revolution of the '60s which is now normative. (Should we treat youth sexuality with the same respect as we do our friends

and neighbours?)

Teen Trends brings the human face of teen life to the fore, suggesting refreshing, human responses for parents and youth workers. It's an urgent and essential read for seminarians and congregational leaders (not just clergy) as well as parents. Its insights will help congregations minister to and with community youth.

Now that I've learned so many facts about teen life and teen opinions, I'm considering what kind of dinner-time conversations we'll have when I share them with my kids. It's a little bit scary!

Dennis Oliver is pastor of DaySpring Presbyterian Church in London, Ont., and author of *The I CAN Attitude*.

What People Expect From Church: Why Meeting the Needs of People is More Important Than Church Meetings

by Robert L. Randall.

Abingdon, 1992, \$16.50.

Reviewed by Wallace Whyte.

"The principal breaks in people's lives are their hearts. Hearts are broken when relationships are broken. People repair to the church looking to be healed."

On this assumption, this book of 100 pages has been written. The

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author believes survival goals have been replaced in the past 40 years with a search for meaning, community and identity. This calls congregations to be oriented toward nurturing relationships rather than function or survival.

Randall is convinced that, apart from the "old stalwarts," people attend church yearning to understand, to be understood and to gain hope. Church leaders should not aim to cater to people's whims to cultivate a climate of self-absorption in a congregation, but should operate on the principle that "people can become their fullest selves, and a means of grace to others, as they enjoy loving responses to their human needs." In the chapter on "Preaching That Reaches Out," the author writes: "The essence of preaching is to convey to the children of God that they are understood. . . . It is rooted in the lived experiences of the congregation." Other chapter titles include "Teaching That Connects," "Administration That Cares" and "Congregational Life That Embraces."

Wallace Whyte is minister of Melville Church, Scarborough, Ont.

To Wrestle and to Dance:
Reflections on the Power of Faith
by James R. Wilkes.
Viking, 1992. \$22.99.

Reviewed by Wallace Whyte.

The author is a psychiatrist and the clinical director of the mental health program for children and adolescents at Centenary Health Centre, a large community hospital in Scarborough, Ontario. I know the Centre and his reputation and am pleased Wilkes has written this book to explain how he relates theology to his work in medicine.

He believes only theology has adequate answers to the questions that attempt to make sense out of life. Theology provides the context to life's experiences. Three "dreadful realities of life" are identified: death, meaninglessness and condemnation. The author maintains we may respond to these by either fear or faith. He distinguishes

between faith and religion. The book teaches how to respond to these three realities with a healthy faith. The way he associates communication, commitment and sacrifice with relationship makes good sense. The author affirms the powerful, creative aspect of sacrifice, something of which modern culture and much of the modern church seems to be ignorant.

The book includes chapters on identity and healing. The author avoids technical language. Illustrative material from the Bible and the author's experience is plentiful.

This book will inspire readers and provide helpful assistance to ministers in sermon preparation.

The Protestant Wedding Sourcebook: A Complete Guide for Developing Your Own Service
by Sidney F. Batts.
Westminster/John Knox Press, 1993. \$28.50.

Sidney Batts encourages ministers to work with engaged couples to create unique, individual services that will be meaningful to the pair on their wedding day. The couple

Soliloquy of a Presbyterian Guide-dog

Another week begins and brings
my sightless owner and myself
to our accustomed place, sedate
among the faithful worshippers.
It's rare for animals to share
in church, except for manger scenes.
I'm under orders to obey,
a docile brute controlled by
protocol — but free in thought.
One wonders whether Samson, "eyeless
in Gaza," had a guide-dog during
his Philistine captivity;
or Saul, blind with rage on Damascus
Road — felled with double blindness.
O that I had been there then
to lead him in those darkened days!

Meanwhile, here at church the word
goes forth: "Let all the earth keep silence."
At their bidding I obey —
more than some with less to say.
Though far beyond my ken and kennel,
I yield my will to serve and stay,
as those "also . . . who . . . stand and wait,"
or serve, indeed, who "watch and pray."
Something's surely different here
that even brutes can somehow sense
something strangely quieting —
awesome and inspiring.
The Day, they say, to mark the path
for anxious wayfarers blind within;
the "Hound of Heaven" — a Seeing Eye,
like me, to lead them in The Way!

— Charles M. George

Books

continued from page 37

is able to give a personal touch to their ceremony by having many options from which to choose. Or, they may choose from 17 unedited wedding services from mainline Protestant churches. Included are several services from the Presbyterian Church (U.S.A.) and several from The United Church of Canada.

L.A. Justice: Lessons From the Firestorm

by Robert Vernon.

Focus on the Family, 1993. \$23.

Reviewed by Chuck Congram.

Bob Vernon was the highest ranking official on duty with the Los Angeles Police Department the night of the now infamous Rodney King beating. He became responsible for much of the follow-up, including media briefings and initiating the internal investigation of the incident.

For those no longer interested in a retelling of that story, or even the internal workings of a large police department, there is more to this book. As a firsthand observer of major social and cultural shifts during his 38 years of police service, Vernon carries a burden for family breakdown, violence in cities and attacks on leaders who are seeking to provide positive, moral influence on society.

As a Christian, his concern focuses on five root causes for much of the unrest in our society: the

abandonment of our children, hedonism, loss of conscience, neglect of principles, arrogant elitism.

The other dimension worth reading in this book concerns a trend that is more observable with the passing of time: how public officials have their Christian faith used against them.

Challenging reading for people who want to struggle with a rapidly changing world and the place of a Christian leader in it.

Chuck Congram is minister of St. Andrew's, Puce, Ont.

A Window to Heaven

by Diane M. Komp, M.D.

Zondervan, 1992. \$17.50.

Reviewed by Howard McIlveen.

The author believes children have an unparalleled capacity for "seeing" and "hearing" heaven as death approaches. She makes clear that faith is often a pilgrimage of great pain, displayed in the surviving parents of such children.

The fact that a medical specialist and professor writes about the experience of what is sometimes called "the unseen world" is a source of joy for me. She brings together two parts of my world that often seem to be suspicious of each other. She affirms that one can hold together a valuing of the best in medical science and a belief in a God who operates in the lives of people. The author does not try to gloss over the reality of the physical pain, the painfulness of

belief, and the reality and pain of grief. Her use of the story of Abraham and Isaac at Mount Moriah, where Abraham and Sarah are called upon to give up their only child, is gut-wrenching. She contends that emotional detachment for a paediatrician is not only unnecessary but impossible.

Diane Komp writes well. She has produced a book both easy and terrible to read. The author's apt quoting of other writers provides aesthetic pleasure — writers such as Joseph Conrad, Walt Whitman, Elie Wiesel, Morris West, Viktor Frankl, Albert Camus, Paul Minear, Henri Nouwen, Peter Kreeft, Phyllis Trible.

The author models a belief in the reality of heaven and in the anguish of having a terminally sick child. This book would serve admirably as a discussion starter in a parish program.

Howard McIlveen is a former minister in The Presbyterian Church in Canada, now living in Vancouver.

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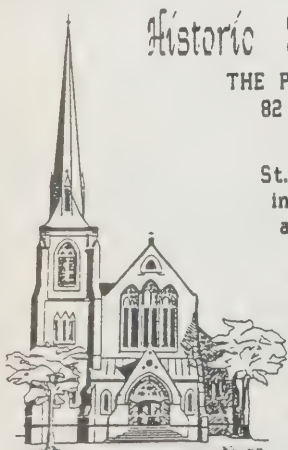
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Minister: David T. Jack
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Westminster Presbyterian Church
Albert & Brock
Sault Ste. Marie, Ontario
705-254-4801
Minister: Wilfred M. Moncrieff
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Knox Presbyterian, Sundridge, Ont.
Service: 9:30 a.m.
Knox Presbyterian, Magnetawan, Ont.
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St. Paul's Presbyterian Church
56 Thames Street
Ingersoll, Ontario
519-485-3390
Minister: Dr. Lonnie S. Atkinson
Organist: Eula Hunt
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St. Timothy's Presbyterian Church
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2400 Alta Vista Drive
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Worship time June, July, August: 9:30 a.m.

Knox Presbyterian Church
315 Muskoka Road North
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705-687-4215
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Thornhill Presbyterian Church
271 Centre Street
(opposite Oakbank Pond)
Thornhill, Ontario
416-889-5391
Ministers: Rev. Robert and
Rev. Helen Smith
Sunday service July 4-Sept. 5: 10:00 a.m.

Trinity Presbyterian Church York Mills
Bayview Avenue at Hwy. 401
Willowdale, Ontario
Morning Worship: 10:30 a.m.

St. Giles Kingsway Presbyterian Church
15 Lambeth Road
Etobicoke, Ontario
416-233-8591
Minister: Dr. Clyde Ervine
Sunday service: 10:30 a.m.
Wednesday worship: 7:30 p.m.

Glenview Presbyterian Church
1 Glenview Avenue
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(3 blocks south of Lawrence subway)
416-488-1156
Ministers: Rev. Dr. J.J.H. Morris
Rev. Lillian Wilton
Sunday services: June-Sept: 10:30 a.m.

Willowdale Presbyterian Church
38 Eglerslie Avenue
(1 block north of North York Centre subway station)
Willowdale, Ontario
Minister: Rev. Bob Bettridge
416-221-8373
Sunday Services: 10:00 a.m.

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Presbyterian Church
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West Vancouver, B.C.
(604) 926-1812
Worship: 10:30 a.m.

PEOPLE AND PLACES



THE BRIARWOOD BUNCH YOUNG PEOPLE'S GROUP of Briarwood Church, Beaconsfield, Quebec, held a 30-hour fast and raised \$605.03 for Presbyterian World Service and Development. Pictured, left to right, are: Jason McCracken, Chris MacKinnon, Neil Barratt and Alicia Barratt.



A CERTIFICATE OF APPRECIATION was presented to Alex Imrie by Dr. Linda Bell, Moderator of the 118th General Assembly, on behalf of the congregation of Knox Church, Woodville, Ont. Alex has served on the board of managers for 50 years and as clerk of session for over 20 years.



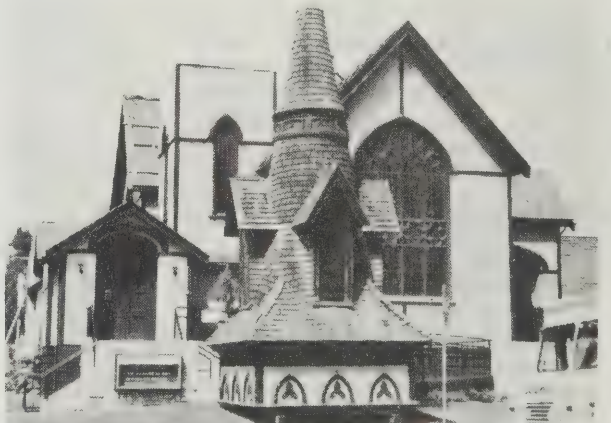
THE CONGREGATION OF Calvin Church, North Bay, Ont., honoured Rev. Stephen Hayes and his wife, Moira, at a farewell reception. The Hayes family has moved to Ottawa where Stephen has taken up the ministry at Knox Church. They are pictured receiving a photograph of Trout Lake from Garth Poff, worship committee convener, and Ellen Holmes, clerk of session.



WEST POINT GREY CHURCH, Vancouver, is fast becoming a microcosm of the United Nations. This was evident on Easter Sunday during a service of profession of faith and baptism. Pictured (from left) are: Kaoru Kamiyama, formerly of Japan; Rev. Neville Jacobs holding Ito Udo from Nigeria; Kyung-Ja Kim, from Korea; Marlys Middleditch, clerk of session.



A 100TH BIRTHDAY PARTY was held at Knox Church, St. Thomas, Ont., March 21, for William R. Cavanaugh, a longtime member of the congregation. Bill has served the church as a member of session (43 years), representative elder, Sunday school superintendent and a member of Presbyterian Men. He is also a former teacher and principal, and is a published author. Presentations were made by representatives of the City of St. Thomas, provincial and federal governments, teachers' groups, Queens University and the congregation. Approximately 400 people joined in the celebration. Pictured, left to right, are: Rev. Harry S. Rodney, Bill Cavanaugh, Rev. J. Murdo Pollock and Rev. John J. Jennings.

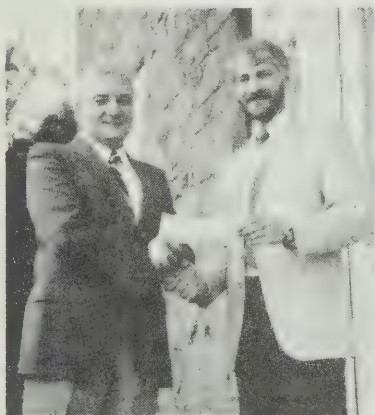


ANYONE WHO PASSED by Knox Church, New Westminster, B.C., earlier this year might have thought the congregation was involved in a steeple chase. In fact, the steeple had been removed for repairs and was later returned to its proper place with no harm to the 102-year-old church building.



THE PRESBYTERY OF BROCKVILLE, ONT., celebrated with Rev. Phil Schissler and diaconal minister Athalie Read (*in absentia*) on their 50th anniversaries of service to the church during its meeting on April 21. Phil is pictured about to cut the anniversary cake.

ONE OF THE OLDEST PIPE ORGANS in the Presbytery of Glengarry has been restored at St. John's Church, Cornwall, Ont., at a cost of \$87,000. The reconstructed organ has 413 new pipes (making a total of 1,156) and the latest in solid state circuitry. The original Karen-Warren organ had mechanical tracker action, with wind pressure supplied by hand pumping. This was later changed to a hydraulic pump that used water from the Cornwall Canal. In 1927, the organ was converted to electro-pneumatic action. Some of the organ's original piping is still in use. The organ was dedicated on April 18 by Rev. Fred Rennie and Rev. Jonathan Dent, with Dorothy Sullivan at the console.



REV. ROBERT HILL, minister of St. Andrew's Church, Carleton Place, Ont., was presented with the Commemorative Medal for the 125th Anniversary of Canadian Confederation at the West Block, Parliament Hill, Ottawa, recently. The medal is awarded for significant contribution to community and country. Robert is pictured (left) receiving a cheque for the local hospital, of which he was fund-raising chairperson.



THE EBENEZER YOUTH CHOIR of the Korean Deung Dae ("Lighthouse") Presbyterian Church, Vancouver, held a concert to raise money for Presbyterian World Service and Development famine relief work in Somalia.



THE CONGREGATION OF Knox Church, St. Catharines, Ont., recently completed a "Universal Access Project." The church's new facilities, which include a ramp, a washroom for disabled people and a four-level lift, were dedicated on May 16. Pictured at the ribbon-cutting ceremony (from left to right) are: committee member Louise Flaschner and her son; Catherine Kuckyt, universal access secretary; Senator Richard Stanbury, who gave the dedication sermon; Mayor Joe Macaffery; Ken Atkinson, MP; Crystal Haack, MPP; Rev. William McElwain.



A SOD-TURNING SERVICE for the new building for St. Paul's Church, Glace Bay, N.S., took place March 21, 1993. Pictured with the shovels are (left to right): Jerrot MacLeod, Erin Dillon and Brenda MacIntyre. Standing behind them are (also left to right): Alan MacVicar, Bryson Strong, Billie MacVicar, Robert C. MacDonald, Annie Kate Courtney Croft and Jason Dean.



PICTURED PRESENTING a water bottle partially filled with coins to Margaret Vanderzweerde is Tim Miller, representing the congregation of Drummond Hill Church, Niagara Falls, Ont. The bottle is representative of the support of the congregation for the work of Margaret and her husband, Jake, in India. The bottle will remain in the church sanctuary until the end of the year and proceeds will go to a project approved by The Presbyterian Church in Canada.



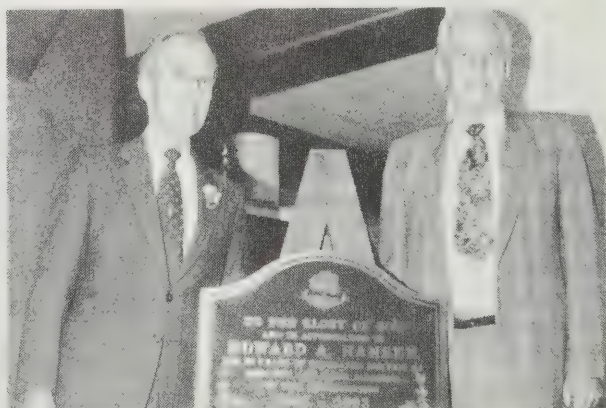
THE CONGREGATION OF St. Paul's Church, Simcoe, Ont., is celebrating its 200th anniversary during 1993. One of its many projects was the installation of a bicentennial stained glass window. Portraying the theme "A Sower Went Forth," the window's inscription reads, in part: "To the Glory of God and in Grateful Tribute to Those Who Worshipped and Served During These 200 Years of Presbyterian Witness 1793-1993." Pictured are Rev. John Cruickshank; Jessica Speir, representing the youth; and Tom White, longtime member of St. Paul's.



THE CONGREGATION OF First Church, Brockville, Ont., celebrated the 50th anniversary of the designation of Athalie Read as a diaconal minister on April 25. Athalie was presented with flowers from the congregation and her family, and a history of the Presbytery of Hamilton from that presbytery. She is pictured (right) with her longtime friend Margaret Boyd, also a retired diaconal minister, who presented Athalie with a corsage on behalf of the area diaconate.



THE CONGREGATION OF St. Andrew's Church, South Eldon, Ont., presented Mary Ellen Taylor with a certificate of appreciation for service to the church. Dr. Linda Bell, Moderator of the 118th General Assembly and guest speaker at the worship service March 6, made the presentation.



THE CONGREGATION OF Knox Church, Acton, Ont., honoured Edward A. Hansen for his 50 years as organist and choir director at a dinner held April 4. Edward was presented with a bronze plaque which will be placed in the sanctuary and a painting of his childhood and present homes. He also received certificates from the prime minister, the premier of Ontario, and Mayor Russell Miller of Acton, as well as several other gifts. He is pictured (left) with Mac Sprowl, convener of the 50th anniversary dinner.



VST Awards DD to human rights activist

Marta Gloria Torres, a human rights activist from Guatemala, was awarded the degree of Doctor of Divinity (*honoris causa*) at the Vancouver School of Theology Convocation held May 5.

A graduate in law, Torres was legal adviser to the National Workers' Centre in Guatemala City and worked particularly with trade unions. She and her family were forced to flee the country in the 1980s after threats and attacks by Guatemalan death squads. Currently, she is staff person for the Christian Task Force on Central America, in British Columbia. Torres and colleague Rigoberta Menchu, recent Noble Peace Prize winner, have returned to Guatemala, risking their lives to accompany returning refugees. Torres agreed to accept the honorary degree on condition that it is seen as recognition of her people and those who join in the struggle for justice and freedom for all God's people.

An honorary DD was also presented to Dr. A. M. Watts of the University of Winnipeg in recognition of his contributions to the church and to theological education in Western Canada.

New Last Supper

The Uniting Church in Australia is commissioning the painting of a revised version of the Last Supper. This one will include women.

A brochure about the Last Supper project says it will encourage a more inclusive and participatory church and will help correct traditional Protestant "suspicion of the visual arts."

Four prominent Australian artists have been commissioned to submit design drawings. One of the four will be asked to complete a painting based on the chosen sketch. (EPS)



Ma-Anne Dionisio as Kim, in the Canadian première production of *Miss Saigon*.

Photo by Joanie Marcus.

Lesson to be learned from *Miss Saigon*

While theatre-goers line up to see the Canadian debut of the mega-musical *Miss Saigon* at the newly created Princess of Wales Theatre in Toronto, organizations such as ECPAT-Canada (End Child Prostitution in Asian Tourism) are pointing out that the situation portrayed in the play is all too real.

Based loosely on the tragic love story of *Madame Butterfly*, *Miss Saigon* tells the story of Kim, a Vietnamese peasant woman forced into prostitution, and Chris, an American soldier who conceives a child with her, only to leave them both behind when his time of duty is over.

The child, Tam, is a *bui-doi* ("dust of life"), one of an estimated 25,000 *bui-fois* born to Vietnamese women and American soldiers.

In other Third World countries where foreign military bases have been established, thousands of such children have been fathered and

deserted by soldiers. In the Philippines, for example, there are approximately 50,000 Amerasian children abandoned by Navy and Marine fathers who served at United States military bases in the country over five decades.

ECPAT believes it is the male-dominated military establishments that have created the demand for sex services in many Third World countries today.

Sex tourism has caused and accelerated the growth of child prostitution in Asia to the point where it is now a multimillion-dollar industry involving several hundred thousand children from remote villages and indigenous communities as well as urban slums.

The majority of tourists seeking child-sex comes from industrialized countries, including Canada. ECPAT maintains that sexual, racial and colonial stereotypes such as those it feels are represented in *Miss Saigon* have contributed to the inequities between the West and the East and to the way tourists view Third World women and children.

Canadian to head Salvation Army

A Canadian, Commissioner Bramwell Tillsley, has been chosen as the General-elect to succeed General Eva Burrows as head of the Salvation Army world-wide.

Tillsley, from Kitchener, Ontario, is the son of Salvationist parents. He was educated in Kitchener and at the University of Western Ontario where he earned a BA in philosophy. He took further studies at Wycliffe College, Toronto. After working with the Children's Aid Society, he entered the Salvation Army College for Officer Training in 1955.

Tillsley and his wife, Commissioner Maude Tillsley, have served the Army in a number of capacities and locations over the years. Most recently, he has served as Chief of

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"Write for Brochure"

News

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Staff, second in command of the Salvation Army world-wide, at its headquarters in London, England.

The Tillsleys have three grown children, all active in the Salvation Army. (Source: *The War Cry*)

IRA bomb destroys 13th-century church

A huge bomb detonated by the Irish Republican Army (IRA) in London's financial district in April demolished a 13th-century church and caused extensive damage to six others.

St. Ethelburga's Bishopsgate bore the full brunt of the bomb blast and was completely devastated except for one wall, the *Church of England Newspaper* reports.

St. Ethelburga's was one of the city's oldest churches and once housed a 16th-century silver chalice and paten used by Henry Hudson and his crew to receive Communion before they set off to find the Northwest Passage in 1607. (*Anglican Journal*)

Church lay-offs

The Presbyterian Church (U.S.A.) has decided to cut up to 175 jobs from its national bureaucracy.

Currently, the 2.9-million-member denomination has a national staff of about 1,000. Like that of virtually all mainstream Protestant churches in recent years, the Presbyterian Church's income has regularly fallen short of the budgeted amount. The recommended budget for 1994 is about \$45 million (US). (RNS)

Body Shop joins forces with Habitat for Humanity

Two hundred volunteers from The Body Shop Canada, working under the guidance of Outward Bound, gathered in Kitchener, Ontario, on June 6 for a special team-building

continued on page 47



Tony Plomp

Joint Meetings of Session and Board

Recently, our church bulletin announced a meeting of session and managers. Being an elder, I attended the meeting. It turned out to be a session meeting with the managers sitting in. The clerk of session read the minutes of the previous session meeting and we dealt with upcoming baptisms, Communion service, reception of new members, etc. With the session being a closed court, this practice troubled me. Any comments?

It troubles me, too, mainly because it wastes the time of the

managers. The meeting was intended, no doubt, to consult on matters of mutual concern and to keep the channels of communication open between the two bodies. However, I am sure the managers had better things to do than to sit through the reading of the minutes of a previous session meeting and hearing elders debate when the next Communion service should be held, and matters of that sort.

Although the session is the only closed court of the church, it may, on its own, resolve to "hold open meetings when deemed advisable"

(*Book of Forms*, #120). It is apparent from your letter that the session of which you are a member deemed it advisable to hold this open meeting. There may have been a good reason for that. It seems to me, however, it is a better stewardship of time if the session and board of managers meet together based on a previously agreed upon agenda, deal with matters of mutual concern, and then continue with their own meetings separately.

Finding a Home Church Away From Home

I am a minister of the Presbyterian Church in Nigeria visiting Canada for one year. I wish to be a member of a Presbyterian congregation during that time. How do I go about it?

One becomes a professing member (formerly called "communicant member") of a congregation of The Presbyterian Church in Canada either by profession of faith (otherwise known as confirmation of baptismal vows), by resolution of session (in cases where those who were struck off the membership roll of a congregation for whatever reason now wish to return to active, professing membership), or by a certificate of transfer from another congregation of The Presbyterian Church in Canada or another denomination (such certificate stating the person is a member in good standing of a particular congregation).


In your case, there may be another "wrinkle." If the Presbyterian Church in Nigeria has rules similar to our denomination, then you are an active member on the

constituent roll of your presbytery. If so, you cannot be a member of a congregation in the usual sense. You are a member of presbytery. In some sense, the presbytery is your "congregation," the community to which you are accountable.

Be as much a part of the congregation as possible

It is possible for a minister who is not in the pastorate, such as a superintendent of missions, a chaplain or a professor at a theological college, to become associated with a congregation in a more formal sense. This is done by contacting the clerk of presbytery and notifying him or her that you wish to become "a minister-in-association" with the congregation of your choice. The particulars are arranged with the local session. You will then have most of the rights

and privileges of membership in a congregation, including that of becoming a ruling elder. Your final accountability, however, remains to the presbytery.

Since you are visiting with us for one year, I would suggest you attend the local presbytery in Canada, if this is something you enjoy doing, and seek out a congregation where you will feel at home. Worship there and be as much a part of that congregation as possible. You would be classified as an "adherent" and would be able to do almost everything a professing member could do: take Communion, participate in all the activities and, if you are a regular financial supporter, vote at annual meetings of the congregation on most financial matters. Only members can vote on such things as the calling of a minister and the election of elders. 

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

FROM THE PAST RECORD

**July/August 1968
(25 years)**

Nigeria Biafra RELIEF FUND



Nigeria Biafra Relief Fund

A million people will die of starvation in Biafra in the next six or seven months unless drastic steps are taken to get supplies to them, was the report from London, England on June 13.

A dramatic radio appeal from the International Red Cross delegation in Biafra late in the month of May said that 200 tons a day are needed to feed the homeless, but only one and a half tons was getting through the blockade. The Red Cross estimated that 600,000 are fleeing from the combat zones, leaving behind most of their possessions.

The General Assembly is asking you, the Presbyterians in Canada, to give \$75,000 immediately to help the refugees in Biafra and Nigeria.

August 1943 (50 years)

From the Assembly Report

The first matter to engage attention at the morning session was the report of the committee on the establishing of a Faculty of Theology in McGill University. Professor MacLennan stated that this was a movement that had been under consideration for at least three years. . . .

Professor MacLennan insisted that in this plan there would be no detraction from Presbyterian tradition. The enterprise was supported also by Professor James Hughes of McGill University. A letter was read from Principal Mackenzie of the Presbyterian College, Montreal, which reported that a resolution passed both by the Board and Senate of the College approved the plan and that they were ready to co-operate.



July 1918 (75 years)

Book of Praise

There was the Report of the Committee on Church Praise, by Dr.

Dey, who has been for so long its efficient Convener. The new Book of Praise is now ready, a copy being presented to the Moderator, and by September it will be on the market.

July 1893 (100 years)

Statistics and Church Union Talks

There was presented to-day, the Report on Statistics, one of the most important documents that comes before the Assembly. Figures! Figures! Figures! The total givings of the church during the past year for all purposes as summed up in that report, were \$2,039,121, over two millions of dollars. The number of families connected with the church is 93,487; communicants 173,037; pastoral charges 997.

The subject of church union came up in the form of a memorial from the Presbytery of Toronto which asked for a committee on the subject of union with the Congregationalist body. The Assembly in view of the late action of the Congregational Union, judged it better not to take any action in the direct line of the memorial, but decided to appoint a committee, on the general subject of union, with instructions to hold themselves ready to confer with any body or bodies that may be appointed by any other Church or Churches should the way be opened up for conference. [R]

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News

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exercise in conjunction with Habitat for Humanity Canada's Jimmy Carter Work Project (JCWP) 1993.

The foundation-capping, a full day's work, is the first step for the JCWP which will see seven houses

built in Kitchener during the week of July 18-24, and 29 houses built at 10 other sites across Canada.

The Body Shop's participation in the foundation-capping is an example of what the company sees as its commitment to community service and involvement in social issues.




Rev. Ian Morrison presents a cheque on behalf of Live the Vision to Rev. Daniel Kim and Melvin Liu of the Korean Presbyterian Church, Niagara Falls, Ont.

Korean church aided by Live the Vision

The Korean Presbyterian Church in Niagara Falls, Ontario, is among the first congregations to be helped through the proceeds of the Live the Vision campaign.

The Korean church, which draws its membership from across the Niagara Peninsula, currently numbers about 40 families. For the past seven years, the congregation has worshipped in Drummond Hill Presbyterian Church but has felt the need for its own facilities.

Recently, when two area United Church congregations merged, the Korean congregation was able to buy a church and manse for \$220,000. Live the Vision contributed \$150,000 toward the purchase. The church building includes a Christian education facility. The large gymnasium is being used for a ministry to youth.

The Korean congregation is excited and optimistic about its future, to which Live the Vision has made a significant contribution. 

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DEATHS

RAISON, REV. VICTOR WILLIAM, 76, died suddenly in Brampton, Ont., on April 26, his 49th wedding anniversary.

Victor Raison was born and educated in Toronto. During the Second World War, he joined the Queen's Own Rifles and was wounded in France.

In 1944, Vic married Evelyn Pielow. Following the war, he graduated from the University of Toronto and Knox College. His first charge was Chalmer's, Pleasant Heights and Valleyview in Calgary. He later ministered in Glencoe, West Flamborough, Riverside in Windsor, and Albion Gardens in Rexdale, all in Ontario. Following his retirement in 1982, he became minister of visitation to the sick and shut-ins at St. Andrew's, Islington, Ont., for 10 years. He also served the Presbytery of West Toronto as minister of visitation at West Park Hospital.

Known as a man who exuded love and compassion, Victor touched many lives of all ages, including many young people who became pastors and missionaries.

Victor Raison is survived by wife Evelyn; daughters Jo-Anne and Ted Smith (California), June and Grant Soper (Brampton, Ont.) and Jacquie (Toronto); sister Helen Murray (Beaverton, Ont.); and four grandchildren.

BASTENDORFF, RALPH, 87, lifetime devoted member, Burns, Milverton, Ont., Feb. 4.

BELL, ARCHIBALD STANLEY "ARCHIE," 73, faithful elder 31 years, Westminster, Chauvin, Alta., March 19.

BURNETT, EILEEN, faithful member and worker many years, Burns, Milverton, Ont., Feb. 19.

CAMPBELL, DR. J. ALEX, 79, founding member, active elder 23 years, early organizer of stewardship program, distinguished scientist, St. Stephen's, Ottawa, April 4.

CONKEY, GRACE, 89, WMS life member, assistant organist, longtime member, West Adelaide, Kerwood, Ont.; former member and organist, Knox, Warwick, Ont.

DUNBAR, MARGARET, 90, WMS president and Sunday school teacher many years, longtime member, Knox, Belgrave, Ont., March 22.

FARR, HERMOINE, longtime member, faithful WMS and Ladies Aid member, Burns, Milverton, Ont., Feb. 2.

FRASER, WINNIFRED MAUDE, 84, longtime member, First, New Glasgow, N.S., March 17.

GRANT, DONALD, faithful member and elder, former convener Kent Estate Committee, New St. James, London, Ont., Jan. 8.

HAIG, PAT, 68, active faithful elder 22 years, First, Winnipeg, April 3.

HELLYER, CHARLES N., 79, active elder 29 years, early promoter stewardship program, longtime co-ordinator Sunday school awards, member board of

managers, counsellor, St. Stephen's, Ottawa, April 25.

HEWES, ADELAIDE, 92, dedicated AMS member, former vice-president Saint John Presbyterian, longtime faithful member, St. Stephen's Church, St. Stephen, N.B., Nov. 14.

HUNTER, VIOLET DORA, longtime elder, devoted member, St. Paul's, Sault Ste. Marie, Ont.

JONES, ALICE, longtime member, church historian, active in WA and WMS, Glebe, Toronto, May 13.

LYONS, MARJORIE HELEN, 88, member over 50 years, active in women's groups, Sunday school, board of managers, first woman elder, St. Andrew's, Kingston, Ont., May 13.

MACMILLAN, FREDERICK BAIN, senior elder 45 years, former clerk of session, committed and devoted member, attended 81 years, St. John's, Cornwall, Ont., May 17.

McKILLICAN, EMILY JANE (LATIMER), 92, active in most aspects of congregation, stalwart in women's organizations, member 70 years, Knox, Alliston, Ont., April 27; mother of Rev. Donald McKillican, Barrie, Ont.

McLEOD, GORDON, longtime member, elder, New St. James, London, Ont., April 10.

OGSTON, JOCK, 78, active faithful elder 17 years, First, Winnipeg, Jan. 17.

POWELL, W. GORDON, 78, longtime member, faithful elder 35 years, Knox, Binbrook, Ont., May 2.

REEVES, CATHERINE, 87, former organist, choir member over 50 years, AMS life member, First, Pictou, N.S., May 3.

ROGERS, JESSIE ELIZABETH, active lifelong member, church secretary 18 years, lifetime caring for children, CGIT, second woman elder, WMS (WD) life member, St. Andrew's, Kingston, Ont., March 13.

RUMLEY, HARRY IRVIN, 76, longtime member, First, New Glasgow, N.S., May 4.

SMITH, CHARLES, C., longtime member, faithful elder, former treasurer Presbytery of London, New St. James, London, Ont., March 14.

TAYLOR, IRENE, 101, longtime active member, WMS life member, St. Andrew's, Owen Sound, Ont., April 21.

THOMSON, WILLIAM JAMES, 78, longtime member, elder 28 years, St. John and St. Andrew, Hamilton, Ont.

THORNE, MARION, 85, longtime member, St. Andrew's, St. Lambert, Que.

TULLY, CAPT. CHARLES EDWARD, 82, active elder, honorary member board of managers, St. Andrew's, Thorold, Ont., May 1.

WRIGHT, LAWSON, 93, elder, respected Bible teacher, Knox, Midland, Ont., May 17.

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ORDINATIONS

Adam-Murphy, Rev. Judith, Church of St. David, Halifax, May 30.

INDUCTIONS and RECOGNITIONS

Adam-Murphy, Rev. Judith, Church of St. David, Halifax, May 30.

Fraser, Rev. John A., Westminster, Barrie, Ont., May 6.

Hogerwaard, Rev. John, Erskine, Dundalk; St. Andrew's, Swinton Park, Ont., May 25.

Little, Rev. Wallace I., First, Collingwood, Ont., May 27.

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Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycomagh, N.S. B0E 3M0.

Moncton, N.B., St. Andrew's. Rev. Herbert Hilder, PO Box 1604, Sackville, N.B. E0A 3C0.

Springhill, N.S., St. David's; Oxford, St. James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

West River pastoral charge, N.S. (Durham; Greenhill, Salem; Salt Springs, St. Luke's). Rev. H. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Windsor, N.S., St. John's; Noel Road, St. James. Rev. Jane Johnson, 7 Brookhouse Rd., Dartmouth, N.S. B2W 1W5.

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YOUTH LEADER

(20 - 25 Hr/Wk)

St. Andrew's (Galt) Presbyterian Church, 130 Victoria St., Cambridge, Ont. N1S 1Y2, invites applications to work with the youth of our church. For more information, contact the Search Committee, c/o Louise Post.

ORGANIST/CHOIR DIRECTOR

required by Mimico Presbyterian Church, a friendly, active congregation of 200 members. Two-manual Casavant pipe organ. If interested, please send resumé to:

Mimico Presbyterian Church
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119 Mimico Ave.
Etobicoke, Ont. M8V 1R6
(416) 255-0213

ST. ANDREW'S PRESBYTERIAN CHURCH

SOUTH ELDON, ONTARIO

is preparing to celebrate its Sesquicentennial (150 years) in 1994. If you are a former member or adherent and would like information about planned celebrations, contact Reid Torrey, Clerk of Session, R.R. #5, Woodville, Ontario K0M 2T0.

INFORMATION WANTED

for a book dealing with the history of St. Andrew's Presbyterian Church, South Eldon, Ontario. Any pictures, clippings or information about same would be greatly appreciated and would be cared for and returned promptly. Please address all replies to Reid Torrey, Clerk of Session, R.R. #5, Woodville, Ontario K0M 2T0 or telephone (705) 439-2305.

KNOX PRESBYTERIAN CHURCH

2210 Church Road
SOOKE, B.C. V0S 1N0

Invites you to share in the celebration of the 95TH ANNIVERSARY on Sunday, August 22nd, 1993

Morning Worship - 11:00 a.m.

Guest Speaker:

DR. JOHN F. ALLAN

Moderator of the 116th General Assembly

Afternoon picnic in a beautiful beach setting.

Further information: (604) 642-4124

Transition

continued from page 49

Synod of British Columbia

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Maple Ridge, Haney. Rev. Larry Jackson, 1316-7th Ave., New Westminster, B.C. V3M 2K1.

Vancouver, Central. Dr. J.K. Livingston, 335 Seventh St., New Westminster, B.C. V3M 3K9.

Vancouver, Kerrisdale. Rev. Ian Victor, 2893 Marine Dr., West Vancouver, B.C. V7M 1M1.

Vancouver, St. Columba. Rev. Robert J.P. Foulis, #506, 620-7th Ave., New Westminster, B.C. V3M 5T6.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Vernon, Knox. Rev. Doug Swanson, 921-20th St. N.E., Salmon Arm, B.C. V1E 2L2.

Victoria, Chinese. Rev. Lance Weisser, RR 3, 1340 Prillaman Ave., Victoria, B.C. V8X 3X1

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International Ministries

China ESL Teachers
Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministère francophone, Casier postal 86, Richmond, Que. J0B 2H0.

SYNOD OPPORTUNITIES

Crieff Hills Community: Presbyterian Retreat and Conference Centre seeks marketing and sales representative. Contact: Rev. Robert Spencer, Director, RR #2, Puslinch, Ont. N0B 2J0 (519-824-7898).

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David Webber

Invisible Currents

God's power in the slightest breeze or in winds of affliction

Read: II Corinthians 12:7-10.

I sat looking out the window trying to figure it out. Less than an hour ago when I gazed out on the bay, the water was as smooth as glass. A loon swimming by made the only surface ripple on the little bay which receives Eagle Creek silently into Canim Lake.

Then, the silky smooth surface changed dramatically. As I looked, it was chopped with a swell of waves two feet high running through the centre of the bay, in a strip from the mouth of Eagle Creek out into the lake for about 200 metres . . . and then nothing. The rest of the bay and lake was pebbled with wavelets that glinted in the afternoon sun like diamonds. I opened the lodge window to see if there were some freakish wind blowing. Only the gentlest of breezes caressed the tall spruce trees at the edge of the lake.

So what on earth powered the two-foot waves in the centre of the bay? I sat, looking and figuring, but nothing made sense. The only change in the past half hour was the advent of the ever so gentle breeze that produced only the twinkling wavelets on the rest of the lake. What was the power source for the strip of two-foot waves?

Finally, I went down the stairs of the lodge to the eating area and asked Joyce as she served my supper, "What's the secret to the isolated strips of two-foot waves in the middle of the bay?" I tried to hide my puzzled intrigue behind an aura of nonchalance.


Joyce replied, "Oh, that — it always happens with the slightest breeze blowing against the usually invisible current of Eagle Creek as

it enters the bay."

The usually invisible current of Eagle Creek created the two-foot waves in the otherwise relatively calm bay. With no breeze, the current remained invisible as the creek flowed out into the bay. However, the slightest breeze blowing against the current produced two-foot waves that spoke volumes about the power of the current of

Eagle Creek.

Later, I tested Joyce's theory. With the bay totally calm and no breeze blowing, I snuck down to the lake. Making sure no one was looking, I casually heaved a stick into where I had seen the two-foot waves the afternoon before, the afternoon of the breeze. Sure enough, the stick took off out into the smooth lake like a goosed trout. The powerful current of Eagle Creek was there all the time — invisible, unless a breeze blew against it.

It moved me to think in parables — about the power of God always streaming in my life, and about the winds of affliction. 

David Webber is minister of The Cariboo Presbyterian Church, a house church ministry in the Cariboo District of British Columbia.



GENERAL ASSEMBLY '93

JUNE 6 - 11, St. Catharines, Ontario



The present, projected total for the Live the Vision campaign. From left, Caroline Lockerbee, Burlington; Gary Pluim, Kitchener; Hugh Lloyd, Toronto; George Malcolm, Grande Prairie; John Dowds, Barrie; Bill Voort, Winnipeg; Heather Plant, Brantford; Everett Briard, Scarborough.



Brock University provided excellent food, including this barbecue. Just ask David McBride.



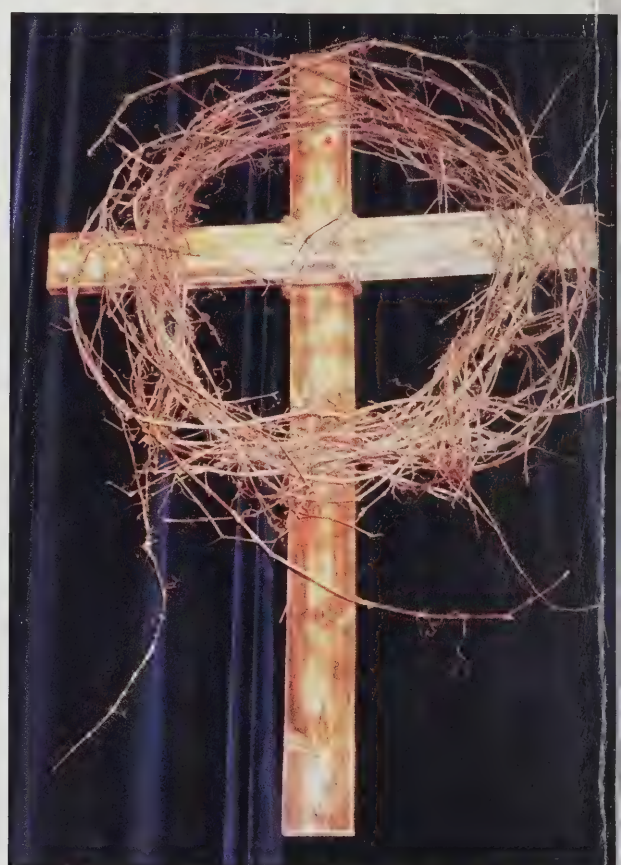
Song leader Robert Young at opening worship.



Dr. Akanu Alu Otu, Moderator, The Presbyterian Church of Nigeria.



LEFT: Stan McKay, Moderator, The United Church of Canada, talks with Tam Corbett, Executive Secretary, Women's Missionary Society.



ABOVE: A cross encircled by a grapevine wreath was the central symbol.

PRESBYTERIAN Record

SEPTEMBER 1993

Who will be there
for them when
they arrive on campus?



Giving Nine-tenths

It was said of R. G. Letourneau, that spiritual giant and inventor of great earth-moving machines, that he began his business by giving one-tenth to the Lord's work and ended up by giving nine-tenths. He discovered he could take care of his own needs on the tenth that was left.

— Sarah Cunningham

Rumours

We must let many rumours glide past, even as we cannot hinder water from going downwards.

— John Calvin

Divorce

A divorce is like an amputation; you survive, but there's less of you.

— Margaret Atwood



Giving Hilariously

In Nigeria, during the offering which may last nearly an hour, Presbyterians sing and dance. It is a time of celebration. Many of us have lost any sense of celebrating in giving to the work of the Lord and the proclamation of the gospel of salvation. The church suffers when our giving falls under the judgement which the New Testament describes as "reluctantly or under compulsion." But when our offering is given out of loving concern, springs from a commitment to our Lord Jesus, then a whole new attitude — one of celebrating — accompanies our giving. "God loves the cheerful giver." The New Testament word behind "cheerful" is *hilaros* from which comes our English word "hilarious." A little more hilarity in our giving would do us all good.

— Allan Duncan

An Effective Church

For a congregation to be effective, it has to be: Biblical, Relevant, Gracious, Authentic.

— Charles Swindoll

Not Just Passing Through

The last verse of many of our favourite hymns is a sentimental plea to be taken to our "home far away." Many Christians think of life on earth as an uncomfortable night spent in a cheap motel on the way to California. E.T. Christians want to go home to a better place up there. "This world is not my home, I'm just passing through," as an old gospel song puts it. Jesus, however, talked about heaven as a *kingdom* that is being established on earth. He taught us to pray for the kingdom of heaven to come down and reign on earth. Our task is not to direct traffic to a better place up there, but to help build a better place right here.

— William Van Gelder

Called for . . .

Another thing that is important for a Christian to realize is that ultimately we are not called on to be effective. Ultimately we are called on to be faithful. I didn't say that being faithful doesn't demand that you be as effective as possible, but it allows you to be persistent when you can't be optimistic. That's very important. It is important to understand that hope is a state of mind independent of the state of the world.

— William Sloane Coffin



Good Samaritan Criticized

The neo-conservative criticism of the Good Samaritan would be that he took away the robbed man's initiative by helping him. This comically endorses the Reagan idea that by helping the poor you only make them more miserable.

— Don Corbett

Consider Specifics

It is very difficult to persuade people who are committed to a general ideal to consider the meaning of that ideal in specific situations.

It is even more difficult to prompt them to consider specific ends of social and individual conduct and to evaluate them in the light of experience.

— Reinhold Niebuhr

Steward

All worthy things that are in peril as the world now stands, those are my care. I also am a steward.

— Gandalf, *The Lord of the Rings*
by J. R. R. Tolkien

Learn

Learn from those who are older than you; learn from your contemporaries; and never cease to learn from your children.

— Margaret Laurence

Genius

The principal mark of genius is not perfection but originality, the opening of new frontiers.

— Arthur Koestler

Purpose of Education

. . . the absolutely fundamental purpose of education, as I see it anyway, is to show you that what's most important of all is to be the one thing that nobody else in the whole wide world can be except you, and that is your own unique and precious self. Whatever you do with your life — whatever you end up achieving or not achieving — the great gift you have in you to give to the world is the gift of who you alone are: your way of seeing things, and saying things, and feeling about things that is like nobody else's. If so much as a single one of you were missing, there would be an empty place at the great feast of life that nobody else in all creation could fill.

— Frederick Buechner

John Congram

Dan Quayle Was Right — At Least Once



*Your congregation may be the only authentic family
some people ever experience*

We all recall the furore created when then vice-president of the United States Dan Quayle criticized television's Murphy Brown for having a baby out of wedlock. He was ridiculed widely for his stance, while Murphy Brown was generally praised for her decision. In the face of an accidental pregnancy by a faithless lover, she had decided to go ahead bravely, give birth to the child and raise it.

In April 1993, *The Atlantic Monthly* published an article with the catchy title "Dan Quayle Was Right." It claimed Dan Quayle's criticisms were, in fact, accurate — scientifically.

I hope you will go to your neighbourhood library and read this article. It will disturb you. It confirms what many have suspected but were afraid to say about the disruption, perhaps dissolution, of the traditional family. It shatters the optimistic assumptions of the 1970s. The economic assumption claimed women in our society could now afford to be mothers

two to three times more likely to have emotional and behavioural problems. They are more likely to drop out of school, abuse drugs, become pregnant teenagers and get into trouble with the law. They are at much higher risk for physical and sexual abuse.

Children do not bounce back quickly after divorce. Their troubles often persist into adulthood, resulting in them being less successful in both love and work. Often they experience difficulty achieving intimacy, forming a stable marriage or holding a steady job. The sad litany goes on and on.

Sure, you say, I know someone who doesn't fit that pattern at all. So do I. Probably we all do. There are exceptions. But that is the point: they are exceptions.

Why, you ask, have we not heard more about these studies? Partly, I believe, because they are often perceived as being critical of single moms who, God knows, have enough trouble already, often just surviving. But these findings also cut across many of the accepted beliefs of today's society. Reinforced by television again and again, today's values downgrade sexual fidelity, lifelong marriage and parenthood as worthwhile personal goals.

We have accepted the viewpoint that parents' happiness should be a


first priority. Unless parents are happy, the argument goes, they cannot adequately nurture children. In fact, these studies reveal that, unless a family is totally dysfunctional, a child will do better in almost every way in a two-parent rather than a one-parent family.

Television downgrades sexual fidelity, lifelong marriage and parenthood

What are the implications of all of this for the local congregation as it begins to look to its mission and ministry in the fall?

These studies, if we needed them, confirm the rightness of the church's support for the traditional family. Dan Quayle was right; but so was the church. We need to redouble our efforts to nurture the traditional family through programs like marriage enrichment.

We also need to discover ways to support and enrich the lives of children of single-parent families who suffer so many hardships and disadvantages growing up in our society.

The Vision Statement of our church calls us to become an inclusive and loving community, truly God's family. These recent studies on the family have reminded us again that for many in our society their experience in a congregation may be the only taste of genuine family they ever encounter. For the sake of both the kingdom and the future of our society, it better be good. 

Children do not bounce back quickly after divorce

without being wives. The second assumption said the disruption of family life would not cause lasting damage to children — in fact, it might enrich their lives. And, finally, the new variety of what can be defined as family would make society a better place to live.

In fact, a large number of diverse studies concludes the opposite. Children in single parent families are six times more likely to be poor and to remain poor. Children in single parent families are

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Cover Photo by D. A. Hill

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LETTERS

Praise

You are to be complimented for publishing the articles by Bishop John Sperry on Native spirituality and Rev. Mariano Di Gangi on zero tolerance for sexual abuse (June issue). Both gave intelligent and spiritually aware treatments of two issues where a great deal of muddled thinking has been expressed.

Keith Wilcox,
Calgary

At the request of the session of Willowdale Presbyterian Church, I write to express our support and appreciation for Mariano Di Gangi's article, complimented by editor Congram's timely introduction, which appeared in the June issue.

Dr. Di Gangi writes with a holy boldness, comprehensively, and with deep concern. The mandated objective is clear. His article stands powerfully as a monument to the Church's basic authority — the Scriptures applied as the rule of conduct.

J. Maurice Farquharson,
Markham, Ont.

Finances

I turned to the report on the 119th General Assembly in the July/August issue of the *Record* with considerable interest because the report on last year's Assembly

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the *RECORD* or The Presbyterian Church in Canada.

included some serious concerns of Grant Jones, the treasurer. Among these were the facts that (as a result of restructuring) the church did not have a budget for 1993, nor a budget process — in strong contrast to the fiscal responsibility of the church in the past which Jones rated highly.

Since then, no article or other coverage in the *Record* has addressed these concerns. It was particularly disappointing to find no mention of the treasurer's report to this year's General Assembly. Are readers to assume he believes the finances are fully under control now — despite the report's "Briefly Noted" shortfall of \$230,000 in congregational givings to the 1992 budget?

Finances are not an end in themselves. But unless the church is seen to give them careful attention, we won't be able to accomplish

much. Those who have contributed sacrificially in the past may well direct their support to Christian bodies demonstrating greater fiscal responsibility.

Alister K. Mason,
Toronto

Culture and Theology

The June issue presents this year's graduating class of The Presbyterian College, Montreal. It probably takes a student body of 15 to 20 to produce the five graduates.

In the same issue, we read about the dedication of the recently rebuilt Presbyterian College chapel at a cost of about \$700,000 (including all expenditures), or between \$35,000 and \$40,000 per attending student.

By all accounts, the new chapel is, and its dedication was, an impressive manifestation of Presbyterian culture. However, are they equally fine expressions of Presbyterian (Reformed) theology? I wonder. I am not comfortable with what this seems to say about the priorities of our denomination's leadership, especially when it pushes the Live the Vision initiative.

John Meyer,
Ottawa

continued over page

WATSON'S WORLD

Noel Watson



One Exception

Dr. Plomp's discussion with an "irate reader" (June *Record*) on the relative worth of various doctoral degrees led this Dilettante of Ministry to, of all places, the front pages of *The Acts and Proceedings* of the 118th General Assembly.

Looking down the list of Moderators of General Assembly since 1925, we see that with only one exception all have been granted the DD (*honoris causa*), presumably from one of our colleges. It is said the one former Moderator who remains DD-less turned down the offer for his own good reasons.

I realize ours is an age in which hoary traditions may thankfully be left to disappear. I only question the timing: is the Ecumenical Decade of the Churches in Solidarity with Women the best time to ignore the contribution of the first woman Moderator of the General Assembly of The Presbyterian Church in Canada?

Alex MacDonald,
Thornhill, Ont.

The Living Among the Dead

HALLELUJAH! You have finally come into the modern age and printed a photograph showing new members at the Chedoke Church in Hamilton. But, alas, I read this is only a once-in-a-lifetime slip-up.

This is the only church in the world where dead people make more news than the living. You give one and sometimes two pages to how many members we have lost, but no space to our growing numbers.

Art James,
Scarborough, Ont.

Help for the Sufferer

Thank you for the article "When A Door Closes" by Gail Johnson in the July/August issue. As a Chronic Fatigue Syndrome (CFS) sufferer myself, I know the frustration she experienced. I also asked the questions "Why?" and "What is the purpose of this?" until I was encouraged to start a support group for CFS sufferers.

Myalgic Encephalomyelitis (ME) is a better name for the disease than CFS. It involves muscle pain, and brain and spinal cord inflammation. No need to explain that the whole body is affected by this frustrating disease. Gail explained it well when she mentioned she went through 40 symptoms. However, she was lucky to be diagnosed so soon. This is an exception. Most people don't know what is wrong with them or are misdiagnosed.

ME is an extremely distressing disorder which, because of its many causes, is difficult to diagnose and treat. As a result, it is likely many cases continue to be missed. I was one of those missed cases.

People reading Gail's article have called me wanting to know what kind of vitamins she was taking. The answer is not important — what helps one doesn't help another.

If you suffer from ME/CFS or think that this could be the case, ask about a support group in your area. It can help to discuss your problems with others who have been there or are still patients. Local public libraries often have the names of support groups. All are non-profit organizations where patients help each other. You may also write to the Barrie & District ME Support Group Inc., 33 Doris Drive, Barrie, Ont. L4N 5W2, or call (705) 728-7133. We will try to help you or refer you to a support group in your area.

Albert Blom,
Barrie, Ont.

Wondering

The July/August issue of the *Record* caused me to wonder.

I wondered if you had read the quote on anger from William Sloane Coffin when I read the bland editorial on the opposite page. I wondered where your anger and your love for the church was. Did you see the cynic Coffin was talking about in both the editorial and the report on Assembly?

I wondered if the people of the church would notice the report on Assembly showed little, relative to

its huge cost.

I wondered if those who had faithfully sent in their money to Presbyterians Sharing would feel hurt when they read the closing remarks of the report calling the Assembly "picky," "a new record was established for amendments to amendments," etc.

I wondered if that last blow to the stomach — "This Assembly had nothing on the agenda and too many willing to discuss it" — would kill what faithfulness was left by those trying to keep the ship afloat.

I wondered if you were embarrassed by what you wrote, if you knew you were telling the wrong people the wrong thing, if you knew you were blaming the victims.

I wondered if anything in the *Record* would give voice to the sadness that our church is dying and our leaders who are supposed to save it are unable to do so. Then I saw the look on the face of the Moderator's granddaughter on the front cover: Michelle's face said it all. I wonder if the church will be here when she is a woman.

Alan Stewart,
Toronto

A Good Read

When the June issue of the *Record* arrived at our home, my wife was already in St. Catharines as a commissioner to the General Assembly. As an elder from a presbytery that has its act together, that didn't need to use high pressure to over-subscribe to Live the Vision, that has at least two communities waiting for a mission charge to be established as well as other recent mission success stories, that is the fastest growing area of B.C. — she had mixed feelings about facing the heat in Ontario.

Peter Plymley's peck of pickled peppers was right on when he commented that St. Catharines wouldn't know depression until it heard Presbyterians discussing s-e-x; and the pall that was cast over congregations listening to the Vision letter mandated by the As-

sembly Council!

Jim Taylor's column suggested newcomers go to church because they trust someone. Your person communicates more effectively than your words. "Saying Amen" rates a 10.

The closing sentence in "Open Doors" in Suggestion Box about an Ottawa church's experience in opening the church doors says it all: Thank you for being open.

And thank you for the many ways the *Record* can be used in our congregation. It can even be "jeopardized"!

The final bit of meat was the sharing of letters — not questions — received by Tony Plomp.

Another good read . . .

*George R. Roberts,
Sidney, B.C.*

A High Calling

As a graduate of Ewart College who has been enjoying a fulfilling work experience as a diaconal minister for the past three years, I am strongly opposed to recent decisions The Presbyterian Church in Canada has made regarding the diaconal ministry.

In selling Ewart College, the church lost a strong part of its history and roots. Ewart College convinced me that teaching Christian education was the best way I could serve God and share the good news of the gospel. We students knew change was necessary, but we did not predict the extent of the present changes.

I strongly oppose the decision that diaconal ministers must go into an ordination program in order to have any kind of job in the church. Is the church leaving diaconal ministers with no choice? Those who have decided to be ordained may have a few more doors opened for them. But when they are hired, will the emphasis of their work be Christian education?

I will not take the route of ordination. I feel called to be a diaconal minister. Can I retain that call and still work in the church? Some people have commented that Ewart graduates who do not wish to pursue ordination are "jumping

ship." We are not "jumping ship"; we are being made to "walk the plank"!

From my own work experience, I am certain the church needs diaconal ministers like myself. If we had the freedom to do what we were called by God to do, the church might be surprised at the growth and learning among its members. I pray The Presbyterian Church in Canada will recognize that Ewart graduates like me simply want to continue to work as diaconal ministers; we consider that work a high calling.

*Deborah R. Laing,
Saint John, N.B.*

Spousal Abuse

It is with regret I cannot support Armagh, either financially or morally ("Presbyterians and Peter's Partners," May issue).

I am the first to agree that every word in the article is factual; but it only deals with half the problem (wife abuse). *Husband abuse*, although not as prevalent, is a real problem. I know; I have been there. I have suffered all the pains detailed in the article. However, there are no support groups in this city, and apparently none in the church either, for abused husbands.

Pending a revision in the mandate of Armagh to minister to *spousal abuse*, I cannot support an organization which intentionally omits half the population.

R. G. Smith

Fortunate

I have just finished reading Ivor Williams's article "A Small Town Church and How It Grew" (July/August *Record*). As a former member, now occasional visitor of Knox in Listowel, I was present at

the Christian Education Centre's dedication in March. It was an event to celebrate and an achievement for which to be grateful.

My grandfather could count five generations of his family who attend or attended Knox (two before him and two after). He often commented on the fine ministers who have been part of that history. Growing up in Knox, I share his sense of good fortune in the ministers Knox has had.

*Mary Corry,
Kitchener, Ont.*

Seating at Assembly

An irritating incident occurred at the opening sederunt of the 119th General Assembly. My wife and I arrived early to secure good seats in the auditorium. We sat six rows from the front. After a half hour, an usher came to enquire if we were commissioners. When we responded in the negative, we were told we would have to leave as these seats were reserved for the commissioners and their families. We were so upset, I would have boycotted the service except I wanted to hear Dr. Linda Bell. We were relegated to the bleachers at the back of the auditorium. I felt sorry for an elderly couple who could not climb the bleachers.

We hear much about the parity of offices in our Presbyterian system and the priesthood of all believers. What happens to these cherished tenets of our faith? Are they suspended at the time of General Assembly? Surely those responsible for seating arrangements could have designated the reserved areas by putting up signs and thus avoided the embarrassment and hurt that ensued.

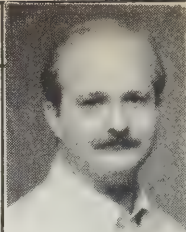
*W. A. McLeod,
Caledonia, Ont.*

Pontius' Puddle



Michael Farris

Sour Grapes in God's Vineyard



Sunday, September 19

Exodus 16:2-15; Psalm 105:1-6, 37-45; Philippians 1:21-30; Matthew 20:1-16.

The Lord will provide" is as true a saying as there is. We put it on wall plaques. We say it when the going is tough. But we have it today as a *problem*.

Will the Lord provide for his people in the desert? Israel came out of Egypt with miracles in plenty. Now they were back to usual daily life. What about the bread to feed the people? They "murmured." It was more than their stomachs growling (Exodus 16:7, 8). Moses was right: it wasn't just grumbling; it was lack of trust in the God who provides.

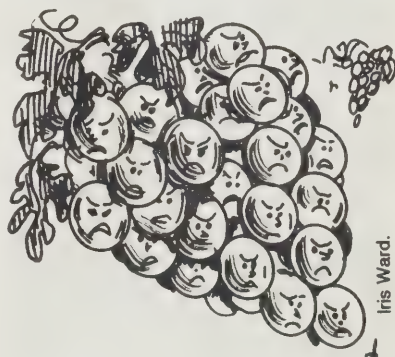
But God provides — in this case, manna. You may choose it as a symbol of how God satisfies the most basic human needs. Or you may choose to highlight the extraordinary means of providing it. In either case, here is the classic example of "the Lord will provide."

Turn to the psalm for the story in song. Nice key. Strong lyrics. No discord. "Remember the wonderful works that he has done, the miracles, and the judgements he uttered . . ." (Psalm 105:5). We should sing it ourselves more often. It reminds us what we are about as God's people. All these things the Lord provided to the end " . . . that [we] should keep his statutes and observe his laws" (vs 45).

Do you get to worrying that people are not going to live up to that last line? People filled their stomachs with manna and still said they were hungry. People saw all the miracles, and then some, and still complained. Now you know where the saying comes from about biting the hand that feeds us.

The Lord will provide, sure; but we still haven't caught the point.

Take the parable Jesus tells. If it doesn't grate on you, then either you haven't read it through or you're not Presbyterian. Employer goes out at 7 a.m. and hires a crew. Promises a fair day's wage. At



Iris Ward.

noon he hires more workers. Then at three and, finally, at quarter to five. "Come and work in my vineyard."

At the end of the day, he pays the last first (feel a parable coming on?). A full day's wage for the latecomers! Same for those who started at midday. Wow, what generosity! Imagine what those who worked the whole day will get.

Now be honest, even if you know the story. Fair is fair. Shouldn't those who work the most get the most? Half of us are working with a wage freeze these days, but we expect employment standards to be met — even by God.

Those who really worked and sweated out the whole day stand by to get their reward. But before they can say "triple-bonus-over-time," it's in their hands: a full

day's wage — just like everyone else.

Now the familiar sound. "They grumbled" (Matthew 20:11). Isn't equality a dreadful thing for those of us who are more equal than others? "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat" (vs 12). The Lord will provide, but this is ridiculous!

Here's the problem. We believe in equal opportunity but we don't believe in equal reward. We think generosity is a fine thing for others. But we'd rather just have fairness when it comes to our own outstanding efforts.

You know what will happen now? People will hear about it. Will people want to start work at seven in the morning? Hardly. Come back later and people will start then — *wink, wink* — about noon. Come quarter to five, every layabout and ne'er-do-well will sign on to work in God's vineyard. You know what will happen? Everyone will want to be part of the deal. Everyone.

Exactly.

We have our reward — we who have always been faithful, worked hard, paid the bills and topped off Presbyterians Sharing. Why aren't we happy that everyone gets to share in the success? We have what God promised us from the start. Thus the real question: "Do you begrudge my generosity?"


Truth is, we do — begrudge God's generosity. We'd rather have a contract; God wants to open a kingdom. We want to earn our salvation; God wants to give it away. We want "a few good men"

(and women); God wants the whole world. We want to work; God wants to give.

"Provide." Let's keep our eyes on the word. Not pay. Not promote. Not prosper, place or pension. *Provide*. We say it enough times but still we grumble about it.

Maybe that is why Jesus said, "The last shall be first and the first last" (vs 16). The last ones to sign on with God are the first to see how they really got there. Hard work? Smile and try again. Good luck? Closer, but not quite. Only by invitation. "Come," said the master. "Come and work for me." And they came. That's all. The last ones there are the first to see the truth. This is all a gift. The Lord will provide.

The first? How will the first be last? Last in line? Last ones there? Not at all. The first are always first: first in line, first to do God's will, first to say yes to God. But *we* may yet be last to see it is a gift to us all from first to last.

Where do we fit in the story? You know, of course. Show me just one of our congregations called "Last Presbyterian Church." The first shall be last. That's us, I pray. Knowing, at long last, that God loved us from the first. 

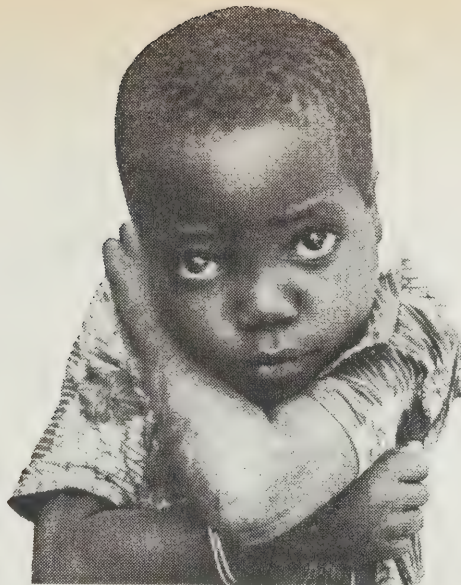
Michael Farris is minister of First Presbyterian Church in Winnipeg.

St. Andrew's Presbyterian Church Trenton, Ontario

All former members and adherents are invited to a homecoming weekend in celebration of St. Andrew's 140th Anniversary. The anniversary dinner will be held October 23. For information please phone the church office: (613) 392-1300.

Knox Presbyterian Church

4156 Sheppard Avenue East M1S 1T3
All former members and adherents are invited to a homecoming weekend and celebration of Knox's 145th Anniversary. The anniversary dinner will be held on Saturday evening, Nov. 13, followed by entertainment. Morning worship will be on Sunday, Nov. 14 at 10:00 a.m., with guest speaker Dr. Grant MacDonald. For tickets or information please call Jim Skimming (416) 291-7412 or Violet Reid (416) 321-6094.



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Earle Roberts

Keeping the Church School Strong



Dear Presbyterian Friends:

The cover of the July-August *Record* depicted the Moderator, his wife and three grandchildren.

When the editor mentioned the need for a picture, my immediate response was that I preferred not to pose in robe and frills. We agreed we wanted something different. But what? It was left with me to make suggestions. A couple of weeks later, I told him that while having thought of a couple of possibilities, I had not found what I wanted. Then I concluded with a passing comment, made with little seriousness, that the closest I had come to an idea was a picture Dorothy had taken of me reclining on a couch with my youngest granddaughter, attired in all the grandeur a two-and-a-half-year-old could lay her hands on, posing on my chest. The editor's eyes lit up. As we talked, the front cover was conceived.

The picture started from a cute idea but soon became a conveyor of messages; among them, family is important to the Roberts; the church spans the generations; and, as one person put it, the Moderator is more than ruffles and procedural rulings.

Dorothy and I have been fortunate to have each other, our sons, daughter-in-law, grandchildren, as well as our own sisters and brother, my mother, our aunts, uncles and cousins. When we visit together, either in large or small groups, we relax and enjoy ourselves. For this we are deeply grateful to God.

But in today's world, the more traditional pattern of family is not as common as it once was. One-parent families are on the increase. Divorce between warring parents often leaves children in impossible situations. The frequency of child and spousal abuse is becoming more and more visible. The hands-off attitude of some parents to ensuring moral and spiritual training for their children is frightening. Etc., etc., etc.

Not many years ago, the church and family shared jointly in providing opportunities for children and youth to develop spiritual and moral values. Today, in many in-



stances, this is not happening within the family. And while the church continues to offer opportunities, fewer and fewer children are benefiting.

Annual congregational statistical report summaries for our denomination tell an interesting story about our church school program. For all Presbyterian congregations across Canada in 1961, there was a total enrolment of 112,157 in all departments of the church school. In 1971, enrolment had dropped to 67,531; in 1981, to 46,226; and in 1991, to 35,321.

While comparative statistics are questionable at times, they can have a message. Here are some to ponder. In 1961, the number of church school attenders was equal to 59 per cent of the number of

"professing members" (formerly called "communicant members"). In 1971, that figure had dropped to 37 per cent; in 1981, to 28 per cent; and in 1991, to 23 per cent.

One could give all sorts of reasons for this drastic drop in church school attendance. But it cannot be denied that at a time when strong family units are disappearing and when established Christian values are constantly being set aside, an important part of our educational thrust is in serious decline. And, for the most part, we are ignoring the situation.

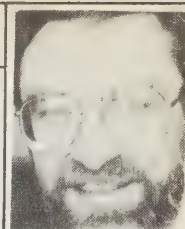
The July/August *Record* included an article on Knox Church in Listowel, Ontario. Attendance at church school there is over 300. The congregation's statistical records reveal that in 1971 a reported 300 attended, but by 1981, the number had dropped to 174. Something positive has happened at Knox in the past 12 years to bring the number back over 300. I wonder what? There are also other congregations that have seen growth in their church school programs. What have they done to bring this about? Congregations and presbyteries need to share details of their "success stories."

If our denomination is to have much of a future, I believe congregations must seriously examine their church school program and attendance patterns, developing and implementing strategies for reaching the non-churched community.

May God grant to each of us a vision for the church's educational ministry in today's society and insight into the steps leading to fulfillment.

Jim Taylor

Permanently Unprepared



*For the major crises of life,
no preparation is ever adequate*

Our daughter Sharon was going back to school to complete her master's degree. Our ancient cat Tuppence — who had provided me with almost a bookful of anecdotes — had finally died at the age of 20. And Sharon worried we might feel lonely, rattling around in the house all by ourselves.

So she arranged with a friend to provide us with two cats. We knew they were coming; for my birthday, she gave me two cat dishes and a litter box. The cats themselves arrived a couple of months later.

Of course, when you get new cats, you have to take them to the vet for their shots and a check-up. Sharon came home that weekend; so we voted she should share in the privilege of taking them in the car.

About two-thirds of the way to the vet's, one cat's mewling changed its note. It developed some urgency. The cat began prowling the back seat, pawing at the piles of clothing and papers littering the back seat — remember, Sharon was still a student and would have considered a garbage dump tidy.

We realized we had not brought a litter box with us.

A few seconds later, a particularly foul smell filled the car. Spice had pooped into one of Sharon's gym socks.

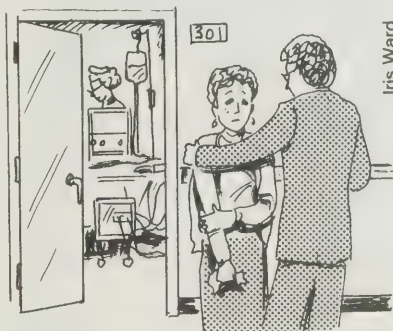
Choking, gasping, we pulled up in front of the vet's office.

The vet poked and prodded our two animals. "And did you bring a stool sample?" he asked, looking up.

"A very fresh one," Sharon assured him. Seconds later, she came back into the office dangling a malodorous sock at arm's length.

I suppose we should have been prepared. "Be prepared" — that's the motto of the world-wide Boy

Scout movement. It's the theme of almost all education. Underlying most religious teaching, too, is an attempt to prepare people for the trials and tribulations they may face some day.



Iris Ward.

But I'm not sure we can ever be fully prepared. For the minor events of life, yes. We can make sure our shoes are shined, our cheques don't bounce, we're on time for meetings. But we can never prepare ourselves for the major events of life.

Carol Jeffs' father-in-law died on his way to visit his son in Vancouver. He hadn't been well since a serious stroke 10 years before. He'd had two heart attacks recently. No one expected him to live long. The trip west on the train was kind of a last chance.

Half an hour out of Vancouver, he had another heart attack. They took him off the train and rushed him to hospital where they put him on life-support systems.

Carol, who is my secretary, talked

with me quite calmly about him that morning. They had to decide whether or not to keep him on life support; they knew the risks. They'd been expecting something like this for years. She sounded quite prepared for whatever happened.

That afternoon, the phone call came through. He had died. Carol cried. She'd been expecting this death for years; she'd prepared herself for it — but when it happened, it was an entirely new situation.

Jesus tried to prepare his disciples for his eventual death. Over and over, he tried to teach them what would happen to him. But when it happened, they, too, were utterly unprepared.

The fact is, we cannot really imagine any situation until it happens.

In the major crises of life, we get comfort not from theology or philosophy, not from doctrine or platitude, but from presence. In that sudden aloneness, Carol needed company, not theory. She needed comfort, not explanation. She needed "I love you," not "I told you so."

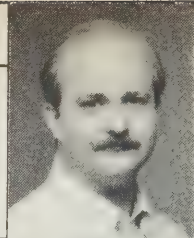
Being prepared assumes self-sufficiency, something we can do. Faith recognizes we are frail and mortal. In the hour of peril, we turn to God. And we have confidence God will be there.

We can never prepare ourselves for the shock of feeling alone — of being launched without preparation into a brand new life. Comfort comes from knowing we are not alone. In the darkness, we sense the comforting presence of God with us. And the night is not quite so dark anymore. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Michael Farris

Waco Will Happen Again



Failure to take religion and "religious ravings" seriously makes future Wacos inevitable

People seemed surprised when David Koresh set his people on fire. We should have expected it. A *Globe and Mail* headline said: "FBI Working in Uncharted Waters." No they weren't.

Anyone with passing knowledge of apocalyptic groups knows the way is well-charted. A fiery end for the faithful is almost a cliché. Mass suicide is as old as Masada and as new as Jonestown. Why did the FBI not take the word "apocalypse" seriously?

Because we didn't. When *A Current Affair* and *20/20* gave basically the same report, you have to worry. What did we learn through this event? See what happens when you take your religion too seriously! Sidebar on the Koresh sex life and an NRA opinion of his weapons. That we take seriously.

What Koresh actually said we call "religious ravings." So we didn't take them seriously and thought only to give a new pronunciation to Waco.

It's a cheap shot to say David Koresh took his religion too seriously. In fact, we didn't take his religion seriously enough. Poor, brave Attorney General Janet Reno deserves our sympathy and respect. She gave the order to step up the pressure. She got a lot of tactical advice. Did she get religious advice? Probably not. Sophisticated people don't take religion seriously anymore. It's our loss and, in this case, great loss of life.

Remember the Iran hostage crisis? Americans wanted to know what the Ayatollah "really" wanted behind all that religious talk. Surprise, he wanted to punish the Great Satan. That's all. We didn't take his religion seriously and made mistake after mistake.

No surprise we couldn't fathom what happened in Waco. The FBI took the Koresh religion only as "a threat." What they failed to take

willing to take religion seriously. But we don't.

Look what we do with our own religion. Pollster Angus Reid says 78 per cent of Canadians affiliate themselves with a Christian denomination. Astonishing! The single largest public activity of Canadians outside of work and shopping is religion.

But where do we find it? Usually somewhere after the feature on better rhododendrons on the Religion Page once a week. Usually beside it are ghastly church ads giving the unsubtle hint that religion is not really news. We don't take our own religion seriously. No wonder we missed on Waco.

Why the ghetto for religion? Much is the fault of the religious. We produce a lot of pap that deserves the last page before the obits.

But the medium that devotes editorials to whether Kim Campbell has a position or whether anything can be done about Jean Charest's hair is not immune to pious drivel.

Time to take up religion as the world-changing, dangerous, passionate thing it is. Put it on the editorial page where it will get the respect or ridicule it deserves.

What will become of the story? We still won't take it seriously, I expect. I smell a mini-series coming up. *National Enquirer* will sight Koresh and Elvis together in Dubuque. The rumour will start that the leader escaped the holocaust.

So if you hear that in three days David Koresh appeared to his disciples, you may cheerfully ignore everything I've said. ☐



seriously was the apocalyptic heart of his religion.

There's a script. Stepping up the pressure heightens the conviction the end is near. Knocking a hole in the walls with an M60 is as good as lighting the match yourself. The FBI played the script right to the end. Did they know that? Did anyone tell them? Or did they just smile knowingly when someone talked religion? The apocalyptic scenario is easy to read if you are

Michael Farris is minister of First Church in Winnipeg and holds a doctorate in apocalyptic literature. This article was first printed in the *Winnipeg Sun*.

Scott Sinclair Spud Night

All sorts of common, everyday items can take on new dimensions when you use your creativity. Consider the household potato. In the kitchen, you can boil it, fry it, bake it, scallop it, mash it, stuff it, on and on. Now, consider the potato on the floor of the church hall, mixed with your group, for one hilarious meeting. Ask everyone to come to the meeting with at least 10 pounds of potatoes. Just to be sure, you should be prepared with 25 additional pounds. Here are a few possibilities.

Bowling for Spuds

Set up pins as in five-pin bowling. I used balloons taped to paper cups. Establish bowling lanes with tape or some sort of marking down the sides. Use potatoes for bowling balls. Any "balls" that go outside the lane are disqualified.

Potato Stuffing

All group members are weighed. Then they stuff as many potatoes as they can into their pockets and clothing and are weighed again, fully stuffed. Record the difference.

Mr. and Mrs. Potato Head and Family

Collect a variety of items to decorate the spuds. I suggest vegetables such as broccoli, cauliflower, radishes and carrots. Other non-food items such as construction paper, beads and ribbons or string are good. Have pins, toothpicks and other material available to stick things to the potatoes. Allow group members about 15 minutes to create their own personalized tubers. Judge the creations according to creativity, beauty and size.

Spud of the Nile or Potato Pyramids

Put a large collection of potatoes on a table and challenge people to build the largest pyramid possible with the available spuds.



Chip Taste Test

Number five bowls of potato chips and record which brand is in each bowl. Keep this information secret. Tape the five potato chip bags to the wall behind the table. Let people attempt to identify which chips match which bag.

Potato Sack Races

Traditional.

Driving the Spuds to Market

Each person must sweep five potatoes from one end of the room to the other using only a corn broom. You can make this more challenging by marking racing lanes with tape on the floor. When someone's spud goes outside the lane, the person starts again.

Speed Spud

Set up a ramp to roll potatoes down. I used two long extensions that go between stacking tables and turned them upside down, leaning them up against two stacking tables. Have everyone choose a potato and set these up at the start line at the top of the ramp. At a signal from a referee, the racers let their spuds go. The first one over the finish line wins.

Spud Toss

Obtain several used car tires and set them randomly in an area. Participants must toss their potatoes into the tires. They receive points depending upon the difficulty of their successful toss. Have each tire labelled accordingly.

These are only a few ideas. The possibilities are endless. When the meeting is over, donate any undamaged potatoes to the local food bank and start making plans for "Gourd Night" (save your pumpkins). **R**

Scott Sinclair serves as manager: programs and communications at Crieff Hills Community, Puslinch, Ont.



The National CGIT Association

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Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

My dear editor:

You are hearing from a thrilled and elated correspondent! In all my years of labouring for our Incredible Shrinking Denomination, in all my terms as convener for coffee-sodden committees, back even to the dim and distant days when I had not yet ascended the hill of the ruling eldership but was merely a promising youth in Jurassic Park Presbyterian Church — I have never been so honoured!

I speak, of course, of being singled out, by name, at the 119th General Assembly, otherwise so ably reported on in your last issue. When the convener of the Live the Vision campaign committee finished his report and added, even though as an afterthought, "Eat your heart out, Peter Plymley, wherever you are!", I thought to myself: "Lord, you can call me home any time. Life has little more to offer."

Recognition! My faltering words have not been hurled into a void, but maybe just a semi-void. Then I thought: "Should I reveal myself, stagger forward while the clerks hum a chorus or two of 'Just As I Am,' tearfully repent of my errant ways and be welcomed back like the Prodigal Son or, even better, like a Distinguished Visitor?" But then I said to myself: "Self, such a display of gratitude and humility would doubtlessly touch many hearts and awaken many peaceful sleepers, but would it not impair my usefulness to my favourite editor and my favourite magazine?" Sacrificially, I denied myself; and the Assembly immediately confirmed my decision by singing "Praise God From Whom All Blessings Flow."

Though I am puzzled as to why I should "eat my heart out" at the near completion of the Vision — after all, they have provided me with so much good material, with the promise of more yet — I think the regional representatives were rather harsh in their evaluations. I refer to the picture on the upper left corner of the back cover of last month's *Record*, where they are pictured in sweaters bearing their evaluations, out of 10, on what they accomplished (a commendable



Iris Ward.

idea, albeit borrowed from figure-skating competitions). There are two "nines," true enough, but a "zero" and a "two" would indicate those awarding such low scores are taking themselves or their task too seriously. Buck up, people! Let us await together the fully financed eschaton, the reversal of our sagged and sprung fortunes, the renaissance of hope, even thought, in our waning, bedraggled denomination!

Speaking of which, dear editor, I note by your summer editorial, and again in the body of your Report From The Front Lines, that you were a tad frustrated and puzzled by the amount of attention — to wit, none — paid to the recently released figures indicating that in the '80s, we topped the list of declining churches with a 22 per cent drop in the number of Canadians who admit to being Presbyterian.

I agree it is disconcerting — rather like those scenes from countless war movies where the generals gather in a semi-wrecked headquarters, the sound of shells

falling, the war lost, and try to pretend to rescue the situation by moving imaginary divisions of troops over an out-of-date map. That makes you the hysterical officer who "can't stand it any more" and breaks down, crying: "Don't you see! It's over!" Never a popular fellow. He usually gets shot.

Of course, things are far from being *that* bad. It is embarrassing so great a decline in our numbers took place in the decade in which we determined to double our membership, but never mind. Maybe a clue has been given to the clueless. Maybe we have discovered yet another Christian paradox. If, as you wrote in the July-August editorial, "Some would argue this [the decline] points to a church committed to Christ. A faithful church, they argue, cannot expect to be successful. But, again, does that provide adequate answers for our decline?" Well, possibly.

By that reasoning, our statistics would indicate we have been reasonably and steadily faithful. But maybe we are still trying too hard (to be successful, I mean . . . it does get confusing).

Would a fully funded Campaign To Diminish In The Nineties help? An unlisted number for the bunker . . . or for Church Offices? Disguising Presbyterian churches as community owned terraria with restricted hours? A minimum of a year's classes before being received as a member? *Scrapping* churches and meeting in homes? Secret membership signs? Risking the charge of political incorrectness?

Wait a minute! Some of the above *were* tried before, and the church grew! Darn it. Faithfulness is such a subtle thing.

Ah, well, never mind . . . never . . . mind.

Yours against shooting the messenger,

Peter Plymley II

A Ministry Challenge:

Presbyterian Chaplaincy on Campus

by Pauline Grant

Two students, scruffily dressed and carrying skateboards, had seen the Campus Presbyterian Community advertisement in the student newspaper. They came to check us out. Their questions revealed scepticism about our purpose and our faith. Presbyterian students at the Supper Get-together handled the situation well. They welcomed and answered the questions honestly.

A single mother drops in one day. She is extremely stressed. Because her regular appointment with her therapist isn't until the next day, she *had* to talk to someone. She recently learned from her sister, who looks after her two young children while she is studying, that her father had sexually abused her children when he came into town unexpectedly. Her father, a Christian minister, had done the same to her when she was younger. She has great difficulty trusting other Christians.

Two examples from many similar stories in the campus jungle. Campus chaplains deal with many upset students, be they Presbyterian, members of another denomination or unchurched. My first function as chaplain is to comfort the bereaved, visit the sick, dissuade the suicidal, deal with the sexually and spiritually traumatized, and open welcoming arms to the doubters and seekers after truth and fulfilment.

As a Presbyterian chaplain on a university campus, I also gather together a support committee of ordained and lay people from the local presbytery (in my case, Edmonton-Lakehead), an Awareness and Funding Committee to raise the funds no longer available from 50 Wynford Drive, and a

Campus chaplains play a critical role with students facing intellectual struggle and moral decision-making



Chaplain Pauline Grant in conversation with Tim McRory, sessional lecturer, Dept. of English, in the Housing Union Building.



Some members of the Campus Presbyterian Community and the chaplain, in the InterFaith Chapel.

group of Presbyterian, church-connected, campus people to form a nucleus for a visible Presbyterian community on campus. This last group, the Campus Presbyterian Community (CPC), gives Presbyterians the communal experience that must lie behind any corporate religious observance. Students help to organize and promote the CPC. They get together regularly to socialize, to study the Bible and to sustain one another spiritually.

Students come to the University of Alberta (U of A) in Edmonton from every province of Canada, from many states in the United States, and, through CIDA and other international funding bodies, from Britain, Europe, Australia, New Zealand, Hong Kong, Japan and various countries of Africa. My office in the Housing Union Building appropriately faces the International Centre.

Chaplaincy is accepted by the university as an integral part of academic life. Our Presbyterian presence is supported by both the university administration and the students union. The U of A Chaplains Association, a team ministry in which the Presbyterian chaplain participates, gives the legal right to members to bring their particular faith views to the academic community. The U of A both accepts and expects denominational chaplains to challenge and to serve the campus community in their own ways.

The Campus Presbyterian Community has been established for new and returning students who wish to meet regularly with others of similar values and faith. The CPC newsletter (issued five times a year) provides a standing invitation for students to visit the chaplain in the office, to meet by appointment anywhere on campus, or to use the quiet space of the office for browsing through the books and resources there. More and more students are dropping into the Presbyterian Chaplaincy Office for a visit, to use it as a place to get away from all the hustle and bustle of the large university community,



Mary Conquest, Colleen Penman, Pauline Grant and Ian McDonald relax at the piano in the chapel.

or to use it as a meeting place.

The chaplain is available to anyone of any faith or no faith, as well as to those with connections with the Presbyterian Church. Through the Council of Student Life and Safety on Campus Committee, the Presbyterian Chaplaincy initiated the first-ever workshop on suicide prevention which both students and staff attended.

The total population of the U of A is about 40,000. This makes us the size of a small city, or a total population in excess of the Northwest Territories. The Presbyterian students on campus are representative of the youth of The Presbyterian Church in Canada. They provide a potential for a growing Presbyterian Church in Canada. They deserve our care, encouragement and prayer.

A young woman waits in the chaplaincy office when I return 15 minutes later than the sign on the door indicates. She tells me she visited the day before but couldn't wait. This time she is determined to see me. I ask her why she specifically wanted to see me. Was it because I am one of the few female chaplains? "No," she answers. "I am of Presbyterian background. I haven't been to church for many years but I wanted to see a Presbyterian chaplain."

I pray that because of the work of the Presbyterian chaplaincy on campus, students will grow in their

relationship with God and will take a place of responsibility within their church families. A female student who attends a Presbyterian church reflects the fantastic potential of this ministry. She wrote:

Starting university in September this academic year was a very difficult time. I found the U of A campus to be big, overwhelming and cold. I felt very alone and I was doing poorly in my studies because of lack of motivation. . . . I thought I'd try the Campus Presbyterian Community. What a wonderful experience it has been! . . . It is so awesome to be able to meet with a group of people who are warm, caring, loving and accepting of you, taking an interest in you and how you are doing. CPC is a very comfortable and friendly group. It has helped me tremendously since my troubled times in the beginning, and I'm assured God is watching over me.

A male student, returning the study document and guide on human sexuality prepared for the 113th General Assembly, June 1987, commented:


Thanks for letting me borrow this. It does not give any answers, but gives logical and clear discussions which allow one to come to his/her own conclusions.

Chaplaincy on campus is a light to all. It is a bridge from the academic community to the local church, and vice versa. Chaplaincy

is the church on campus, both denominationally and in the context of the wider church; it is a window for the campus to see and hear from the community of faith. The campus provides a framework in which we are called to live out our life in Christ.

For many students, the university or college experience is the most crucial period of their lives: it is a time when important decisions that have lifelong effects are made. Students face moral decisions and intellectual challenges that may well be more intense than at any other time in life. Perhaps the greatest test for students relates to grappling with intellectual challenges to the Christian faith — atheism, agnosticism, scepticism, scientism, cults and religionism. These challenges often leave students with doubt about their own faith.

Many students raised in the Christian faith come to university from small communities. When they reach campus and experience an explosion of intellectual excitement, they find their faith put to the test as never before, particularly in the face of peer scepticism and a generally unbelieving faculty. At the same time, students have to explore and identify their emerging sexual identity. The results of these traumas can be fear, doubt and alienation from society. An active chaplaincy is vital to safeguard and nurture future generations of Canadians.

Unfortunately, for the past several years, The Presbyterian Church in Canada has been downsizing campus ministries due to lack of finances. I urge Canadian Presbyterians not to allow this ministry to slip away. It needs your prayers, interest and financial support. 



Pauline Grant is Presbyterian chaplain at the University of Alberta in Edmonton.

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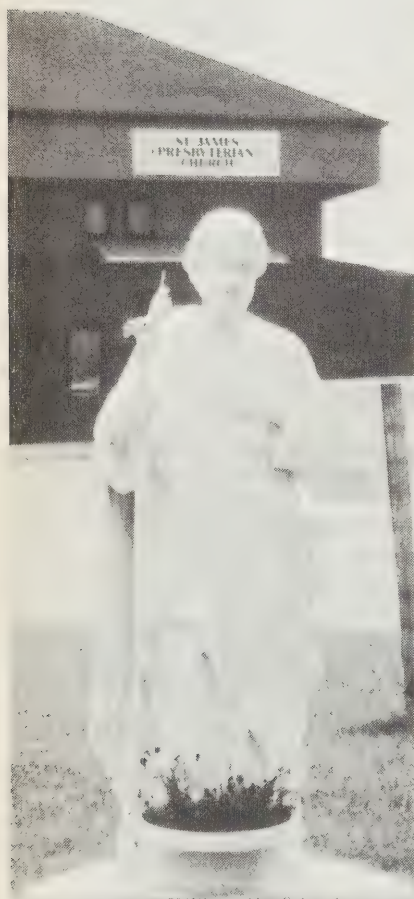
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The Presbyterian Church St. Joseph Watches Over

by Bea Nash



St. Joseph keeps watch over the Presbyterians.

***St. James Church,
Winnipeg,
finds new home
in Roman
Catholic nunnery***



The last service in the old St. James Church, Winnipeg, before members moved into a former Roman Catholic nunnery and day-care centre.

You probably can't name many Presbyterian churches with a gleaming white statue of St. Joseph on the front lawn. But St. James Presbyterian Church in Winnipeg has one. When the congregation purchased the former Roman Catholic nunnery and day-care facility, some members thought the statue should be removed. But it was large and heavy and costly to remove. And since financial resources had already been stretched to their limit, St. Joseph stayed put.

The story of the purchase of this Roman Catholic facility in 1992 really begins in 1989. The session began to explore ways to make the old St. James building handicap accessible. Hopes of this were dashed when a structural engineer's report concluded the building was both unsafe and a fire-trap. The

congregation was shocked.

Instead of building a ramp, the congregation established a building fund with a goal for the first year of \$100,000 — a goal this small congregation of 130 members met. In 1991, a powerful push to the process came when the neighbouring congregation of St. David's could no longer continue and amalgamated with St. James. Suddenly, the congregation had grown to 200 members and the need for a new building became critical.

At a retreat in the spring of 1992, members laid out their visions and dreams. Some wanted stained glass windows. Young people wanted a gymnasium and showers. Some sucked in their breath and muttered a little. All they wanted was a church.

The search began for a property on Portage Avenue. While there

were a few pieces of vacant land, none were for sale. In the process of looking for a site, and making application to Live the Vision for the price of the land, the congregation was advised by a real estate agent to look at a building that was coming onto the market. No, it wasn't a church but it might meet the needs. A 12-year-old

Roman Catholic nunnery and day-care situated on 1 1/3 acres of land would soon be available.

Florence Palmer, mission superintendent, and Beth McCutcheon, minister of St. James, went to look at a convent and day-care facilities built in 1980. Before then, an orphanage stood on the site which accounts for the presence of St.

Joseph. The government had cut off financial support and the nuns were now forced to sell the property. Florence and Beth were impressed by what they saw. When the nuns requested that Florence lead them in praying for a quick sale, she gladly responded, adding under her breath "to us."

Other members of St. James viewed the facilities. A call soon went out to members on summer vacation to "come back." Everyone who could be contacted was taken to the site. On the Sunday on which the vote was taken, the sermon title "God Has a Sense of Humour" reflected a touch of irony. Moving is never easy especially when it means giving up a building in which families have worshipped, children have been baptized and from which parents and grandparents have been buried for 64 years. But when the vote was taken, it was positive. Ten days after the first news of the availability of a property which had been a part of the Roman Catholic Church for nearly 90 years, it had become the new home of St. James Presbyterian Church.

The building had a gymnasium, but it would have to be converted into a sanctuary. And the young people who wanted showers suddenly had their wish — lots of showers, and cute little toilets which brought chuckles from the children.

Volunteers from the congregation pitched in. Within a week, loving



The children's story is told for last time (above) as (below) the former nunnery is made ready for its new occupants.



Hard at work are Bob Black, Harold Staveley and Fred Instance.


Comfort in the Communion of Saints

by Hans W. Zegerius

hands had converted the gym into a worship centre and the facilities were ready for the congregation to move in.

The last service in the old church took place on World-wide Communion Sunday 1992. Tears mixed with laughter as the congregation met in morning worship and heard Beth McCutcheon remind them that the essential nature of the church is people not buildings. At the evening service, she chose her text from Exodus 23: "Lord, let us not go from this place unless you go with us." Appropriately, the first service in the new facilities took place on Thanksgiving Sunday.

St. James, Winnipeg, is now located at a prominent intersection on Portage Avenue. The congregation solved its need for additional facilities in a unique and creative way. The people of St. James look forward to greater service to church and community in their expanded facilities.

But these days, they face a new problem. Our Lady of the Rosary, a local Roman Catholic Church, wants to buy St. Joseph. The congregation that kept St. Joseph in the beginning because he was too expensive and heavy to move is now not sure it wants to give him up. The sisters urged St. James to keep St. Joseph. As George Black recalls, the sisters told us "he'll look after you." The congregation is beginning to believe there may be something in those words. 

The word *community* is "in." We speak of the black community, the business community, the gay community, etc. Far richer is the expression by which Christians are bound together: the Body of Christ. It indicates a community with far deeper and richer bonds. Here is much more than a sense of belonging, of solidarity, or even of unity. Here is a *oneness* that transcends all distinctions people may make among themselves. It includes God's children of all races and generations.

In Hebrews 11, the writer recalls the people of God of all times. In chapter 12, he then compares them to a crowd filling the tiers in a Roman arena, waving and cheering on the Christians who have to run their course in a hostile world. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross . . ." (Hebrews 12:1-2).

Within the oneness of the Body of Christ, God's children find the comfort of God. Here, they not only share the joy of their salvation, but the hurt of their suffering, too. "If one member suffers, all suffer together; if one member is honoured, all rejoice together" (1 Corinthians 12:26).

This oneness is often impaired by the theological and cultural differences among the many branches of the Church of Christ. But the oneness is never lost, because Christ himself is the Head of the one, holy, universal Church, the communion of saints. It is most evident in suffering and persecution. It

Within the church lies potential comfort unrivalled anywhere



The community of faith celebrates their joys and shares their sorrows.

Photographed by Valerie M. Dunn at an outdoor service, Gateway Church, Don Mills, Ont.

shines most brightly when Christians comfort each other.

When the Norwegian Lutheran bishop Eivind Berggrav was imprisoned in his own home by the Nazis, someone slipped a note under his door that read: "The Archbishop of Canterbury has been praying for you." And he was deeply comforted.

An unforgettable example of the comfort we find in the oneness of the Church of Christ occurred at the Second World Conference of Christian Youth in Oslo, Norway, in July 1947. From 70 nations,



Bea Nash is an elder in St. James Church in Winnipeg.

1,500 young people under 30 came to meet in that conference. Many came from countries that knew the devastation and suffering of the Second World War. It sometimes seemed as if the tears and heart-break of the youth of the whole world had converged in Oslo that summer.

There were about 40 Dutch delegates who travelled together with a dozen Indonesian delegates, making their trip by way of Holland. There was great tension in Indonesia at the time as the Dutch were trying to re-establish their colonial government. All these delegates had met in Holland and had become fast friends. They went to Norway on the same train. They shared their experiences under the Nazi and Japanese occupations with each other.

When their train pulled into the railway station of Oslo, there were paperboys waving Norwegian newspapers with banner headlines: **WAR IN INDONESIA.** The Dutch army and the Indonesian freedom fighters had begun their armed struggle that led to the independence of Indonesia. Immediately, the two delegations parted company in bitter resentment. The wounds of the war had healed for neither of them. The suffering and devastation of it was only too fresh in their memory. We were all war-weary and frightened of yet more warfare. Foremost in the mind of the Dutch young people was the desire for peace; foremost in the mind of the Indonesian youth was one word only: *merdeka*, freedom.

The news of the armed conflict spread like wildfire among the hundreds of arriving delegates streaming to the registration building. It was as if a great chasm had opened up between the Dutch and a few other European groups on one side, and the Indonesians and by far the largest part of the delegates on the other side. Many conflicting feelings and resentments were suddenly everywhere out in the open, so much so that the conference leaders were facing the possibility of the conference breaking up before it had even started. Therefore, they urged our two delegations to meet with each other in order to prevent this divi-

sion from giving the lie to the conference theme: "Jesus is Lord."

We met under the leadership of Dr. Visser 't Hooft, who was to become the first General Secretary of the World Council of Churches in 1948. Till late at night, we discussed the perplexing situation. Then some of us continued through the night, drafting a possible text for a joint statement to the conference. All through the next day, we struggled with the problems this presented. We became conscious of each other's pain and worry over the fate of brothers, fathers and families. Toward midnight of the second day, the last delegates agreed to sign a common statement. Reflecting the convictions of both delegations with understanding and compassion, it wound up by saying, "The members of both delegations desire to continue to meet each other as brothers and sisters in Jesus Christ. . . ."

Many hands sought and held each other

That declaration had a tremendous impact upon the whole conference and brought together many others in order to bridge gaps of bitterness and resentments.

Three things stand out in my memory of those dramatic days:

Just as the last of the delegates had consented to the text of the common statement, a delegate from India, Harry Daniels, entered the room and asked, "Dr. Visser 't Hooft, have you come to an agreement?"

The great churchman replied with a warmth he seldom displayed so openly. "Hallelujah! We have just finished. But why did you want to know?"

"Because the Canadian and the Indian delegations have been praying for you all evening," was the answer.

Those words removed our doubts whether the long days and sleepless nights had been worth it. What

comfort there was in the gracious concern of our friends from across the oceans!

The second unforgettable memory is that of the closing service of Holy Communion in the Lutheran Cathedral in Oslo. Lutheran pastors stood at the shining semicircular altar rail with bread and wine as the invitation to receive Holy Communion was given. Indonesian delegates came forward to kneel down. So did Dutch delegates. Side by side they knelt: Dutch, Indonesian, Dutch, Indonesian, all along the altar rail. Many hands sought and held each other, and few eyes were dry.

As we were at the point of returning to our warring countries, we held on to one another in the oneness of the Body of Christ. The comfort of that moment would never leave us. Names such as Marantika, Abineno, Tamaela still sparkle in my memory.

At the end of that great service, we were told that an Austrian young woman had fallen ill and had been taken to hospital. The doctors found she had a serious case of tuberculosis. She would have to stay in hospital and would not be able to go home with the other delegates. With that, all bill-folds and money purses were turned upside down, and what Norwegian money we had was laid at the feet of the Lord to help his sick child. The comforted became comforters! For **JESUS IS LORD!**

Within his Body, there is a comfort unequalled in all the world. For ultimately, he is the comforter of us all. **[R]**



Hans Zegerius is a retired minister of The Presbyterian Church in Canada who lives in Guelph, Ont. This article is an excerpt from his recent book *God Has a Heart*. (See review in this issue.)

Eine Kleine Nachttheologie

by Joseph C. McLelland

Yes, Wolfgang Amadeus, I'm taking your wonderful *Serenade in G*, popularly known as *Eine kleine Nachtmusik*, and trying "a little night-theology." Like you, I don't think the darkness wins, despite its crushing presence. I know you wrote other "night music" besides the *Serenade in G*; indeed, most of your non-operatic music is a sort of evening entertainment, composed for busy people (busy *eating*, that is!) as accompaniment.

Yours is a shout of joy in the face of suffering. You were theologian Karl Barth's favourite composer. He once said he'd look you up on arriving in heaven. I bet you're talking it over now — the light and dark of your music, the mixture of good and evil. "Mozart," Barth wrote, "had the peace of God. . . . He heard the harmony of creation to which the shadow also belongs but in which the shadow is not darkness. . . . He heard the negative only in and with the positive. Yet in their inequality he heard them both together."

Another Reformed theologian, from Asia, agrees about the "inequality"; that is, the light is greater than the darkness. C. S. Song bids us shift gears to an oriental viewpoint — China, Japan, India. Western thinkers begin with the individual subject; philosopher Descartes summed it up nicely: "I think, therefore I am." But Professor Song rejects this in favour of "I suffer, therefore I exist." In his books (*The Compassionate God*, *Third-Eye Theology*, etc.), he emphasizes God's sharing in our suffering, a divine *tsurasa*, the Japanese notion of painful love — as in Shusako Endo's powerful novel *Silence* where God keeps quiet while witnesses suffer.

Are we sinners by nature or by



Mozart's music confronts the problem of evil and transposes it into the mystery of goodness


accident? Is the truth of human being its sin or its forgiveness and new life, the dark or the light? Why did we have to run backwards to predestination and forwards to eternal punishment to secure both ends? The bottom line becomes a sort of "all or nothing" theory — e.g., "Nothing, however slight, can be credited to man without depriving God of his honour" (Calvin, *Institutes* 2.3.1). Even before we begin, then, we know who's going to win this one.

The trouble is, as an intellectual problem, "evil" is insoluble. If God has all the power, how come there's evil in this good creation? We're stuck with an omnipotent God making decisions that would be immoral if we did the same. So we cop out by resorting to questionable logic: divine judgements are beyond reason. But if so, why try to defend them?

Innocent suffering faces us with "justifying God" (*theodicy*). Dostoevsky's character Ivan Karamazov argued the case strongly, concluding: "I give God back my entrance ticket" to this marred creation. With the Holocaust — six million killed, including one- and one-half million children — attempts to justify God sound almost obscene. The power of Evil seems total; "only a suffering God can help" (Bonhoeffer).

Now Calvin himself has some

marvellous passages on Christian living — our mystical union with the suffering Christ, our "continual cross." Here's an alternative way to conceive of God. It explores the divine process of being with God's people not only as Saviour from sin but as Companion on the human journey with all its trials and woundings and ultimate dying.

If Mozart's night music reflects the opposition and tension of living — he wrote the *Serenade in G* while composing *Don Giovanni* on the problem of evil — then this kind of "night-theology" sings of joy beyond suffering and mortality. Its grace notes enlighten our darkest hours. It carries the burden of God's melody, for it tackles the problem of evil head-on and transposes it into the mystery of goodness. In short, it's Good News, the Christian "Serenade in G." 



Joseph McLelland is professor emeritus of McGill University and Presbyterian College, Montreal, and a contributing editor of this magazine.

The Small Church Ministers to the People

by Hilde Morden

Lay members of three small congregations use their God-given gifts to care for others

To become aware of and minister adequately to all people in the church community; to reach out by visiting, praying and contacting God's people; to bring strength and blessing to both the well and the sick — these were some of the ideas that were discussed when the minister and a group of concerned members of the three-point charge of New Glasgow, Rodney and Kintyre in Ontario gathered five years ago.

The group studied Melvin Steinbron's book *Can the Pastor Do It Alone?* and held in-depth discussions of scriptural passages such as Ephesians 4:11-13, John 21:15-17 and I Peter 5:1-4.

The sessions of the three congregations then authorized and approved a pastoral ministry to be known as the Outreach Ministry which would provide pastoral care to the people in the charge.

Supervision of the ministry would be under an executive committee consisting of the minister, an elder from each congregation and a co-ordinator from each church. Monthly executive meetings would monitor the ministry as well as scheduling training sessions and recruiting contact people. Contact people would respond to the call to care pastorally for God's people.

When we began, the co-ordinators and the minister visited those already caring for others to encourage and support their ministry. The minister, co-ordinators and contact people then met to go over their duties, length of commitment, equipping materials and strategies. The congregations were divided into districts containing six to eight family units. Each contact person signed an outreach ministry contact person covenant and re-

ceived his or her list of six to eight families. Then the contact people were commissioned in each of the three churches, providing validity for their ministry.

The contact people, together with the minister, co-ordinators and executive committee, meet quarterly for encouragement, equipping, evaluation, supervision and, most important, fellowship. The meetings consist of singing, Bible study, a potluck meal and an equipping session such as "The Art of a Visit." Time is also allowed for fellowship and the opportunity to talk about the ministry. Accountability is assured by the contact person filling out a monthly report which is given to the co-ordinator.

To stimulate and maintain a high level of commitment, we find it is important to be involved with other churches and people participating in lay pastoral ministry.



Author Dr. Melvin Steinbron (front) and participants in a lay ministry workshop at Knox Church, New Glasgow, Ont.

In our second year, our charge hosted a Dr. Mel Steinbron seminar for the synod and other interested people. The following year, a "Networking Seminar" brought together people from 20 congregations who were interested in this kind of ministry. We also found that attending international conferences on lay ministry stimulates and maintains interest.

Statement of Purpose

The Outreach Ministry exists that, under the direction of the sessions, a system of pastoral care be extended to each person associated with this charge and other interested persons.

continued over page

INFORMATION WANTED

for a book dealing with the history of St. Andrew's Presbyterian Church, South Eldon, Ontario. Any pictures, clippings or information about same would be greatly appreciated and would be cared for and returned promptly. Please address all replies to Reid Torrey, Clerk of Session, R.R. #5, Woodville, Ontario K0M 2T0 or telephone (705) 439-2305.



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The Small Church

continued from page 23



Co-ordinators (in the front row); Hilde Morden of Knox Church, Kintyre and author of this article; Aleta McCallum, St. John's Church, Rodney and Betty King of Knox Church, New Glasgow. In the back row is Rev. David Clements, minister of the three-point charge, and Dr. Melvin Steinbron, author and seminar facilitator.

The Ministry of Contact People


- to pray for each of their people regularly
- to contact each person or family unit by phone or correspondence once a month and make a personal visit with each family four times a year
- to develop and strengthen existing relationships within their district
- to participate in training sessions
- to complete the monthly reporting forms

Once a month, a bulletin insert highlights a topic for all the people of the charge. For example, one month we focused on "The Many Faces of Servanthood" — explaining the meaning of empathy, focusing on another's needs and listening. As well, the International Lay Pastoral Care Ministry *Network News*, printed quarterly, provides fresh ideas and shared experiences to sustain a continuing ministry.

Our group designed a logo — the shepherd's staff with the words "Share/Care" — and a brochure detailing the ministry.

What have been some of the results of this ministry? The charge as a whole has experienced closer, friendlier relationships. Christians have taken seriously their ministry of encouragement, comfort and love. Contact people have experi-

enced joy and growth through the sharing of their gifts. A contact person tells of a tender moment of love when the youngest child of a family in his care circle calls him "my church grandpa."

We have become convinced God gives gifts to all his people. Through this program, people are actively encouraged to use their God-given gifts in a structured way that allows Christian love to touch the greatest number of lives. We believe God cares for people through people. "Love with skin on" — for everyone, that's what this ministry provides. 

Hilde Morden is the co-ordinator of the pastoral outreach program for Knox, Kintyre, congregation. For additional information on this program, contact: Rev. David Clements, RR 3, Newbury, Ont. N0L 1Z0.

Keeping the Faith

by Ivor Williams

Small, but determined, Claude Presbyterian intends to fulfil its Christian witness into the next century

area's most expensive recreational facilities. Large, new homes occupy desirable sites in the area where horse farms have taken over some of the fertile, mixed agricultural acreages not already devastated by gravel pits.

It is in this area, a few kilometres north of Brampton, Claude members plan to mark the 150th anniversary of the founding of their congregation on October 31. That day will be the highlight of months of special activities, and a century and a half of Presbyterianism.

No one is quite certain how the Claude name came to be attached to this fine country church. (The community of the same name that once existed nearby has disappeared.) It was once known as the "drovers' church" because farmers tended to stop over at a nearby but long-disappeared country inn on their way to the Toronto markets. Now the sounds of busy Highway 10 (from Lake Ontario to Georgian Bay) sometimes intrude on the worship services.

Claude Church merits historic recognition. It was built in 1870 at a cost of \$2,300. In 1991, members of the little congregation contributed about \$70,000 in loans for cladding the tower. Through fundraising efforts, debts are now two-thirds discharged.

After a close vote marginally supporting church union in 1925, the "continuing" Presbyterians fought for their church in the Ontario Supreme Court. They won back the property and rededicated the building as a Presbyterian church.

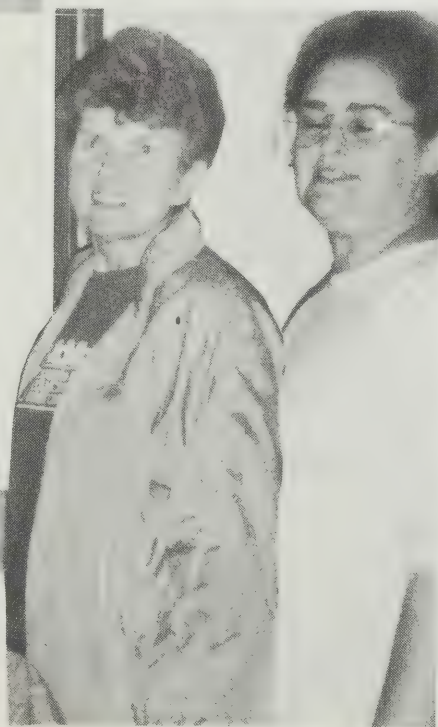
As families became smaller and farms larger, the nearby churches of Caledon East and St. Andrew's (Stone Church) were closed, and the decimated congregations amalgamated. Some current members are the fourth generation from the founders.

While a recorded 117 members requested provision of a musical instrument in the sanctuary in 1884, recent years have seen membership diminish to less than 40. "A corps of women kept this church afloat," says Rev. Ruth Syme, the most recent of the part-time ministers serving the congregation.

continued over page

The 200-metre newly bronzed steeple crowns more than the Claude Presbyterian Church from which it rises in the Caledon East area of Ontario. It is a crowning achievement, a visible recognition of the devotion, dedication and faith of a small rural Presbyterian community determined that building and congregation would continue to fulfil its Christian witness into the next century, as it has since 1870.

From a high point of land not far from the church, the new buildings of downtown Toronto can be seen across the rolling Caledon hills on a clear day. Among the church's neighbours is the Devil's Pulpit Golf Course, one of the metro



Doreen Shackleton and Heather Lester work on repairs.

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Keeping the Faith

continued from page 25

Rev. Peter Barrow, clerk of the Presbytery of Brampton, recalls the difficulty of keeping the small area churches going. The "vague idea" of closing them all was discussed even though the Claude congregation had always been industrious, mission-supporting and forward-looking.

Merle Middlebrook recalls the "we'll show them" response that greeted any suggestion of closing the historic congregation. The membership, particularly the women, embarked upon an ambitious program of fund-raising and repairs. The "strippers" among them removed layers of paint and varnish to reveal and repair the fine old pine panelling. The distinctive leaded windows were restored. Eventually, funds were provided to renovate the landmark steeple.

In such a small congregation, "everybody is everything," says Jack Stephens, clerk of session — managers, elders and teachers. Women's association members did whatever was necessary. The eucharistic parties, community dinners, yard sales and Sunday evening hymn-sings (when the old pump organ, piano and new electric organ sometimes combined) were supported by other Presbyterians and community residents.

Dedication, pride, hard work and Presbyterian faith have kept this small rural congregation alive. New housing developments in the area give promise there may soon be more new faces in the century-old pews. (Each pew has a pull-out seat into the aisles so there is plenty of room for all.)

On October 31, Rev. Karen Hincke, the church's general secretary for the service agency, will be guest speaker for the 150th anniversary services. "She understands the problems of rural churches," says Ruth Syme, who by that time will have taken up new responsibilities at a community church in Deep River. Although



The century-old pews each have a pull-out seat.

her ministry has been relatively short, and the future uncertain, the congregation has filled recent months with ambitious planning for a Sunday event to crown the recent busy years.

There will be a luncheon and a dinner, a concert by the choir of Chalmers Church in London, rededication of restored windows and dedication of a plaque recognizing the ties of the historic congregation to the township of Caledon. Dedicating the plaque will be Paul Clark, a descendant of the owner of Clark's Bush where the first services were held before 1840, a stump serving as a pulpit. Later, services were held in Clark's barn, before the first wooden structure was erected.

As one member has written, Claude Presbyterian Church has proven it has "a trust to maintain, guaranteeing the faith our ancestors had in ministry to our community." October 31 will recognize 150 years of allegiance to that trust. **R**



Ivor Williams is a contributing editor of the *Record* from London, Ont.



Presbyterian World Service and Development



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Fall 1993

Developing Images

Visual images are powerful—most of us can't see places like Africa, Asia, and Latin America first-hand, so we rely on images from the media and aid agencies to learn about the developing world. Unfortunately, sometimes we are encouraged to think of the majority of the world's population as objects of pity rather than as active, resourceful people. Presented in this issue of PWS Developments are some *Developing Images* (both helpful and harmful) which may challenge our perceptions and encourage thought and discussion about the developing world.



If a picture is worth a thousand words, what do these photographs say?

- **RELATIONSHIPS**—How are the people relating to each other, to the things around them and to the camera?
- **ROLES**—What roles and stereotypes are represented in the picture?
- **NARRATIVE**—What is the story in the picture, and how do you make sense of it?
- **PHOTOGRAPHER'S PERSPECTIVE**—Why was this photograph taken and to what use will it be put?
- **FEELINGS**—What are you meant to feel about the people in this picture?
- **AUDIENCE**—Will there be a difference in the way the image is understood by people in the developing world and people in the developed world?

Project Profile



Right: A Violence Against Women Seminar, organized by the Madurai Non-Formal Education Centre in India. Over 300 people participated, representing social work groups, colleges, women's associations and schools. Discussion topics included women and the law, government programs for women, the rights of children, and education for women.



Madurai Non-Formal Education Centre

They meet with darkness in the daytime, and grope at noonday as in the night. But he saves the needy from the sword of their mouth, from the hand of the mighty. So the poor have hope, and injustice shuts its mouth. (Job 5:14-16, NRSV)

Alcoholism, juvenile delinquency, illiteracy and malnutrition are all part of life for the people of India's slums. But with your assistance through Presbyterian World Service and Development, one community group is helping residents to turn around some of the deeply-rooted causes of extreme poverty.

The Madurai Non-Formal Education Centre (MNEC) helps women, young adults, and children to discover their rights and to work together to bring about social change—often in spite of cultural and social pressures to keep things as they are.

As a group, women make up one of the poorest and most vulnerable segments of the population. The MNEC Women's Program, funded by PWS&D, uses education and leadership training to help women overcome unemployment, illiteracy, exploitation and ill-treatment. The

long-term goal of the MNEC Women's Program is self-sustaining development for women and, through them, the whole community.

Leadership training brings out participants' abilities and creativity, which, in turn, help them develop a sense of self-worth. Women are encouraged to work for better health and hygiene in the slums, to find legal help when needed, and to participate in community meetings. Street plays, theatre, and songs are used to promote community development issues. Health education teaches maternal health and child care—more than 100 mothers and mothers-to-be have learned about nutrition, child safety, and immunization.

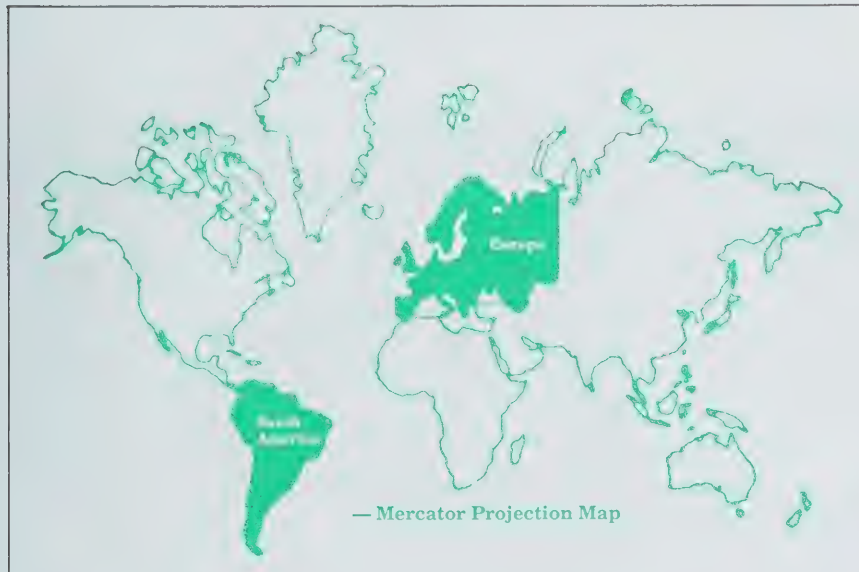
Begun by MNEC staff, the Women's Program is now partly run by women's associations and leadership committees. Women from fifteen different slum areas are benefitting directly from the Women's Program. Ultimately, the program is assisting the community as a whole as it strives for improvements.

Financial Facts

1993 PWS&D grant:	\$ 3,000
CIDA matched funds:	<u>\$ 9,000</u>
Total grant to MNEC:	\$12,000

A New World View

(adapted from the book *MAKE A WORLD OF DIFFERENCE: Creative Activities for Global Learning*)



About 400 years ago, German cartographer Gerhard Kremer, better known by his Latin name "Mercator", created a map to help sailors find their way around the world's oceans. His map was drawn from a European navigator's point of view and is still the best map for plotting direction and adding up distances. However, his map distorts the earth in favour of the countries of the "North."



In 1973, German historian Arno Peters developed a way to view the round world as a flat map. The Peters Projection map presents the surface of the world more realistically: land surfaces of countries are directly comparable, the equator is in the centre, countries of the developing world appear in their actual central position, and it corrects the proportions between the sizes of countries and continents.

Selling Aid

ADVERTISING SLOGANS:
(harmful or helpful?)

- "Team up with a needy child."
- "Sponsorship. It'll make you feel good."
- "You can be a hero"
- "How helping a poor child will make you feel rich"
- "Change her life. And change yours too."

SOME QUESTIONS TO CONSIDER:

What do advertisements tell us about an aid agency's attitude toward people in the developing world? Some questions to think about:

1. Does the advertisement speak about our needs, such as the need to feel good about ourselves? Or does it tell us of the needs of others?
2. Does it suggest that poor people are helpless and unable to do anything on their own?
3. Does the advertisement educate us about the need for assistance, or just appeal to us to send money?

SOME REACTIONS TO HARMFUL IMAGES:

- "I'd feel a lot better if we saw black people helping themselves. It would hopefully improve the way people think about Africa—what Africans have done for themselves. Whenever we see those pictures we think the only things that are done in Africa are done by white people, which is just not true."
- "It is time to abandon stereotypes of poverty and substitute the voices of poor people themselves."



Developing Images

What comes to mind when you think of the Third World? This is one of the questions posed by the educational video *Developing Images*.

In this video, a group of British young people (originally from the developing world) reflect on their experiences. According to Rita Sharma, an Asian woman, "all the images we see of the Third World are negative...People associate me with the Third World and it makes their views towards me very patronizing because they feel the Third World is all about charity. It is almost as if they are being charitable in letting me in this country. That can fuel resentment and racism."

Junior Blanc recalls internalizing such racist feelings at school: "People related underprivileged children from the Third World to me as well...I felt like I was inferior. It's not a nice feeling...I'd feel a lot better if we saw black people helping themselves. It would hopefully improve the way people think about Africa—what Africans have done for themselves. Whenever we see those pictures we think the only things that are done in Africa are done by white people, which is just not true."

Developing Images is part of an action video pack (AVP) that contains linked video clips, student assignment sheets and teachers' guidance notes. The AVP is available from the Presbyterian Church's Resource Distribution Centre.

New Internationalist Magazine

The *New Internationalist* magazine is a monthly periodical which "exists to report on the issues of world poverty and inequality; to focus attention on the unjust relationship between the powerful and powerless in both rich and poor nations; to debate and campaign for the radical changes necessary within and between those nations if the basic material and spiritual needs of all are to be met; and to bring to life the people, the ideas and the action in the fight for world development."

A number of editions of *New Internationalist* relate to this month's theme of *Developing Images*. In particular, the February 1992 edition of NI is dedicated to an examination of "voluntary aid and Western attitudes to the Third World." Included are articles entitled "Changing charity", "Voluntary Aid—The Facts", and "In black and

white" (an examination of charity images of the developing world). Subscriptions are available from NI magazine's Canada office at 35 Riviera Drive, Unit 17, Markham, Ontario, L3R 8N4.

MAKE A WORLD OF DIFFERENCE: Creative Activities for Global Learning

This activity book, published by Friendship Press, suggests a wide variety of activities that can help children and adults understand issues such as hunger and poverty. From plays to recipes, all of the activities offer fun ways to learn about and respond to needs in the developing world. *MAKE A WORLD OF DIFFERENCE* can be ordered from the WMS Bookroom at 50 Wynford Drive, Don Mills, Ontario, M3C 1J7, telephone (416) 441-1111, fax (416) 441-2825.

Peters Projection Maps

The Peters Projection Map (shown on page three under A New World View) is an excellent way to examine the built-in assumptions many of us have about the developing world. A comparison of the Peters Projection map and the Mercator Map can be the beginning of an interesting discussion about the developing world and developing images. The Peters Projection map can be ordered from the WMS Bookroom at the address above.

To receive additional copies of this issue of PWSDevelopments, or to be placed on a standing order (a free subscription), please fill out this form and return it to:

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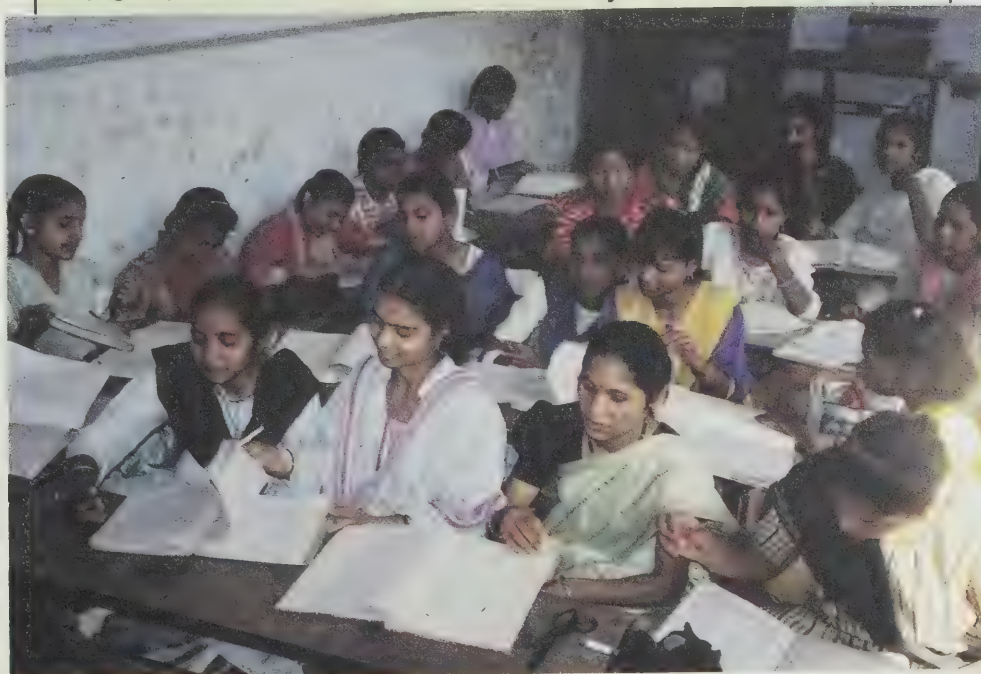
...works mainly with churches and other Christian groups.

A school run by the Presbyterian Church in Ghana is supported by PWS&D and a special gift from Knox Church, Welland, Ont.

...thanks you for feeding the hungry in Somalia. PWS&D follows the progress of contributions, and the aid is getting through.

...supports health and literacy projects leading people towards self-sufficiency. And helping a woman benefits the whole family.

PWS&D visits Somalia.



Reading and sewing program, India



© Fred Sharp

PWS&D...
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to live.

Educating street children in Nicaragua.

PWS&D is the agency of The Presbyterian Church in Canada that guides our relief and development work in needy parts of the world. As well as community projects like those described here, we provide emergency relief and development education.

For many projects the Canadian government (through its development agency, CIDA) provides \$3 for every \$1 we contribute, and some provincial governments match contributions dollar for dollar.

Donations may be made through your congregation's offering and marked "PWS&D", or by sending a cheque payable to Presbyterian World Service & Development to:



PWS&D
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M3C 1J7

After a hiatus of more than 20 years, I'm teaching church school again. A plea was made from the pulpit in the fall for a teacher for five-year-olds. I'm not sure whether it was the onset of senility, or just poor judgement, but I volunteered for the job.

Perhaps many church school superintendents would take a dim view of 78-year-olds teaching small folk, but I recommend it highly. I've enjoyed every minute.

When I offered to teach, I said I would try it for a month; if I felt I could cope, I would continue for the season. This was evidently discussed at home by my small charges. On the fourth Sunday, one of them said: "Mrs. Beattie, it's been a month now. Are you going to be our teacher all the time?"

"Do you think I should be?" I asked.

An enthusiastic chorus shouted "Yes!" How could I quit with such a vote of confidence?

My career was spent teaching small children: for many years, in pre-school, and here in Halifax for several years, Grade Primary (primary being a combination of kindergarten and Grade 1). Every child became a member of my extended family, and I loved them all, especially those who were naughty and often needed extra love and understanding.

Along with day-school, I usually taught in the church school. My last stint was as superintendent of the primary department at First Church, Chatham, Ontario, until we left Chatham to come to Halifax in 1966. I retired from my day-school teaching in the mid-'70s. So it has been a long time since I've had much to do with five-year-olds.

One reads so many horror stories about today's children, I must confess to a touch of anxiety — but only a touch. I felt reasonably sure that in all the years of teaching, I had faced any problem which might occur.

I needn't have worried. My five-year-olds of 1993 are the same as they were 20 years ago — squirmy, talkative, noisy, easily distracted,

Recycled

by Mary Jane Beattie



Volunteering to teach again at 78

but utterly adorable, and like little sponges soaking up all the knowledge that comes their way. I am amazed at how much the children already know about the Bible. It speaks well for their Christian teaching at home.

The big difference in the children of the '90s from those of the '50s and '60s is their vocabulary — it is awesome! Their knowledge about all sorts of things is surprising. And their questions are a challenge. When I made a mobile to decorate our room, using butterflies, one of the symbols of the resurrection, I was fascinated the children knew as much about caterpillars, cocoons and butterflies as I did.

The great advantage of teaching church school after retirement is that there is lots of time for preparation. My husband is as interested in the class as I am and has come up with some terrific ideas. It has been a great team effort. He made a house (from a Kleenex box) with a hole in the roof through which the man could be let down close to Jesus. We even


had a stretcher with ropes for lowering him.

It's wonderful to have seven at the most in the class, for I've learned so much about each of them. When faced with a large group, it is often impossible to find out what makes each one tick. One of the boys finds it impossible to sit still. When asked to make something, he always says he can't do it. However, with a bit of encouragement, he often does a super job.

Early in the season, I mentioned to a parent that I wished I had a sand table to use as a teaching tool. In a couple of weeks, I had a wonderful sand table, made by a father and his two boys. The bottom of the box is painted blue, so we can have the Red Sea or the Sea of Galilee simply by brushing the sand aside. At first, I think, the children thought this would be a sand box, where one used pails and shovels, to say nothing of throwing sand. Now, they take great care to see that all the people are standing upright and properly arranged.

The most successful lesson was the story of Zacchaeus. I clamped a real tree in one corner of the sand table and perched Zacchaeus on a limb. Jesus and the crowd were grouped under the tree. (The people were all made from wooden clothes pegs and dressed with scraps of fabric.) The next week, one of the children who had been absent wanted to know what that guy was doing sitting up in the tree. The others told him the whole story, leaving nothing out. An unplanned and unrehearsed review.

Every week when we talk about the previous week's story, I'm thrilled to find the children can tell me the story with little or no prompting. Maybe my outdated methods have merit.

This has been a banner year for me. I now have seven more children in my family! I hope I have planted some seeds that will flourish and grow as these children grow in the faith. 

Mary Jane Beattie is a member of St. David's Church in Halifax.

AIDS . . .

From a Christian Perspective

by Diana L. Gibbons and Kati Hatch

If Christ walked on earth now, and tested HIV positive, would we visit him? Would we care for him? Or would we condemn him and withdraw from him: AIDS is not our problem!

But AIDS is our problem. This awareness grows when a daughter needs surgery and the hospital refuses to admit the need for precautions . . . when a father-in-law has health problems in Ukraine where the collapse of the health infrastructure means no enforcement of the sterilization of reused needles . . . when the friend of a friend dies, leaving a terrified spouse and child . . . when the disease spreads through Romanian orphanages from tainted blood and needles . . . when eight million sub-Saharan Africans become infected . . .

We share the human bond: AIDS is our problem

So what can we do?

Write our politicians. I did that and received a pro forma reply letting me know how seriously my concern was being taken and how the government would take all the appropriate measures. I was not reassured when my politician didn't know what the letters in the acronym AIDS stood for.

Educate our children. The school board in our city is doing an excellent job — better than the doctor at the walk-in clinic who flatly told me a 12-year-old didn't need to hear about that kind of thing.

Practise safe sex. Yes.

Keep informed. Those horrible numbers from the Center for Dis-

The horror of AIDS challenges us to demonstrate God's love

ease Control in Atlanta keep growing. The leading cause of death in children under the age of five in North America is now AIDS. There are regions of Newfoundland with the same pattern of AIDS infection as some African nations (*Canadian Journal of Medicine*).

Pray. And then wait.

Talk to the minister. Our minister always knows whom to talk to to get things going, to keep things from stalling. This time, it was a pastoral care minister and our director of volunteer resources.

Form a committee. Would Presbyterians challenge AIDS through a committee? Sounds Presbyterian to me. Yet, this is a tangly, touchy topic. Death, disease, drugs and sex are involved. Do we want to risk offending our more sensitive members? Far from being offended, St. Andrew's members responded with warmth, concern, energy and support.

The Church & Society Committee set out goals, gained session's permission to realize these goals, and reached out through 30 volunteers to take a first step. This first step was an examination of AIDS from a Christian perspective — a series of three evenings that challenged AIDS and ourselves, and demonstrated God's love.

We started with our theme, "AIDS from a Christian Perspective," and focused on three issues: (1) Arming Ourselves With Information; (2) Celebration of Life:

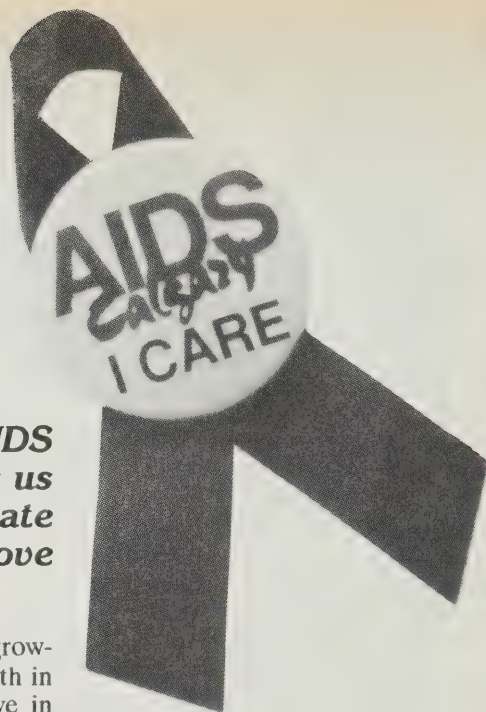
learning the needs, sharing with and serving people living with AIDS; (3) Health as a Stewardship Issue: allocating limited resources, public and ethical health issues.

Our first evening, "Arming Ourselves With Information," was electric. Information evenings can be pretty academic; but we were on the edge of our chairs trying to answer a short, snappy quiz. (See sidebar: "Test Your Factual Knowledge of AIDS.")

After we were jolted with the numbers, we were ready to listen. Pia, from AIDS Calgary, dispelled myths and disseminated knowledge. She moved us to an awareness of the uncertainty, the lack of clear answers, the fact there is no safety guaranteed, only levels of risk depending on the choices we make.

Close to 100 people, ages 12 to 70+, attended the meeting. The hunger to know drove out any discomfort with the topic.

Our second evening, "Celebration of Life," put human faces on the numbers. Many of us wondered if we were personally up to the challenge. Sure, Pia says you can't catch AIDS from casual contact; but will we be able to shake hands with someone who has AIDS? With someone who might be gay? Will we cringe? Will we make



Test Your Factual Knowledge of AIDS

True or False?

1. The HIV virus (the virus that causes AIDS) destroys the body's immune system.
2. People infected with the HIV virus can take many years before they become sick with AIDS.
3. An estimated 50,000 Canadians are infected with the HIV virus.
4. The World Health Organization estimates that by the year 2000, 20 million people world-wide will be infected with the HIV virus.
5. Africa alone has an estimated seven million infections.
6. World-wide, the chief mode of transmission of the HIV virus is through homosexual contact.
7. A pregnant woman can transmit the virus to her baby.
8. All of the following put you at risk for the HIV virus: mosquito bites, sharing washroom facilities, unprotected sexual intercourse, giving blood, hugging, using a drinking fountain.
9. At the global level, AIDS strikes more men than women.
10. Ten thousand people are exposed to HIV each day in the brothels of Bombay, India.
11. In North America, comparatively few children are infected with the HIV virus.
12. Most people infected with the HIV virus don't know it and continue to pass on the infection.
13. The AIDS epidemic will impose staggering economic burdens on all economies from international to local.
14. Education and precautions have slowed down the spread of AIDS world-wide.
15. Church-going families touched by AIDS turn to their minister or others they trust within the congregation.

them feel unwelcome? And then we heard the stories of the panel. In the face of God's command for us to bear love to each other, labels and blame were not merely overridden, they simply did not exist. Most felt the presence of God that night.

And what of our responsibility to safeguard the public health? The third night we focused on "Health as a Stewardship Issue" as we wrestled with real-world trade-offs and ethical issues:


1. Universal testing. This should halt the spread of disease; at least it helped in Alberta when we used to test for sexually transmitted diseases as part of obtaining a marriage licence. But check the compulsory HIV testing program in Cuba. And consider that North Americans have gone on record as advocating compulsory testing to identify people who test HIV positive so they can be isolated.
2. Limited health resources in an aging population. We will be making values-related choices between palliative care or geriatric care.
3. Education. How effective has education been at reducing teen pregnancies? Can it be any more effective at reducing the spread of AIDS?
4. Third World realities. How

does a country provide a safe blood supply on a total health budget of less than \$2 per person? How can medical caregivers be educated to boil needles or to use a bleach solution? How can we counteract the debilitating effect of war on people's will to do even the little that could be done? How do we cope with leaders who choose guns over health care?

We went home feeling the need of God's presence that night.

And now, some months later, where are we? We are changed. Some who were there will now make choices that will mean they will not die from AIDS. Most of us will respond differently than we would have six months ago as

AIDS becomes an issue in our workplaces. Some of us have volunteered at AIDS Calgary. We are now aware of sloppy reporting on the issues. We will be less likely to accept false reassurance from our politicians. We have a strong will to challenge this disease in the coming decades. We share the human bond with people who live with AIDS. We pray.

There are still 15 million to 20 million people currently infected with HIV. This article now moves to include *you* in finding and acting upon your own Christian perspective on AIDS. 

Diana L. Gibbons and Kati Hatch attend St. Andrew's Church, Calgary.

One Way of Making It Happen

Getting organized. Permission from session was the first step: an outline of the topics we planned to cover, the time frame, the resources. Separate subcommittees researched and prepared each of the three evenings' issues. We had a committee which began publicity for these evenings to all Presbyterian churches four weeks in advance. Elders delivered 475 per-

sonal invitations. We drew upon other resources in the congregation as the weeks went on — junior high for coffee service, artistic talent for posters, a photographer, greeters . . . We avoided duplication of material (and refreshments) through a co-ordinating committee. We co-ordinated timing with the church calendar and congregational commitments: we began planning



at the end of November and presented on three Sunday evenings beginning February 28th. We varied the presentations: snappy quizzes, informal talks, formal panel presentation, informal presentations, and lots of time for questions, answers and fellowship.

Keeping focused, keeping control. All of the committees drew heavily upon community resources. We kept control of the program and

ensured that the perspective of the evenings remained on target. This was important in answering concerns that our event might be used by special interest groups for their own agendas. We did not allow ourselves to get sidetracked on the issue of homosexuality, which we recognize as a separate issue on which to take a Christian perspective.

Resources. Compuserve (GO AIDS), or any other information service tied into a medical database, is a mine of up-to-date information. Locally, AIDS Calgary provided printed information and a well-informed, low-key, but tell-it-like-it-is speaker. People living

with AIDS shared their stories (an HIV-positive person, a person with full-blown AIDS, a father nursing his child, a nurse in a children's hospital, a minister, a decision-maker). Other participants were members from our own congregation, including teenagers and parents.

Budget. We held free-will offerings for a local palliative assistance group and provided honoraria to some of our speakers. Many donations of time, materials, Compuserve charges, refreshments, publicity materials, as well as AIDS Calgary's donation of literature kept our costs below \$200.

Answers: Test Your Factual Knowledge of Aids

1. *True.* With an immune system impaired, people with AIDS are then vulnerable to a host of infectious diseases which can attack at will.
2. *True.* People may have the virus and not feel sick at all. In adults, it can be five or six years before sickness occurs; for children, less than a year.
3. *True.* This is the figure as of June 1990. An article in the *Globe and Mail* claims the number of AIDS cases in Canada has been underestimated by as much as 45 per cent.
4. *False.* By the year 2000, the estimate is 40 million HIV infections and 10 million AIDS cases world-wide. By then, the majority of cases will be in Asia, adding a million infections a year.
5. *True.* To put this in human terms, in the capital city of Zimbabwe, 70 per cent of the police officers are HIV positive. In Uganda, where the health budget is \$2 per person per year, a 70-year-old grandfather tries to cope with 12 grandchildren; all their parents have died of AIDS.
6. *False.* The chief mode of transmission in Asia and Africa where most HIV infections occur is heterosexual intercourse; in Europe and North America, the chief mode of transmission is homosexual contact.
7. *True.* World-wide, the estimate is that by the year 2000, one million children will have AIDS and another million will be orphans because of it.
8. *False.* From the preceding list, only unprotected sexual intercourse (if you don't know your partner's history) can put you at risk for AIDS. The virus is transmitted only through blood or body fluids, and must enter the bloodstream to infect you. Research has shown that no one can get AIDS in the workplace from everyday behaviour like shaking hands, working side-by-side with a person testing HIV positive, using the washroom or drinking from a water fountain.
9. *False.* AIDS is striking as many women as men at the global level. Some experts predict that by the end of the decade, as many as 60 per cent of all cases will be among women. When we understand that women are the primary food producers in developing countries, and that world-wide they do two-thirds of all labour, we begin to understand how devastating AIDS is in the global context.
10. *False.* One hundred thousand people are exposed to HIV every day in the brothels of Bombay. The disease is spreading rapidly in India and other parts of Asia, fuelled by poverty and illiteracy.
11. *False.* AIDS is the leading cause of death among children one to five years of age in the United States.
12. *True.* The past of your sex partner — even 10 years in the past — could be a risk for you today.
13. *True.* Costs for hospital care, home care and drugs are expected to be astronomical. Approved drugs for AIDS patients may cost \$10,000 per year. As required services are not always covered by health care, whole families feel the economic hardship.
14. *False.* The experts say the worst is yet to come.
15. *False.* Church-going families have often avoided asking their own minister to take funeral services for close family members who have died of AIDS because of the shame and stigma they felt concerning the disease. AIDS victims and their families often feel hopelessly isolated.

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Feature Review

God Has a Heart

by Hans W. Zegerius.

Vantage Press, 1993. \$13.25.

Reviewed by John A. Vissers.

In this well-written, short book, Hans Zegerius reflects on what has been for him the most precious part of the pastoral care a minister can give: the comfort faith offers to suffering Christians. Out of more than 40 years in ministry, he writes with a pastor's heart and a theologian's mind to develop a concept of comfort centred in God.

The author meets head-on the agonizing paradox at the centre of Christian faith and life: how can an all-powerful and loving God permit suffering and heartbreak? To make way for a better and more biblical understanding of hurt and heartbreak, Zegerius argues we must clear away some commonly held sub-Christian assumptions that have shaped much of our thinking and acting, and crippled the faith of many.

First, there is the inclination to hide or flee from suffering. Secondly, there is a religious fatalism which attributes all that happens to "the unlimited, unimpeded, unrestrained sovereign rule of God over all things." The latter assumption has so dominated the church, many people see themselves as helpless victims at the mercy of an omnipotent God.

Zegerius argues this second assumption negates the future aspect

of God's plan of salvation. The absolute, sovereign rule of God, he contends, is not part of the unfolding human history. Rather, it is the last and eternal act of God in the great drama of salvation.

According to the author, to believe everything and anything that happens comes to us, directly or indirectly, from the hand of God does not make us God's children; it makes us God's victims. The Bible teaches that God is almighty, not so we might speculate about the *mind* of God, but rather that we might know the *heart* of God and experience the comfort of God's presence by faith.

Zegerius calls for a recovery of the biblical teaching on the Satan. In rejecting the existence of the Satan, modern people have rejected an important biblical perspective on the origin and nature of evil. Without this, God is blamed for everything that happens.

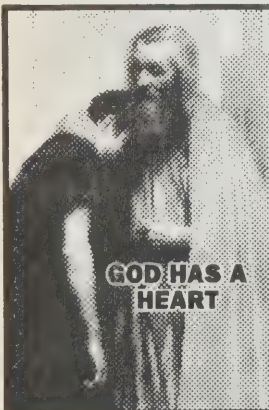
The author reminds us the New Testament says little about the human suffering common to all created life. The emphasis is upon the suffering of Christians under persecution for their faith. Here, we find the real comfort of faith. When we suffer, we look for healing; the early Christians gave each other hope. We try to make each other comfortable; they comforted each other.

Throughout the book, the reality of suffering and evil is seen at both the personal and global levels. In

this kind of world, Christians must recover a biblical concept of comfort centred in Jesus Christ.

The book begins and ends with a reference to the first question of the Heidelberg Catechism: Q. What is your only comfort in life and in death? A. That I am not my own, but belong — body and soul, in life and in death — to my faithful Saviour Jesus Christ. The pastoral spirit of this question and answer blows throughout the book giving us a biblical theology that breathes.

Not everyone will agree with every detail of his argument: the sharp contrast Zegerius draws between the Old and New Covenants; his affirmation of the existence of the Satan; his understanding of heaven; his theology of the Kingdom of God; his distinction between the spiritual and physical aspects of salvation; and, most of all, his view of the sovereignty of God. As I read this book, however, I could not help but have a sense that there is something profoundly right and biblical in Zegerius's approach. The overall direction emerges from a lifetime of biblical study and pastoring people seeking comfort. The result is a thoughtful and passionate presentation which is in touch with the Word of God and the reality of people's lives. For pastors, ruling elders, church school teachers, youth leaders and laypeople in our church who must inevitably deal with the question of what comfort



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our faith can offer to suffering Christians, this book is recommended reading.

John Vissers teaches at Ontario Theological Seminary in Toronto and pastors St. Paul's Church, Vaughan, Ont.

Good-bye High School, Hello College

by William H. Willimon.

Dimensions for Living, 1992.
\$11.70

Reviewed by George Tattie.

This book is a collection of meditations and reflections intended for students in transition from high school to university. They are written from the perspective of a mature, committed Christian to those who are growing in their faith.

Willimon, who is Dean of the Chapel and Professor of Christian Ministry at Duke University, knows the issues with which university students wrestle. Loneliness, the use of freedom, decision-making, the reality of limits, ethical behaviour, forgiveness, intimidation in the classroom and how to decide what to do with one's life are some of the 20 themes he treats in the context of the biblical passages which accompany each reflection.

This is a book of surprises in terms of Willimon's treatment of his themes. For example, he speaks of formal religion as a burden. His comment about Psalm 26 is that it is "the prayer of the successful," representing the "dull, frozen religion of the 'I' and the 'me' and the 'my'" resulting in "the dissolution of the divine-human relationship." He couches a call for Christian commitment in the context of the observation that we have to learn to live with the incompleteness of life. Many of Willimon's phrases are also memorable and will stay long with the reader.

The book is well-written, but Willimon's style tends to be somewhat complex in places. Consequently, the significance of what he is trying to communicate will miss many who lack a solid Christian formation. This lack of clarity

continued over page

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Books

continued from page 33

might reflect the fact that Willimon sometimes seems to confuse his audiences, speaking at times directly to young adults and at times to those whose experience has been more extensive.

That the author assumes a basic biblical knowledge on the part of his readers does not make the book of limited value to those whose biblical background is sparse. By providing a biblical context for each reflection, Willimon provides a way into Scripture. His presentation of the issues is so compelling, many who begin to read will feel constrained to spend time with each offering. The way the book is structured, it can be used for individual meditation or for group study and reflection. If it is used in a group setting, it

would be useful to ask someone to prepare the questions for discussion.

Recent research indicates that the two highest predictors of successful completion of a university program are an experience of community and a sense of the spiritual. Students who sense a meaning to their projects and who have an experience of community in which they are accepted and their projects valued are likely to complete their university undertakings successfully. In *Good-bye High School, Hello College*, Willimon speaks to the question of the meaning and value of life and points the reader to the Christian community as the place where, it is hoped, one can find acceptance and validation of one's projects. This is a book I would not hesitate to give to any university student.

George Tattrie is a chaplain at Brock University in St. Catharines, Ont.

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SUGGESTION BOX

Help a Child

How one small community put its resources together to help sexually abused children

It began simply enough — a series of conversations between two members of St. Andrew's Presbyterian Church in Kirkfield, Ontario, and their minister, Jim McVeigh. Bert Lauers, a local doctor, felt frustrated by the number of sexually abused children in the area receiving no help, often because existing organizations had long waiting lists. Ginny Harrington, a counsellor-therapist, responded by offering to provide play therapy at half the normal rate. This would involve children, some as young as three years, in 20 hours of play therapy.

The idea was placed before the women's groups. They agreed something should be done and suggested other churches in the village should be contacted for support. St. John's Roman Catholic Church responded enthusiastically. Soon an organizing committee was in operation. Local church groups made donations and held fund-raising projects. The Lions Club made a generous donation with promises of further support in future years. Soon the International Order of Foresters became involved.

Not all was smooth sailing. Some felt money would be better spent lobbying governments. Others believed it should be used to support existing agencies. But the reality remains: young children are receiving therapy today who

would not have received it otherwise. By April, two children were receiving therapy, with a third being considered.

Gina Creighton, a member of St. Andrew's who serves on the executive of Help a Child, says the need to help sexually abused children is too great to leave any stone unturned. "We don't believe children should have to wait for help," she declares.

Thanks to a few people from St. Andrew's, who started with a vision and not much more, most children in the Kirkfield area won't have to wait. **R**

Submitted by James McVeigh, minister of St. Andrew's Churches in Kirkfield and Bolsover, Ont.

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Tony Plomp

Care and Repair of the Manse

Our former minister left the manse in a terrible mess. We had thousands of dollars of repairs. Should there not be a damage deposit paid when ministers use a manse?

Absolutely not! A congregation and minister are not in a landlord/tenant relationship. It is a relationship of trust in which both parties are understood to be prepared to look after that part of the church's property.

The relationship is a sensitive one for those decreasing numbers of ministers still living in manses. On the one hand, the congregation owns the property on behalf of The Presbyterian Church in Canada. It is part of its stewardship to care for it. Therefore, an annual inspection of the manse is often mandated by the local presbytery. When such an inspection takes place, the representatives of the congregation should recognize this is the minister's home for the time being. Thus, it requires sensitivity to have an annual "walk-through" of the manse without making the minister and his or her family feel they are being watched and spied upon or they are recipients of the congregation's amazing grace.

On the other hand, the minister lives in the manse as if it were his or her own home. But that minister should not regard the manse


as some do rental property. (We know what some renters do to apartments they rent.) The minister has the responsibility to ensure the upkeep of the manse and should inform congregational authorities on a regular basis of anything that requires maintenance.

Some ministers do not do this. They are afraid of being seen as "too demanding." All too often, however, congregations do not inspect the manse on a regular basis and sometimes fail to carry out the necessary repairs. Out there among the readers, there may be a number of ministers who can tell horror stories of congregational boards of managers refusing to spend a nickel on manse maintenance unless forced to do so by presbytery or a strong-willed minister.

This scenario is all too familiar. I recall once suggesting to our board of managers that it would save fuel and money, and make the manse more comfortable, if double-glazed windows were installed in the living room. The living room happened to be particularly vulnerable to the cold winds of winter. A member of the board at that time (now long since moved away) suggested there was no need to do this since her home didn't have double-glazed windows! If *she* didn't have such a luxury,

why should the minister and his family? Such short-sightedness is not unusual. Common sense eventually prevailed and the double-glazed windows were installed to the long-lasting financial benefit of the congregation and the comfort of this minister's family.

Despite the above example, my family and I have been fortunate. We have lived in manses for 30 years. The present congregation, through its board of managers, has always responded quickly and graciously to any required maintenance, made improvements which they deemed sensible, and generally acquitted themselves as good stewards of their property. Indeed, we are proud to say the Richmond manse is among the best maintained in the presbytery, also in good measure due to the interest and care of this minister's spouse.

To get back to your question: only an impartial inquiry would be able to determine who was most at fault for your manse being left in bad repair. Thousands of dollars worth of repairs suggests to me, however, that your congregation may have neglected annual manse inspections. 

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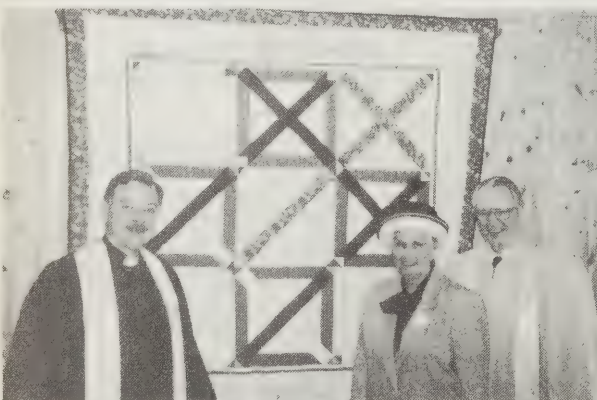
PEOPLE AND PLACES



A MISSION FAIR hosted by the Mission and Stewardship Committee was held at St. Paul's Church, Simcoe, Ont., the first weekend in May. The event was one of several projects celebrating the congregation's bicentennial. Pictured are three of the four guest speakers: Marjorie Ross (left), James Milner and Gloria Wasacase. Not pictured is Alison Crosby.



FOLLOWING MORNING WORSHIP on Pentecost Sunday, Rev. Gilbert Smith, minister emeritus of Trinity Church, Victoria, B.C., was honoured at a tea celebrating the 50th anniversary of his ordination, which took place in Maghergall Presbyterian Church, Northern Ireland, on Feb. 24, 1943. The Smiths were presented with a painting of the church. They are pictured receiving corsages from June Robinson and Dorothy McKinnell.



A QUILTED BANNER comprised of a geometric design of Latin and St. Andrew's crosses, bordered with several Christian and British Columbian symbols, was presented to St. John's Church, White Rock, B.C., by Phyllis MacFarlane, the banner's creator. Phyllis is an adherent of St. John's and co-founder of the Piece Arch Quilters of White Rock. She is pictured with Rev. John Bodkin (left), senior minister, and Rev. David Cline, assistant minister.



THE CONGREGATION AND friends of St. Andrew's Church, Priceville, Ont., held a musical evening and night of appreciation to honour Grant Sayers, church organist for 50 years. Grant was presented with a VCR and tapes. Pictured are Ruth Graham, Grant Sayers and his brother, Rev. William Sayers.



A CERTIFICATE OF RECOGNITION for 50 years of membership at Knox Church, Windsor, Ont., was presented to Robert (Bob) Olivant, a longtime member of the board of managers and a former Scout and Cub leader, by Rev. Gerald Doran.



THE MEMORIAL CUP Junior Hockey Championship games were held in Sault Ste. Marie in May. To mark the 75th anniversary of the games, a service of "Welcome, Praise and Thanksgiving" was held in Westminster Church. Pictured with the Memorial Cup are the ushers (all hockey players from Westminster Church) wearing the sweaters of the competing teams: Steven Noble (Laval Titans), Shaun Morrison (Swift Current Broncos), Doug White (Peterborough Petes), Jason Webb (Soo Greyhounds).



THE CONGREGATION OF St. Andrew's Church, Spencerville, Ont., held a special coffee hour after the worship service on May 2 to honour members who are 80 years old or over. Seated at the head table are (left to right): Jean Armstrong, Bertha Armstrong, Donnella Thompson and Addie Dobbie (choir member). Standing (also left to right) are: Charles Gilmer (elder), Irving Hogan and Basil Levere (elder). All of the honoured members are active in the congregation.



THE 147TH ANNIVERSARY of Caledonia Church, Caledonia, Ont., was celebrated at an "Anniversary Hoe-Down" on Saturday, May 20. At the same time, the congregation also celebrated the upcoming marriage of its minister, Rev. Tom Vais, to Rev. Heather Plant of Alexandria Church, Brantford, Ont. The marriage took place on August 7 at the chapel of Knox College, Toronto.



THE CONGREGATION OF St. Giles Church, Calgary, recognized Betty Lindsay as "Mother of Distinction" at a Mother's Day Tea. Pictured in the back row, left to right, are: daughters Angela, Carmen and Kathleen; and the minister, Dr. David Crawford. In the front, left to right, are: daughters Susan and Laurie; Betty, holding her grandson, Donald; daughter Natalie; and Marjorie Crawford.



PICTURED AT HER 103rd birthday celebration is Gertrude Robertson, member of St. Andrew's Church, Windsor, Ont., and for many years an active WMS member. Gertrude also taught school in Windsor for 40 years.



THE CONGREGATION OF Bonar-Parkdale Church, Toronto, held a retirement reception for Rev. Fred Reed and his wife Hazel, at which the couple was presented with a card and a cheque. Fred also received a scroll honouring him for his 10 years of service to the congregation during a dinner party given by the session. Bill Menagh, who retired after 21 years as clerk of session, also received a scroll.



THE CONGREGATION OF Jubilee Church, Stayner, Ont., recently dedicated a new Allen MDS-35 two-manual organ. The project was funded through memorial gifts and donations from groups and individuals within the church and community. Pictured are: Catherine Walker, director of music; Donald McNabb (middle), clerk of session; Ross Beattie, project convener.



THE CONGREGATION OF First Church, Seaforth, Ont., was presented with a new piano in celebration of the 50th wedding anniversary of David and Ruth Stewart. The piano was the gift of the Stewarts, and members of the Stewart and Smith families. Pictured, left to right, are: David and Ruth Stewart, clerk of session Donald Smith, Rev. James Sloan and, at the piano, church organist Carol Carter.



PICTURED IS the float entered in the Bermuda Day Parade (held May 24) by the congregation of St. Andrew's Church, Hamilton, Bermuda. The float won second prize in its category.



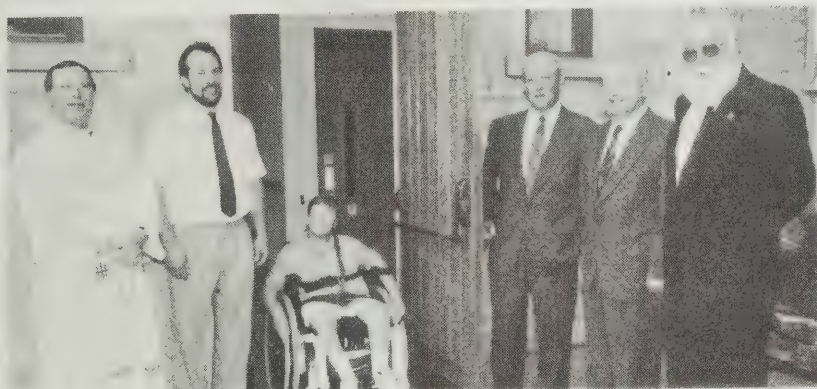
IN MAY 1925, there were 122 charter members of First Church, Pembroke, Ont. Three charter members still living in Pembroke were honoured 68 years later with the presentation of framed Certificates of Recognition on anniversary Sunday. Pictured with Rev. S. Reid Thompson are Keith Jordan and Eleanor Smith. The third charter member, Edna Peever, was unable to attend.



A BAPTISMAL FONT was dedicated in memory of Ken Carkner at Knox Church, Morrisburg, Ont., May 9. Money for the construction of the oak font was given by Ken's wife, Madeline, and the font was built by elder Jack Dikland. The font was unveiled by Grace Dikland and Catherine Scott, and dedicated by Rev. Gregory Blatch.



THE SESSION OF St. Andrew's Church, Wyoming, Ont., met at the home of Grace and Duncan Gordon to honour Les McDonald for his faithful service as an elder and member of the congregation and Ruth McDonald for her faithful membership, service and role as former organist. The McDonalds are pictured receiving plaques from elders Duncan Gordon (left) and Roy McLean (right).



PICTURED AT THE DEDICATION of the "Access and Building Expansion" of St. Andrew's Church, Fergus, Ont., are (from left): Rev. J. M. Laurensen, Rick Steinman, Becky Mason, Karl Watson, Jim MacKenzie and Ray Pearse.



TO MARK FAMILY DAY, Westminster Church, Pierrefonds, Quebec, sent invitations to everyone who had been baptized in the church since 1976 to attend the service that day. Pictured in the back row are: Brent and Shawn Bassermann, Elaine Delisle, Kenneth Wallis and Jodi Littlewood. Pictured (foreground) with two of the mothers are: Amencie and Angelia Mercier, Sarah Hatfield, Shannon and Justin Hamelin, Maria Kanaris, Lisa Dumoulin and Vanessa Lemay.



THE CONGREGATION OF Knox Church, Sheffield, Ont., acknowledged Bertie Henderson's dedicated service to the church, most recently as clerk of session, with the presentation of flowers and a plaque.



A 90TH BIRTHDAY CELEBRATION for Ewart MacInnes was held at Knox Church, Gamebridge, Ont., recently. One hundred friends and relatives, including family members representing four generations, were on hand to mark the occasion. Ewart is a longtime member of the Presbyterian Church who served in many capacities (including elder for 43 years and clerk of session) at his home church in Eldon, Ont., until it closed in 1988. He currently attends Knox, Gamebridge.





Rev. Keith McKee with Edwin Leitch, first lay moderator and Elaine Heath, clerk of Sarnia Presbytery.

Sarnia Presbytery elects first lay moderator

At the regular meeting of the Presbytery of Sarnia, Ontario, held June 16, Ed Leitch was elected moderator, thus becoming the first non-clergy elder to be elected to the position in The Presbyterian Church in Canada. His election was made possible when the 119th General Assembly, which met in St. Catharines, Ontario, June 6-11, decided laypeople and diaconal

ministers could be elected moderators of presbytery, synod or General Assembly, overturning the previous rule which limited the moderatorial positions to ordained ministers. Ed is a member of St. Giles Church, Sarnia.

Three days after Ed's election, Stuart Scott, an elder at St. Stephen's Church, Sunny Corner, N.B., was elected moderator of the Presbytery of Miramichi.

General Assembly of Presbyterian Church (U.S.A.)

Three issues dominated proceedings at the Presbyterian Church (U.S.A.) General Assembly, held June 2-9 in Orlando, Florida. Each will have a familiar ring to Canadian Presbyterians. Commissioners were asked to consider restructuring owing to the financial and fiscal shortfall in which the denomination finds itself. Commitment to the uniting process of the Constitution on Church Union recalls the traumas of 1925. And, predictably, sex proved to be the most emotionally explosive issue of the Assembly.

The restructuring of the church has been necessitated by a serious shortfall in funding. The 1994 Unified Budget has had to be trimmed to \$45 million, eliminating \$7 million and reducing staff in the denomination's Louisville, Kentucky headquarters from 750 to 575.

The danger of such restructuring, as pointed out by one of the three nominees for Moderator, Rev. David Dobler of Anchorage, Alaska, is that the consolidation of power from downsizing can result in a further erosion of trust.

Dobler, who campaigned on a platform of mission, was perceived as the "non-establishment" candidate and won on a narrow (50.7 per cent) majority. At 43, he is the youngest Moderator in the church's history.

It would appear that "sex" will continue to dominate and redirect the business of Assemblies into the unpredictable future. The 1993 Assembly reopened the contentious issue of ordination of gays which had been settled, it was thought, by the so-called "definitive guidance" of the 1978 and 1979 Assemblies that no practising homosexual could be ordained to the offices of Minister of Word and Sacraments, elder or deacon.

The decision of the denomination's Permanent Judicial Commission last year to disallow the call of self-proclaimed lesbian minister Jane Spahr to the Downtown Presbyterian Church in Rochester, N.Y., had initiated a series of responses from both sides of the issue. The matter was referred to a Representative Committee on Human Sexuality which conducted 60 hours of hearings on the matter during Assembly.

In the end, the committee called on the church "to be engaged in the discipline of open, diligent, prayerful study and dialogue on the issues of human sexual behaviour and orientation as they relate to membership, ministry and ordination within the Presbyterian Church (U.S.A.)." At the same time, it reaffirmed the "authoritative interpretation" of 1978 and 1979 that no practising gays or lesbians could be ordained. The study, to be completed for the 1996 Assembly, is to be conducted without guarantees that those who "come out of the closet" in self-disclosure will be protected from church discipline.

The final vote, which came at midnight, provoked a noisy (and some said angry) demonstration on the part of gay activists who disrupted the Assembly for 30 mi-

notes.

Another post-midnight vote came the following morning, the last day of Assembly, when by a margin of 70 per cent the Assembly agreed to enter the covenanting process of the Consultation on Church Union.

The American denomination faces a year of change, debate and uncertainty. As the Moderator stated at the beginning of the Assembly: "The issue is how we are going to be with each other in times of disagreement and confrontation. We have to learn and relearn how to disagree and hang on to each other." (Dr. A. Donald MacLeod, Newton Presbyterian Church, Boston, Mass.)

Presbyterian Church faces significant shortfall by 1994

The Presbyterian Church in Canada may soon face the financial crunch many businesses and denominations in North America have encountered in the past few years. If present projections hold, the church could face a deficit of over half a million dollars in 1993. If no remedial action is taken, this could be compounded to approximately a million dollars by 1994.

In 1992, gifts to Presbyterians Sharing amounted to \$8,274,000. Projected givings for 1993 are \$8,132,000, a decrease of 1.7 per cent. Given the facts of shrinking congregations and the state of the economy, the denomination should be grateful the decrease is so small in comparison to other North American denominations, says Grant Jones, the church's treasurer. Adding to the problem: a smaller contribution from the Women's Missionary Society, decreased interest revenue on investments and a budgeted deficit of \$95,000 for 1993.

A letter from church offices to congregations on June 4, suggesting if congregations meet their accepted allocations there would be no deficit, appears now to be inaccurate.

Jones believes the church should have looked at cutting costs by five to seven per cent a year ago.

continued on page 44



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Instead, he says, expenditures authorized by General Assembly were increased and the deficit became inevitable.

Weekly meetings of senior staff are being held to find ways to reduce expenditures and maximize revenue.



Gift Annuity Consultant appointed

Hendy Andrews of London, Ontario, has been appointed Consultant for Gift Annuities for The Presbyterian Church in Canada.

Hendy's previous experience includes work as an insurance underwriter and as Manager of Planned Giving for the Canadian Bible Society for the past five years.

Although the Presbyterian Church has just begun its annuity program, Hendy points out that other denominations such as the Salvation Army and United Church have had programs for years, each with millions of dollars in investments.

When people buy a gift annuity and name as its beneficiary the Presbyterian Church, Presbyterian World Service and Development or some other aspect of denominational or congregational work (or any combination thereof), "they receive a steady, predictable income as long as they live, and continue to support the church's work after they're gone," Hendy points out.

Hendy Andrews has served as a speaker for the Canadian Centre of Philanthropy and was a member of the first executive board of the Canadian Association of Charitable Gift Annuities. She is also a founding member of the Canadian Association of Gift Planners.

Hendy can be contacted at Chalmers Presbyterian Church, 342 Pond Mills Road, London, Ontario N5Z 3X5 (tel. 519-649-2695). She welcomes opportunities to conduct workshops and seminars on gift planning in congregations, presbyteries and synods.

Presbyterian from Nova Scotia heads U.S. task force

Dr. Ronald D. Stewart, organist at St. James and Knox Presbyterian Church, Boularderie, N.S., has accepted an invitation from the Clinton administration to head a U.S. health care task force on ambulance services. His appointment makes him the first non-American

to head a U.S. task force.

After winning a seat in the recent provincial election, Stewart was also appointed Minister of Health for Nova Scotia. In addition to his governmental duties, he teaches at Dalhousie University, Halifax. This summer, he was among 65 Canadians named to the Order of Canada by Governor General Ray Hnatyshyn.

Stewart says he would never have considered accepting the U.S. appointment "if it wasn't going to help in setting emergency medicine standards for Canada, something we don't have right now."

Rural charge begins "Presbyterian Corn Share."

The congregations of Knox Church, New Glasgow; St. John's Church, Rodney; and Knox Church, Kintyre, Ontario, have begun a mission project called Presbyterian Corn Share which aims to produce 20 acres of corn to help feed the hungry of the world. The corn will be harvested and donated to the Canadian Foodgrains Bank.

Each acre of corn is being produced by individual farmers. Others in the charge, as well as urban Presbyterian congregations wishing to share in the project, have contributed money toward the cost of producing the corn.

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Yeltsin apologizes for abuse to church

Russian President Boris Yeltsin said his government accepts full blame for abusing the Christian church during the years of communist rule and has apologized for officially approved antireligious actions of the past. Yeltsin made the statement during a recent meeting at the Kremlin with Russian religious leaders. At the meeting, Patriarch Aleksy of the Russian Orthodox Church told Yeltsin his church wants peace with the government. Baptist leader Vasili Logvinenko expressed appreciation for Yeltsin's statement and also signalled his full support for Yeltsin's reform program. Leaders of Pentecostals, Adventists, Jewish groups and others were also present at the special meeting.

Knox College principal to be installed

Dr. Arthur Van Seters will be installed as the 11th principal of Knox College on October 1, 1993, at 8 p.m. in Convocation Hall, University of Toronto. A reception will be held in the college library.

PCT's 40th General Assembly

The Presbyterian Church in Taiwan (PCT) held its 40th General Assembly in April at Tek-sheng Church, Kaohsiung. The several hundred delegates (predominantly middle-aged males) debated nearly 50 resolutions during the five-day event.

Officers elected to serve the PCT for the next year were: Rev. Chuang Yi-jen, Moderator; Rev. Chen Sheng-fan, vice-moderator; and Rev. Wu He-lung, recorder.

This year, for the first time in the General Assembly's history, the meeting failed to produce a vice-recorder. Lee Seng-hiong, Taiwan's most prominent human rights lawyer and a PCT elder, fell eight votes short of the nomination. Another election for vice-recorder will be held later in the year.



Church discovers contaminated soil while excavating

The congregation of Calvin Church, Kitchener, Ontario, received an unwelcome surprise when digging began for a planned expansion of the church. The soil was found to be contaminated by leaky oil drums buried on the property. The work necessary to

clean up the soil added approximately \$40,000 to the costs incurred by the congregation.

The expansion itself is expected to cost about \$880,000 and will double the size of the church building, adding 90 seats to the sanctuary, new offices, and a large multi-purpose room. The church will also become fully accessible.

Among the resolutions adopted by the General Assembly was one urging the ruling KMT party to abolish its National Reunification Unit and the government's guidelines for National Reunification. The Assembly also called on the government to end the "Chu-Kwang Er Jyau-yu" program of thought education in the military. Originally designed to "condition" recruits against communism, the program has in recent years been used to attack all those who oppose the KMT party and who advocate independence for Taiwan.

The General Assembly also appointed an ad hoc committee to study the growing problems associated with PCT churches calling more than one minister. Under PCT regulations, one minister must be designated the senior pastor, the other the assistant pastor.

If the senior pastor resigns, the assistant must also. A similar situation occurs when a wealthy, established church occasionally supports a smaller, neighbouring church by calling and supporting its minister. Currently, if the minister from the wealthier church resigned, the pastor from the smaller church would also be forced to quit.

Another problem occurs with clergy couples. According to regulations, if both are called to the same church, they cannot be inaugurated together. Since the term "co-minister" is not recognized by the PCT, most often the male becomes known as "senior minister," while his spouse, even though ordained, becomes known as the pastor's wife. (*Taiwan Church News*)

September 1968 (25 years)

Q Now that the election is over, tell me, what is your opinion concerning ministers running for office?

A There is no law or regulation of the church concerning ministers running for public office: there are many opinions. I do not believe that a man becoming a minister must sacrifice his rights as a citizen.

His conduct is under the supervision of his presbytery, and it is the right of the presbytery to make inquiry, if it chooses to do so, and to determine his relationship to his congregation.

— Louis Fowler

September 1943 (50 years)

Hamilton, Bermuda

As our readers have observed we are in receipt of not infrequent communications from the minister of St. Andrew's Church, Rev. Victor E. Ford, LL.B.

Our latest communication is in the form of a report in the Royal Gazette and Colonist Daily of a most interesting event in the congregation's history, the celebration of its 100th anniversary. The observance of this anniversary covered almost a week, beginning on Sunday the 23rd of May, with special services on Tuesday, Wednesday, Thursday, Friday and Sunday, May 30th. A special Thankoffering marked the service on Thursday evening when the congregation contributed the sum of

£1,174, the gift of 136 subscribers, a very worthy offering indeed. This will be devoted to the erection of a tower on the southeast corner of the church, plans for which have already been drawn.

September 1918 (75 years)

Prayer and the Forward Movement

The Executive of the Committee appointed by the General Assembly on the Forward Movement met and did some preliminary work. Amongst the sub-committees appointed was one on Prayer.

All are agreed that the Forward Movement is the biggest proposition that ever faced our Church.


Here we have it — an attempt to get the Church to throw as much enthusiasm into the Lord's work as is being done in the present world-war.

The proposal is that a Prayer League be organized to get behind the Forward Movement with such a volume of prayer as will fill the sails.



September 1893 (100 years)

The Burning Bush

Which has long been used as a symbol by the Presbyterian Church, was first adopted by the Protestant Church of France, and the truthfulness of its legend, *nec tamen consume batur*, has been illustrated, even amid the fires that there have scourged. In spite of the massacre of St. Bartholomew in 1572, the revocation of the edict of Nantes in 1685, and the "terrible century of persecution" which followed, Protestantism still lives, and it is said numbers some 650,000 adherents. 

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DEATHS

DEWAR, REV. EDGAR F., 70, died in Springfield, N.S., on May 27.

Edgar Dewar was born in Marshy Hope, N.S. He was a graduate of Acadia University, Wolfville, N.S., and The Presbyterian College, Montreal. In 1972, he was ordained by the Presbytery of Pictou where he served most of his ministry, except for a term as chaplain with the Canadian Armed Forces in Chilliwack, B.C., and hospital ministry in Montreal. He served the pastoral charges of Hopewell, Blue Mountain, River John/Toney River, Springhill-Oxford and, for the past 22 years, East River. He also served as clerk of the Presbytery of Pictou and was moderator of the Synod of the Atlantic Provinces. Throughout his ministry, he maintained a keen interest in community activities and steadfast faithfulness to the courts of the church.

Dewar was Grand Master of the Odd-fellows Lodge of the Atlantic Provinces and held other offices. He was chair of the board of the Maritime Oddfellows Home, Pictou, and was an honorary member of the Royal Canadian Legion, Eureka. He also served on the senate of The Presbyterian College.

Edgar Dewar is survived by wife Marjorie (MacKenzie), sons Chester (Elgin, N.S.) and Eoin (New Glasgow, N.S.), three grandchildren, four brothers and four sisters.

GROVE, REV. HAROLD W., died June 19 in Saskatoon.

Harold Grove was born and raised in Vancouver. After attending Prairie Bible Institute, Three Hills, Alta., he became a printer. He spent summers on the Sunday School Mission boat along the B.C. coast and supplied the pulpit of St. Andrew's, Kimberley, B.C. He graduated in arts from Sir George Williams University, Montreal, in 1944 and from Knox College, Toronto, in 1947. As a summer student, he served Lock Harbour, N.S.; Valcartier and Buckingham, Que.; Chesterville, Ont.; Yorkton-Dunleath, Sask.; Bassano, Alta. He was ordained at Chauvin, Alta., where he served five years before going to the Peace River Presbytery in 1952. In 1954 he married Mary Janet Reid. As a team, they ministered at Brownvale, Dixonville, Smith Mills, Belloy, Wanham, Blueberry Mountain and Silver Creek. They also assisted with the camping program at Lake Saskatoon. After graduating from a library science course at Ryerson Polytechnical Institute, Toronto, in 1970 and serving Indian Head-Qu'Appelle charge in Saskatchewan (1970-81), he retired to Saskatoon in 1981.

Harold Grove was multi-talented, knowledgeable in many fields, an accomplished organist and enjoyed wood-working. He is survived by wife Mary.

HENDERSON, REV. H. LLOYD, 85, of Portage la Prairie, Manitoba, died January 18.

Harold Lloyd Henderson was born in Freeland, P.E.I. He studied political science and economics at McGill University, Montreal, and earned his MA degree. He also received the Alexander MacKenzie Travelling Fellowship, the McGill A, and the Golden Key awards for debating skills. He attended The Presbyterian College, Montreal, 1940-42. In 1943, he moved to Portage la Prairie, remaining there 50 years. He was minister emeritus of Portage la Prairie Presbyterian Church. During his career, he was president of the Portage and District Ministerial Association, member of the committee formulating religious instruction in schools, moderator of the Presbytery of Brandon and of the Synod of Manitoba, member General Board of Missions of The Presbyterian Church in Canada and of the Layman's Missionary Movement.

Henderson served as Mayor of Portage la Prairie 1947-66 and 1971-74. He was an active member of many civic and community organizations, including Canadian Federation of Mayors and Municipalities, president of Manitoba Urban Association and Kiwanis Club, boards of Canadian National Institute for the Blind and Cancer Society, the Boy Scouts for over 40 years and life member of the Manitoba Liberal Party.

Lloyd Henderson is survived by wife Mary, son Chris and Cheryl, one brother and four sisters.

BAKER, VIOLA, 82, lifetime member, longtime elder, Queen Street East Church, Toronto, July 12.

BELL, DAVID, 79, longtime member, First, Port Colborne, Ont., June 27.

BUNTING, HELEN MARGARET, longtime member, Leaside, Toronto, June 13.

CAMERON, ARNOLD J., 79, longtime member, St. John's, Cornwall, Ont., April 13.

CARRICK, WILLIAM, member 53 years, elder 30 years, St. Paul's, Hamilton, Ont., June 14.

CARTER, CATHERINE "EDDIE," 88, longtime member, Innerkip Church, Innerkip, Ont., May 25.

COLCLEUGH, GORDON DOUGLAS, 82, faithful elder 20 years, St. Andrew's-Knox, Fort Erie, Ont., March 27.

COLPITTS, J. LLOYD, 60, charter member, elder, former choir member, Bethel, Riverview, N.B., June 4.

CROWE, EDNA, 95, longtime member, St. John's, Cornwall, Ont., May 20.

CRUICKSHANK, JAMES, 64, member of session, board of managers, Bethel, Sydney, N.S., June 26.

DAVIDSON, JAMES GERALD, 74, faithful elder many years, First, Stellarton, N.S., Jan. 22.

DAWSON, H.J. "DICK," 73, longtime active member (elder, board, choir), Briarwood, Beaconsfield, Que.; previously at Trinity, York Mills, Willowdale, Ont.;

Knox, North Bay, Ont.; St. Andrew's, Newmarket, Ont., April 11.

DIXON, GORDEN, 84, longtime member, Sunday school teacher, elder, clerk of session, Atwood Church, Atwood, Ont., April 19.

EASTON, DAVID, 91, dedicated beadle, elder, elder emeritus, St. Paul's, Hamilton, Ont., July 18.

ERWIN, LLOYD, 72, longtime faithful elder, Knox, Woodstock, Ont., July 21.

FERGUSON, LEAFIE, 81, faithful longtime member, WMS associate member, St. John's, Cornwall, Ont., May 12.

FIFE, KATHLEEN "KAY," loyal and devoted church secretary, served with WA and WMS, Westminster, Toronto, June 14; previously worked in Board of World Mission, church offices.

FORBES, BORDEN, 80, elder, former clerk of session, representative elder, Bethel, Scotsburn, N.S., June 5.

GIBSON, ROBERT, 70, elder, mission and outreach committee member, Caledonia Church, Caledonia, Ont., June 8.

INNES, ALEX G., 60, active lifetime member, choir member, manager, session, clerk of session, Avonton Church, Avonton, Ont., June 5.

IRETON, MARY RUTH, 82, longtime member, First, Regina, June 26.

JACK, WILLIAM H., longtime elder, Knox, Listowel, Ont.; former board member of Knox College.

LOGAN, JANE, 89, longtime faithful member, St. Andrew's, Beeton, Ont., April 9.

MACKINNON, ALDA, 81, longtime member, St. John's, Cornwall, Ont., May 13.

MACRAE, CLIFFORD, 70, active elder, leader in PYPs and Presbyterian Men, began tape ministry; devoted to seniors in congregation and community, St. John's, Cornwall, Ont., May 30.

McAFEE, VIOLET ANNA, 90, longtime member, First, Regina, July 9.

McLEOD, JOHN, 86, member 74 years, longtime member board of managers, First, Prince Rupert, B.C., May 15.

MELVILLE, LORNA MARJORIE, 91, WMS, Ladies Aid, Sunday school teacher, Knox, Palmerston, Ont., April 20.

MILLAR, JIM, zealous and efficient clerk of session, valued member board of managers, instrumental in planning senior citizens apartments adjoining church, Westminster, Toronto, June 8.

MITCHELL, JOHN MacMURRAY "JACK," 85, member, First, Regina, July 6.

MORTLEY, J.H. HARRY, 70, longtime faithful elder, Knox, Woodstock, Ont., June 26.

NIMMO, ETHEL M., 91, WMS life member, member St. Andrew's, Ajax, Ont., April 25; mother of Margaret and Rev. George A. Malcolm, grandmother of Rev. George S. Malcolm, Grande Prairie, Alta.

continued over page

PATTERSON, ANDREW ERWIN "PAT," 76, faithful elder 42 years, First, Stellarton, N.S., May 15.

PETERSON, ELVA MAE, 89, WMS member, longtime active member, First, Port Colborne, Ont., July 16.

PICKARD, CHARLES O., 89, lifelong member, elder since 1959, St. Paul's, Ingersoll, Ont., Feb. 7.

RUTLEY, ANNA, 93, faithful supporter of church groups, St. Andrew's, Avonmore, Ont., April 7.

SMITH, DR. BOB, 87, member 55 years, enthusiastic elder, St. Paul's, Hamilton, Ont., July 11.

SUTHERLAND, MARGARET HAZEL, 82, longtime member, First, New Glasgow, N.S., July 2.

SWAN, GEORGE ARTHUR, longtime member, First, New Glasgow, N.S., July 5.

THOMAS, RICHARD OWEN, 75, member board of managers, dedicated worker, First, Port Colborne, Ont., June 24.

THOMSON, WILLIAM JAMES, elder, St. John & St. Andrew, Hamilton, Ont., May 20.

TRUSCOTT, RUTH AGNES, 89, faithful WMS member, longtime member, St. John & St. Andrew, Hamilton, Ont.; mother of diaconal minister Donna Wilson, grandmother of Rev. John Wilson.

VANDERLEE, COBY, 61, longtime member, faithful servant, recently elected elder, St. Paul's, Banff, Alta.

WATT, NATALIE, 9, faithful Sunday school member, St. John's, Cornwall, Ont., Feb. 4.

WINTERS, GORDON, 83, lifelong member, board of managers, elder emeritus, church visitor, Knox, Grand Valley, Ont., June 16.

YOUNG, RUTH, 81, missionary with China Inland Mission in China, Japan and Philippines, Knox, Toronto, March 11 in Lindsay, Ont.; daughter of Presbyterian missionaries Dr. & Mrs. Luther Young.

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St. Andrew's Presbyterian Church Whitby, Ontario 160th Anniversary

Sunday, October 24, 1993 at 10:00 a.m.

Speaker: Dr. Earle F. Roberts,

Moderator, 119th General Assembly

All former members, adherents and friends are cordially invited to join with us in this special celebration. Luncheon and social hour to follow the service.

TRANSITION

ORDINATIONS

Congram, Rev. Robbin, St. Mark's, Don Mills, Ont., May 16.

Crawford, Rev. David Milton, St. Paul's, Eckville, Alta., July 13.

Hogerwaard, Rev. John, St. Andrew's, Stratford, Ont., May 16.

INDUCTIONS and RECOGNITIONS

Ballagh-Steeper, Rev. Kate, associate minister, St. Andrew's, Stratford, Ont., May 23.

Buell, Rev. Mark, Brookfield; Hunter River; Glasgow Road, P.E.I., June 27.

Congram, Rev. Robbin, Shakespeare; Knox, North Easthope, Ont., June 20.

Crawford, Rev. David Milton, St. Paul's, Eckville, Alta., July 13.

De Vries, Rev. Frank, St. Andrew's, Beamsville; Smithville, Ont., Aug. 26.

Jones, Rev. J. David, St. David's, Scarborough, Ont., July 18.

Roushorne, Rev. Daniel, Burns, Mosa, Ont., June 20.

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Kenyon Presbyterian Church, Dunvegan, Ont.

116 pages. An update of 1940 edition by the original author. Orders: \$10, plus \$2 for postage and handling to D.N. MacMillan, R.R. 2, Finch, Ont. K0C 1K0.

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Catherine Calkin

The Beat of a Different Drummer



Read: Matthew 11:16-19

Public opinion is never satisfied. Almost 2,000 years ago, Jesus himself appreciated this truth. He was well aware of what people thought about him in his lifetime — so well aware, in fact, he could quote the insulting comments circulating about him at the time (verses 18-19).

Besides, Jesus has his own opinion about the ways of the world (verses 16-17). He knows he has an unsavoury reputation; but he also knows it wouldn't matter what he looked like, or what he did, or what kind of company he kept, people would still find something to complain about. Jesus (and John the Baptist, too, for that matter) won't play the game public opinion cries for. "They" can blow their flutes to their hearts' content and sing their songs till the cows come home, but Jesus doesn't dance to anybody's tune but his own.

By the world's standards, Jesus of Nazareth was not a successful person. A wandering teacher and healer who, by his own admission, was a far cry from a resounding success. What did he have to show for it in the end? The scandal and agony of the cross. It's not the sort of life of worldly achievement that gets written up in *Who's Who of the Ancient World*. Looking at his life from the outside, Jesus could easily be written off as an utter failure.

Who would have believed this life would so change the world? The influence of Jesus is unprecedented in history, though he never knew the honour and the glory in this life. Yet, perhaps he did know how it would all end. "Wisdom is vindicated by her deeds," he said. In other words, time will tell, and things have a way of working out.

Doing what other people want, or trying to be the person they expect

*You can't win
by following the
world's whims*




you to be, is a hard cross to carry. If we dance to the pipe of public opinion, we will either dance till we drop, or we will be dropped. To be sure, everybody likes to be patted on the back and told what a great job he's done, or what a wonderful person she is. Most of us would rather not be social outcasts. But we won't ever win if we try to

follow the whims of the world; and there is a part of us that knows public opinion is not a good enough principle upon which to stake our lives. Through the world's clamour and comfort, we hear the distant beat of a different drummer, marching down the high road called "Courage of Our Convictions."

It may not be an easy road the drummer marches down, but it is the road to freedom. Listen carefully for the drumbeat. For if we ever lose the hearing of it, chances are it's not the drummer who has stopped beating, but we who are lagging behind. Most likely, we have stopped to pick up the pieces of a martyred reputation or to quarrel with the hounds tearing at public opinion. And as we linger, the drumbeat fades into the distance ahead of us, till we can barely hear it in the wind.

Hurry. Run. Leave the world to its own devices and, the vultures to their prey. It is enough, this independence of mind and spirit. It is enough to hold our heads high, living as we believe by another standard of worth. It is more than enough to take this road we travel, following the beat of a different drummer.

Prayer:

Lord Jesus, teach us not to place too much stock in the opinion of others, either in unrealistic flattery or in unreasonable criticism. Help us to hear and to heed your voice on this road we travel together. Amen. 

Catherine Calkin is minister of Avonton and Motherwell-Avonbank churches in Ontario.

Marjory Knaap: Advocate for the Physically Challenged

by John Congram

Marjory Knaap with Robert de Cotret, Secretary of State, and Rick Hansen at Independence '92.



For Marjory." Those two words scribbled across the top of a news release about Independence '92 in Vancouver changed the direction of Marjory Knaap's life. Information about this international congress and exposition on disability, chaired by Rick Hansen, had been passed on to Marjory by her local newspaper for which she is a regular contributor.

She came home from the congress broke and totally exhausted but, as she puts it, "I didn't begrudge one cent or one aching joint." For four days, she had been steeped in, energized by and surrounded with magnificent courage. Through the experience, she received a vision of a world where everyone would have equal opportunity, where differences and special needs would be recognized as part of the uniqueness which is everyone's heritage.

At the opening session, she sat behind a woman whose contagious

laugh caught her attention. "When this person sat on the floor, kicked off her shoes and wiggled her toes, I wished I had the nerve to do the same thing," Marjory recalls. Then Marjory noticed she was wearing her watch on her ankle. Then she noticed she had no arms. "But by then," she says, "it didn't matter. Her person came across with more power than her disability." It is this world, where people are seen as persons first, that Marjory Knaap has worked ever since to make a reality.

Marjory, a retired school teacher, is herself physically challenged. She uses a cane and sometimes a walker. In the last of three spinal fusion operations, she suffered permanent neurological damage. As she puts it, "I'm now bent out of shape."

In 1989, she moved permanently to her summer home near Brighton, Ontario. After her experience in Vancouver, she began

writing a column in the local newspaper, providing help and information for physically challenged people in the area. She started the Brighton Advocates which has since become a local committee of the National Access Awareness Week started by Rick Hansen.

This year, the group carried out several projects. Together with the local Legion, they provided five vans to transport the physically challenged to Canada Day events. The group gave awards to groups and businesses which improved their access. The local drugstore which installed a magic-eye door received one. Phones for the hard-of-hearing were installed throughout the town. And ramps will soon be built at the high school.

Marjory likes to quote a verse from a hymn by Richard Gillard which has become a kind of motto for her:

Sister/brother, let me be your servant,

*Let me be as Christ to you;
Pray that I might have the grace to
Let you be my servant, too.*

Marjory attends St. Andrew's Presbyterian Church in Colborne. She is encouraged by the efforts of many congregations in making their buildings more accessible. On the national level, she hopes to persuade the Presbyterian Church to give support to those efforts through education and by highlighting, in literature and church bulletins, National Access Week held every June.

At one time, Marjory Knaap was the soprano soloist at Knox Church in Toronto. "Now," she says, "I'm only capable of making happy sounds." For the physically challenged, those recent happy sounds are the best yet. **R**

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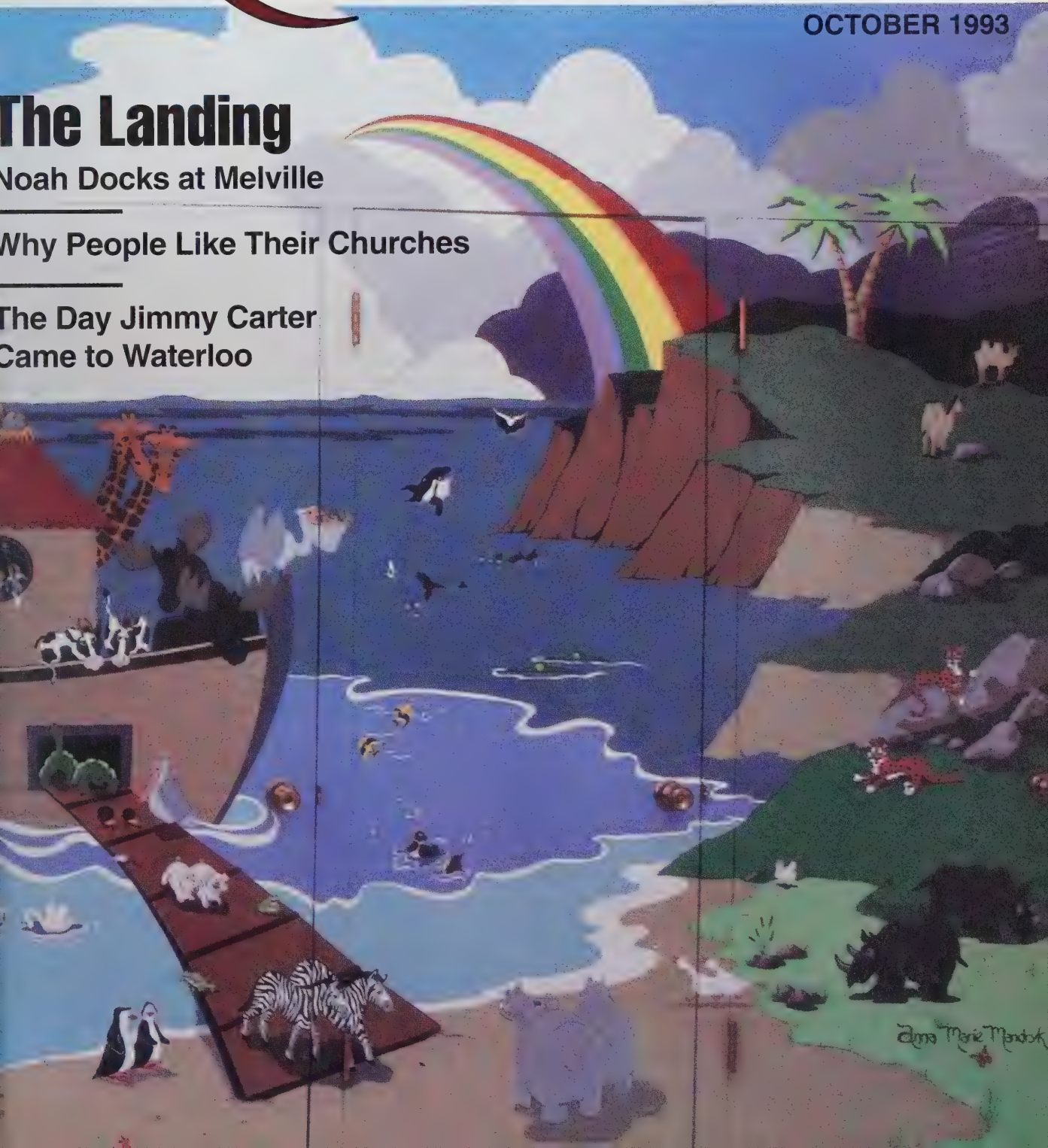
OCTOBER 1993

The Landing

Noah Docks at Melville

Why People Like Their Churches

The Day Jimmy Carter
Came to Waterloo



Reform

Our Protestant forebears understood themselves, not to be merely protesting against something but to be witnessing for something, for the word protestant comes from the Latin *protestaria*, to witness to something. So Protestants are not just people who are agin the government, but they are people who are for the spirit of the New Testament Church, always and everywhere refreshing, reviving and renewing the Church in every generation. The heritage of the Reformation is a spirit that seeks to cut through church tradition, church law, doctrine, polity and liturgy whenever these things become barriers to the understanding of the Gospel of Christ. The spirit of the Reformation says we must liberate Christ and the Gospel so that it can be heard afresh in our day and our age. If our doctrine and our polity and our tradition and our liturgy have become barriers to the world and the Church hearing Christ afresh, then the Spirit of the Reformation cries out "Reform!"

— Harry McWilliams

Thankfulness

Thankfulness is the opposite of selfishness. The selfish person says, "*I deserve* what comes to me! Other people *ought* to make me happy." But the mature Christian realizes that life is a gift from God and that the blessings of life come only from his bountiful hand.

— Warren W. Wiersbe

Your One Necessity

I think it would be well, and proper, and obedient, and pure, to grasp your one necessity and not let it go, to dangle from it limp wherever it takes you. Then even death, where you're going no matter how you live, cannot you part.

— Annie Dillard,
Teaching a Stone to Talk

Trust

Trust is our problem in a nutshell. We've got faith, but we're not sure the message is to be trusted. We're not convinced, if we let go of our lives as they are and put our complete trust in God, things will actually get better. We're not sure if it's worth the risk to reach out beyond the limits of the congregation we now are. We're afraid of what might happen if we were to let God have the other six and a half days of the week, as well as Sunday mornings.

— Patricia Van Gelder

Courtesy

Courtesy is a function of grace, a kind of heavenly largess of behaviour, a flowing beneficence which souls in grace can afford to extend because they have been given to so abundantly. As Christ has put it, "Freely you have received, freely give."

— Charles Williams



Christianity Exorcized

Christianity is being exorcized, like a pesky demon from the textbooks. Thanksgiving is now presented not as the day set aside by the Pilgrims to thank God for his blessings. Rather, today's students are being informed that the feast day began when the Pilgrims gave thanks to the Indians.

— Charles Colson

Truth and Falsehood

Opinions and lies, accepted as the truth: the false accepted as the true; disobedience and unbelief rationalized as a higher form of obedience and belief; nonsense enthroned in place of sense. All of the above, persisted in, lead to the inevitable sanction of doom. Sooner or later, the words "Let them alone" will be said of those who make these choices freely.

— Chris Costerus

Things We Admire

"It has always seemed strange to me," said Doc. "The things we admire in men, kindness and generosity, openness, honesty, understanding and feeling are the concomitants of failure in our system. And those traits we detest, sharpness, greed, acquisitiveness, meanness, egotism and self-interest are the traits of success. And while men admire the quality of the first they love the produce of the second."

"Who wants to be good if he has to be hungry too?" said Richard Frost.

— John Steinbeck, *Cannery Row*

Unanimous Decisions

"Where the elders are unanimous, the decision is wrong." An old Presbyterian saying.

— David Heilbronner

God's Gift

God is there in the person whose theology is different from ours. It's tempting to turn off when we hear views contrary to our cherished beliefs.

But when we listen for God in the other person, when we allow for the possibility that the other person also loves Jesus Christ, and Christ loves her or him, we slowly gain the ability to receive that other person as God's gift, a sister or brother.

— Douglas Lowry



How Would John Calvin Vote in the Federal Election?

This, we can say with assurance: if John Calvin were alive in Canada today, he *would* vote in the upcoming federal election. What would normally be considered a trivial insight assumes larger importance during a time of widespread disillusionment with politics and politicians of all stripes. When some might be tempted not to vote at all, Calvin's beliefs reinforce the Reformed Presbyterian view of a Christian's responsibility to engage actively in the political process. Failure to vote in an election would, in Calvin's opinion, reflect unfaithfulness to God.

John Calvin did not believe in the separation of church and state. Church and state were two aspects of God's realm, each with specific functions from God. Both existed under the lordship of Christ and were answerable to God. People holding political power were seen by him as God's servants, even when, at times, they engaged in perverse or stupid actions. Even a tyrannical government is to be preferred to anarchy. In the end, Calvin believed, God would punish evil leaders and God's will would be accomplished through them.

The church seeks one guarantee from the state — not unconditional freedom, but freedom to preach the gospel.

By extending the lordship of Christ over all of life, Calvin did away with the old categories of secular and sacred callings. All vocations were from God and were, therefore, spiritual vocations. One served God, not despite, but through one's vocation.

With such a high view of work, one can deduce that in any election the problem of finding meaningful employment would be a top priority for Calvin. He would expect that it have similar importance for any politician supported by him. In his own time in Geneva, Calvin elicited state aid to establish new industries, such as the manufacture of cloth

and watches, in order to relieve the unemployment caused by refugees flooding into Geneva.

Although it is true Calvin exhibited a more positive view than most church leaders to the emerging economic order of his time (capitalism), he would never support *laissez-faire* capitalism, but only capitalism with restraints. Interest on money loaned, yes; but never usury. And the benefits derived from the economic system

should be shared: in Calvin's own words, "regulated by the law of love." Politics provided an opportunity to love your neighbour in practical ways. In 1993, it could be argued, it is no longer possible to love our neighbours adequately without engagement in politics.

Would Calvin have joined a political party? Maybe, if he believed it provided the best opportunity to serve God and his neighbour. But he would never have given uncritical allegiance to a party, knowing that

to vote merely according to our political prejudices and personal interests without considering the social, national and international implications is to fail in our responsibility to God.

How, then, would John Calvin vote in the upcoming federal election? In honesty, we must confess we really don't know. But we do know his conviction of the lordship of Jesus Christ would compel his political involvement. And through it, he would seek the best way to serve his neighbour.

So enjoy the upcoming election. Like worship and service, politics remains integral to a complete Christian life. Take the election seriously knowing it provides an opportunity to help the suffering and serve the poor. But approach it, as well, with the hilarity only Christians can have, knowing nothing — not even our failures or betrayals — can finally prevent God's coming kingdom.

John Congram

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OUR COVER

Mural *The Landing* by Anna Marie Mandryk and Sandy Christiani. See Our Cover on page 12.

Declining Membership

The 119th General Assembly neglected to deal with the crucial issue of the rapidly declining membership of our denomination.

It's recorded that during the days of the October *coup* in 1917, while the leaders of the Russian Revolution were meeting in a house on a Moscow street, the leaders of the Russian Orthodox Church were meeting in another house on the same street. And the religious leaders were discussing vestments.

We seem to be incapable of concern no matter what the signs of the times may be.

*Evan H. Jones,
London, Ont.*

In your editorial (July/August issue), you raised an interesting point — “a tragedy” is your term. You refer to The Presbyterian Church in Canada’s apparent lack of interest, or concern, in its own gradual demise or disintegration. One question: would its “demise” be such a tragedy? Or are we, really, talking about its burial? The dead should be buried!

If your expressed concern is more than rhetoric, I suggest there are at

least four avenues you could pursue in your search for answers:

1. Demographics. Despite our national and official acceptance of multiculturalism as a factor in our national harmonization, the city of Toronto is a patchwork of cultural ghettos, and many churches exist as alien enclaves within them. The locals do not worship in the local church; and most who do worship there do not live there. How a person lives on Sunday is one thing; how he lives the other days of the week may, or may not, be completely otherwise.
2. Related to this reality is our church’s implicit acceptance of the reality of religious relativity. Religious pluralism, or polytheism, knows no false gods. And “truth,” which may not be challenged, need not be defended. J. S. Mill wrote, “Both teachers and learners go to sleep at their post, as soon as there is no enemy in the field!”
3. It should be noted that in many, if not all, presbyteries, the busiest committee is the pastoral relations committee. Why? In keeping with this observation, also note the in-

creasingly heavy responsibilities being carried by the associate secretary of Ministry & Church Vocations. The work-load has been increasing over the years. Again, why? This matter is worthy of further study and analysis.

4. A reading of church history reveals a strange thing. Historically, it has always been relatively easy for professing Presbyterians to become, by default or persuasion, Arians or Unitarians. Some Presbyterians are willing to change their official theological position openly and consciously; others retain the name but not the substance; and others do not seem to realize they have changed from one to the other. And how many, in any presbytery, could tell this theological change has taken place? There is a pathetic theological blindness, or ignorance, which is not even recognized. This blindness, or ignorance, is praised as “tolerance” by some, whereas indifference would be a more honest description. It is a fact, however, that only those who honestly hold firm convictions are in a moral position to be tolerant of others. For those

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication, however, does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

WATSON'S WORLD

Noel Watson



LETTERS

CONTINUED FROM PAGE 5

who believe all religious truth is relative, the claim to be tolerant is absurd — there is nothing for them to tolerate.

Chris Costerus,
Brampton, Ont.

I have been a Presbyterian since my birth 31 years ago. With considerable interest, I noted we are "the fastest disappearing denomination in Canada."

During April and May of this year while away on business, I attended a Christian Reformed Church with an old school friend. I found its atmosphere to be spiritual and reminiscent of what our church was in its better days of the 1950s and the early 1960s. The congregation was made up of people of all age groups and many young couples.

From my experience in the Navy, I use the parable of a sinking ship to describe the Presbyterian Church. Once a mighty battleship, it still prides itself on many battle honours. However, since the mid-1960s, it has suffered many blows. The crew is confused and/or apathetic, while the senior officers are mostly concerned about the next mess dinner.

It needs to change course, get back

to its Reformation harbour, undertake a massive overhaul and refit program, retrain the officers and crew in the essentials of the faith, recruit new crew members, and start taking orders from its Admiral-in-Chief Jesus Christ. It may take a "mutiny" from the lower decks to get things turned around.

Alex Greer,
Victoria

Waiting for Death

Thank you for printing the article "Waiting for Death, Waiting for Life" by John Scott (July/August issue). As one who has waited for death with each of my parents, I know this is not an easy experience. The article reaffirmed my own belief that even though it is not easy, Christ is there in our midst. Our lives are in God's hands and not our own. To try and take that control away from God through euthanasia and assisted suicide is wrong. All life is created by God; it is wonderful and mysterious at every stage.

Paula Dunbar,
Sherwood Park, Alta.

Fact or Fiction

As a free-lance writer, I am aware the cardinal rule of journalism is to verify your facts before your copy goes to print. I was, therefore, shocked to read

Jim Taylor's column "Signs of Hope" (July/August issue).

Taylor states: "It's obvious this planet cannot sustain unlimited growth. The population currently stands at about 5.3 billion. At our present growth rate, it will double every 39 years or so. Yet the single most influential organization in the world, the Roman Catholic Church, persistently opposes any form of birth control."

The Roman Catholic Church does *not* oppose all forms of birth control, only all *artificial* ones. That leaves couples with any of the number of forms of natural birth control, all of which have the same efficacy as the best artificial birth control, plus no sides effects and no cost. As the article stands, Taylor implies the assumed woes of overpopulation can be laid at the feet of the Roman Catholic Church.

Taylor called for people to use their God-given intelligence. But bigotry and ignorance, masquerading as intelligence, are a poor example.

Janet Smith,
Kettleby, Ont.

Changing What We Sing

Are you uneasy at the prospect of seeing beloved hymns reworded, even with good intentions, to render them "politically correct"? May I recommend a thoughtful essay, too closely argued to summarize: "Changing What We Sing" by Margaret Doody, the Canadian holder of a prestigious American professorship.

Regrettably, this essay lies deep within *The State of the Language*, edited by Christopher Ricks and Leonard Michaels (University of California Press, 1990), a volume better obtained through inter-library loan than bought. I have commended it to the editors of all Canadian hymn-books now in preparation. If you wish to influence their work while yet there is time, you could do much worse than see how far your own thinking accords with Doody's, and go on from there.

Hugh D. McKellar,
Toronto



FALL RENEWAL DAY: Oct. 30, 1993

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FROM THE MODERATOR *Earle Roberts*

Pray for One Another

Dear Presbyterian Friends:

At the end of July, Rev. J. Calvin Elder died. For the past 25 years, he played a key role in the church extension program of our denomination throughout southern Ontario. His careful research of population growth, land availability and all the other factors that must be considered when planning for the opening of new congregations was outstanding. As I have met leaders of other denominations over the years, they have expressed appreciation for the help Cal had given their church extension programs. I give thanks to God for Cal's specialized ministry amongst us.

Cal Elder was a superintendent of missions. I would like to pay tribute to all superintendents of missions, those who are still active as well as those who are now enjoying retirement. I have known most superintendents during the past 25 years. I know something of their contributions to congregations and individuals, and realize what a great debt our church owes its superintendents. Thanks be to God for these faithful servants.

When Dorothy and I were at Cal's funeral, I met a number of people whom I had not seen since I was installed as Moderator of the 119th General Assembly. Two said something that was very important to me. They said they pray for me every day.

As we face an unknown future, what better assurance can we be given than daily prayer support. The wonderful part for me is that this was not the first time I have received this assurance, nor do I expect it will be the last. Throughout my ministry, I have experienced the importance of the prayer support of others, especially when I have been in the midst of trying situations.

I wonder how many of us have a prayer list containing the names of individuals we pray for daily or at least once every week? A list that contains not only members of our family but also people such as the minister of our congregation, one or two elders, a church school teacher, other members of the congregation, someone from the presbytery and the Women's Missionary Society presbyterial, the superintendent of missions, etc. You do not need to cover all the names on your list at one time. Whenever you have a few moments during the day, you can pray for someone.

The people you are praying for will deeply appreciate those prayers. Even though they may never know you are the one praying for them, they will sense the prayer support. I am convinced that we ourselves, the people we are praying for, and, in fact, the whole of The Presbyterian Church in Canada is strengthened when the people of the church pray regularly for each other.

I am writing this letter during the second week of August; you will read it in early October. I have performed only a couple of Moderator of Assembly responsibilities so far, but by the time you read this, I will have participated in a number of events. I am scheduled to visit congregations most Sundays from the middle of September until just before Christmas. I look forward to those visits and trust that Dorothy and I will have opportunities to chat with some of you on these occasions.

Earle Roberts

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

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Callingwood, Edmonton, AB
Suggested share \$4,140
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Suggested share \$39,353
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St. James, Melfort, SK
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St. Paul's, Sault Ste. Marie, ON
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Westminster, Sault Ste. Marie, ON
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Knox, Midland, ON
Suggested share \$25,963
Cash & pledges \$63,935

Elmvale, Elmvale, ON
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Cash & pledges \$23,555

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Cash & pledges \$4,350

Calvin, Toronto, ON
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Cash & pledges \$61,700

Bethel, Scotsburn, NS
Suggested share \$22,117
Cash & pledges \$47,538

Barney's River-Marshy Hope, NS
Suggested share \$13,026
Cash & pledges \$21,203





Gratitude Dry as Dust

Can we give thanks for those things which only come through risk, pain and hard work?

Perhaps a biologist can tell me: is it true monkeys don't have an appendix? I was told that (once) by a comedian (of sorts) who concluded his monologue with this line: "So, remember, the next time your doctor offers to take out your appendix, he's just trying to make a monkey out of you!"

I didn't think the joke was so funny the night my appendix ruptured. The pain got worse and worse. In the middle of the night, I went to my mother for comfort; she, wisely, called the doctor.

In that agony, I would have agreed to anything to get healing and relief. If Jesus had asked me, as he asked a man who had been lame for 38 years, "Do you want me to make you well?", I would have thought his question crazy. Of course I wanted to be made well!

"Even if I have to carve your belly open, and lay your guts out on a table, and cut off part of you, and leave you with a six-inch scar for the rest of your life?"

"Oh, yes, yes!" I would have replied.

And, of course, that's exactly what the doctor did.

Fortunately, an appendix is not vital to life. Nor, apparently, is the gallbladder Joan had out a few years ago. Nor is the leg an elderly man in our local hospital had removed recently to give the rest of his body a better chance to live. But in each of these cases, to a greater or lesser degree, we emerged from the experience different. Changed.

That's the trouble with healing — life is different afterwards. And that's why, I suspect, a few of the people Jesus healed weren't particularly grate-

ful. Of 10 lepers healed in Luke 17, for example, only one returned to thank him. Jesus' question to the man lame for 38 years (John 5:1-9) was not a frivolous question: "Do you really want to be well again?"

To us, it sounds silly. My aunt-in-law has lost most of her sight through macular degeneration; she would give almost anything to regain vision. When I broke my foot 15 years ago —

That's the trouble with healing — life is different afterwards. And that's why, I suspect, a few of the people Jesus healed weren't particularly grateful

the only broken bone in my life — I spent the next few months longing to regain full mobility.

But people in the rest of the world don't necessarily feel the same way. In India where I grew up, begging is a profession — and sometimes quite profitable. The more one can incite pity, the better the begging. So parents will sometimes deliberately break their children's limbs and reset them awkwardly to give their children a better chance to succeed as beggars.

Many of the people Jesus healed are identified as beggars. Once they could see, could walk, could talk, they lost

their qualifications as beggars. Suddenly, they were just unemployed. They had to start from scratch, earning a living. Healing, for them, meant giving up the only source of income they knew.

Healing always involves risk. After Jesus healed a man possessed by demons, the local inhabitants begged him to go away (Mark 5:1-17). He was upsetting their familiar appercarts.

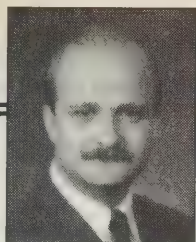
For the initial months after our son Stephen died, I didn't want to be healed. I wanted to go back to the way things had been, before his death. For me, healing meant learning to live all over again. Especially, learning to live without a son.

A friend of mine was diagnosed as a diabetic in his late 40s. Healing for him meant going on a rigorous diet. It meant giving up some of his favourite foods, foods to which he was almost addicted, like double-patty burgers and non-diet Pepsi. He knew he had to do it, but he fought that diet for months. He really didn't want to be healed. Somehow, I doubt if gratitude tops his list of emotions each day.

I rather suspect most of the things we will cite when we give thanks at Thanksgiving will be things we had little to do with and are not likely to change by our own efforts: the glories of nature, the relationships of family, the benefits of living in an affluent society.

The things that were really life-changing, that launched us into a brand new life, the things we really ought to thank God for — those we may even resent. ■

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



Two Sides to the Coin

Twentieth Sunday After Pentecost — October 17

Exodus 33:12-23; Psalm 99; 1 Thessalonians 1:1-10; Matthew 22:15-22

Is it lawful to pay taxes to Caesar, or not?" (Matthew 22:17). With an election unfolding all around us, you wonder whether such a story about taxes and government is providence or luck. It depends, I suppose, on whether you believe in God or believe in Caesar.

It was a trick question at best. Answer Yes, "Pay your taxes," and you support Roman tyranny. Not the way to win over the common people! But answer No, "Don't pay a cent," and you get a cheerful crowd to follow, until the soldiers show up. Tax evasion of that sort is treason, punishable by death. Answer Yes *or* No and Jesus' ministry will collapse. That, of course, is why people asked the question in the first place (vs 15).

Jesus turned the question back: "Show me the coin that is used for the tax." And they brought him a denarius. Then he said to them, "Whose image is this and whose title?" "Caesar's," they said. Then he said to them, "Give to Caesar what belongs to Caesar — and to God what belongs to God" (vss 19-21).

On one hand, the answer says Caesar has his due, including taxes. Back then, people used coins stamped with the image of the emperor. They could not ignore it when it came to taxes. "Give to Caesar what is Caesar's" — unpleasant as that may be.

We, too, run our lives with currency marked with the image of the State. As for us, if we have agreed to live in a nation with health care and unemployment, ploughed streets and school systems, we should expect to be asked to pay for it. Taxes, in other words.

Likewise, if "render to Caesar" says

anything about politics these days, it is that when we elect a government and ask it to rule us, we render to Ottawa what is Ottawa's ... until the next election!

But that is hardly the gospel, nor is it the final word in this story. "Render to Caesar the things that belong to Caesar *and* render to God those things that belong to God." The first is a statement of the way things are; the second is a statement of the way things should be.

Jesus held before him a small silver coin with the image of the emperor. So many things bear the mark of the State, of human power, of human ingenuity and will. All these will ask their due of you. You may expect it, says Jesus.

But there is a greater image in this story — not the image of some petty Roman tyrant stamped in metal, but the image of the living God pressed upon the men and women listening to Jesus. If the image of Caesar pressed upon a lump of metal makes some claim on what you do with it, what does the image of God impressed upon us say? What does God's image in us say about what we do and to whom we owe our lives?

Let's get beyond the obvious. This is not Jesus simply saying it's OK for Christians to pay taxes. That's hardly our problem. We render to Caesar what belongs to Caesar all the time, and only complain a little. No, the question is whether we render to God those things that belong to God.

The average Canadian now pays *half* an income in taxes to various levels of government, either outright in sales and property taxes, or hidden in

various duties and surcharges. Then there's income tax. It's astonishing what the average Canadian renders to Caesar!

What does the average Canadian render to God? Less than one per cent of the average Canadian income goes to things charitable, like our churches. Go figure which side of the equation needs some work, Caesar's or God's. Enough said!

But don't miss the point here. We are not really talking coins, or percentages or even taxes. We are talking *people* who bear the mark of the Creator. People who ask Jesus about taxes are in question themselves. Not what they owe Caesar but what they owe God is the issue. It's not spending money here, but spending lives. The currency of this story is you and me.

And *others* — others with the image of God pressed upon them. Jesus has them in mind. Such lengths we go to account for pennies! Surely greater care belongs to people who belong to God.

Who are they? You will know. But just a hint. They are not wealthy or powerful. They may not be wise or even good. But they need you and you need them. Together, we all carry the image of God. *Together*. In other words, Jesus is asking you to spend your life with others, for others. Our humanity is the economy God wants to grow.

Let's just say you owe it to yourself to spend your life this way. But if that's not enough, then rest assured, you owe it to God, too. **R**

Michael Farris is minister of First Church in Winnipeg.

A Time to Reconsider

Renewal will come through people at the local level, not from "the system"

The time has come to examine the sorry state we Presbyterians are in, here on the brink of the 21st century. We are at a crossroads. The time has come to begin rethinking, reformulating the faith. Why? Because we have become masters at perfecting things that do not work. We are adept at creating programs that prove nothing and accomplish little. We confuse the reality of the "sameness of Christ" with the prescription never to change. Anything. And in this, we lose both Christ and ourselves in a murky ocean.

First of all, let's remember that Jesus came with a message. For the common folk. And for the "establishment churches" of his day, if they had cared to listen. The message was that people and their relationship to God was what God was interested in. Not offerings at the altar. Not squeaky-cleanliness. Not 623 rules and regulations for being pious. The organized religion of Jesus' day was all show and no go. Pretty on the outside, decaying on the inside. Not for lack of "morality." From a lack of heart.

The Pharisees practised exclusivity. Gentiles were definitely on the wrong side of the fence. So were the physically deformed and those with skin diseases. As were those whose morals could be called into question. And tax-collectors. And women. The poor might, apparently, be offered a seat on the floor.

Jesus came out of the wilderness and embraced them all. He met these people where they were, loved them as they were and, from that point, was able to heal their relationship with God.

Jesus came with no long list of

rules and regulations. He did not thunder down from some pulpit at the people who sought an answer to meaninglessness. He pointed to God. When asked for the greatest commandment, Jesus preached an immediate, brief three-point sermon: love God, love others, love yourself.

Just think what we can do with that one. We can easily put in enough whys and wherefores and escape clauses to render this teaching meaningless, irrelevant and useless. As a matter of fact, we have. And so, we have a starvation of the soul and an iciness around our hearts that only partially melts on Christmas Eve when we sing "Silent Night."

God, Jesus says, wants us to love him. Serve him. See him in others. See him in the abundance of our crops and in the earth we are so carelessly destroying. Find him in the mansions and in the slums, in the office towers and in the welfare lines, at high-class restaurants and in the soup-kitchens. As a denomination, we should take little pride in getting this one half-right.

Our congregations are conditioned to the 15-20 minute sermon — usually a rehash of something they have heard a million times before. As a denomination, we are reduced to writing meaningless letters to the prime minister. Meaningless because we support the system and our criticisms ring hollow. Our sermons and our beliefs would have a stranger believe Jesus was a Bay Street banker.

Jesus said: feed the hungry, clothe the naked, visit the sick and those in prison, give to the poor, walk with the outcast, do not store up those things which rust. We really have to be creative in the courts of the church and

the pulpits of the land to get around all of this. Thank God for practice.

Loving oneself, for Jesus, was synonymous with recognizing oneself. Jesus actually walked around telling people they were the children of God. That their God was where their hearts were. That God was "daddy" — father — a loving, nurturing parent. That God resided in everyone.

This is a difficult message for us. It would lead to all sorts of equalities. So we are reduced again to platitudes and recommending the weekly Bible study. Or we wait for General Assembly to sort things out.

Meanwhile, we are starving for nourishment at the level of the soul. We are starving for the empowerment God gives in sending us out to live our faith. We desperately crave the mystical. Instead, we are fed pap.

If the church is to be saved, and through it the world, we must find a way to stop expecting answers from "the system." We must, instead, return to our roots — to the innate wisdom of the ages that calls us into an intimate, freeing, liberating relationship with God and with each other.

We cannot talk "Presbyterian" and expect to touch the lives of those living outside our walls. If we have a message worth telling, it is translatable. It might even make sense. It might even be relevant. But if, in our pride, in our arrogance, in our lack of understanding of the Jesus behind theology, we choose to remain as we are, we will soon talk to the walls of our empty crypts, and then fall silent.

The choice is ours. **R**

Wayne Allen is minister of Rockwood and Eden Mills churches in Ontario.

PASTORAL EPISTLES FROM PETER PLYMLEY II

My dear editor:

By the time you (and a few others, I hope) read this, the waves of federal election hoop-la will have long been washing over us. A new, improved, added-ingredient, ice-brewed Parliament may have been called already to begin explaining why they can't act *quite* as quickly as they had hoped, or why, regretfully, *some* priorities have to be reordered.

It seems likely, at this writing, we will have at least five political parties represented in the new House. Would it not be easier for the many viewers of Question Period, and for all others whose fascination with things political is irrepressible or unavoidable, if each party equipped its members with uniforms, like baseball teams? As well as circumventing the oppressive stereotype of men in dark suits and matching attaché cases, and the sexist babbling about shoulder widths and hemlines on the apparel of female members, it would add clarity and colour.

Each member would have his or her name sewn across the back of the uniform. Sterling speeches and flights of oratory could be greeted by the tossing of caps in the air instead of the usual table-thumping and shouts of "That'll teach ya!" and "You and whose army!" The prime minister and party leaders could pull a faltering speechifier, lost in statistics on the depletion of northern cod stocks or the unfairness of NAFTA regulations on sow-bellies, and put in a relief pitcher with a new supply of swiftly delivered cries of outrage or rejoinders to same. Trades could be arranged, removing the ignominy of disgruntled MPs having to cross the floor of the House. Less than satisfactory champions of the cause could be put on waivers for unconditional release, sparing the electorate the need to do it themselves.

The spin-off in souvenir sales and merchandising, including trading



cards, would go a long way toward reducing the deficit. The idea could easily be extended to the Senate, where it would alleviate any confusion between the Upper House and that excellent BBC television series *The Antiques Road Show*.

It might fly too much in the face of tradition to change the Speaker of the House to the Umpire, but slow-motion replays of a particularly telling point, an incisive question, a difficult ruling would add to whatever drama there is and would be at least as interesting as the 20-second "sound bites" used on newscasts to give a politician's analysis of problems such as the economy and world peace.

Perhaps it would be in bad taste to sell advertising space on the front of the parliamentary benches, but hey! debtors can't be too fussy. We could, without giving much offence, allow each MP to come to a private arrangement with certain sponsors (it has been known to happen, albeit less than openly) to display product advertisements on or about their person. Little signs on their desks, shoulder patches on their uniforms, decals on their file

folders could tout the virtues of antacids, pocket calculators, ghostwriters, tranquillizers and the like. Such arrangements might obviate the need for either salary or pension increases ... no, I guess that is reaching a little too far.

And once thoroughly into the team concept so popular nowadays ("none of us is as smart as all of us" or "the collective is indeed unconscious"), the concept of scouts and minor leagues would become less covert.

And where would these minor leagues flourish? Where else, where better, but in the General Assemblies and Councils of our churches? Can you imagine, dear editor, the thrill of proposing "an amendment to an amendment" or "a motion to refer" before a grizzled parliamentary scout in the visitors gallery? The mind boggles. But, then, that has often been an asset in *both* venues.

Yours for political relevance everywhere,

Peter Plymley II

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OUR COVER

The Landing

Making an eyesore into a teaching mural

In September 1992, as completion of the addition to Melville Presbyterian Church in Scarborough, Ontario, drew nearer, the idea was hatched. With Joan Swagerman's enthusiastic pursuit, it grew from just "paint," to "a painting," to "a mural." A mural would be an ideal mask for the old wooden storage doors which ran across the back wall of our new and pristine nursery room.

Anna Marie Mandryk and Sandy Christiani, both Sunday nursery staff, artists, and moms of young children, agreed at first to consult on a group project. They quickly got swept away with the inspiration of recreating Noah's Ark, *The Landing*. The work was long (about seven months) and sometimes gruelling, but soon the delightful scene began to emerge. Meanwhile, a host of other moms from the


congregation were caring for Sandy and Anna Marie's children.

At long last, on April 27, 1993, the congregation celebrated the completion of this wonderful mural. *The Landing*, lovingly created by Sandy and Anna Marie, was dedicated to the children of Melville Church.

At the dedication, Doreen Gaskin read a poem she wrote for the occasion. The poem concluded with these words:

As the children look at Noah's Ark
And see the rainbow above,
They will ever be reminded
Of their Heavenly Father's love.

We're glad that Noah has docked at
Melville

On the nursery wall,
And to Sandy and Anna Marie we say,
"Many thanks from one and all." 

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CROSSED IN ROMANIA

by Calvin Pater

My "luxury room" has no windows or air circulation, and is dingy. No soap has been wasted on the bedsheets either. Later, a glance at the hotel register reveals that, at \$15 a night, I am paying the rate set for foreigners; local salespeople pay 40 cents. Forty cents might have been fair, but the free breakfast took 50 minutes to be served. This gave the maid ample time to grab about \$80 worth of my belongings. Also, where is my wedding ring?

Baia Mare, as seen from my hotel, looks like a transplant from outer space. Its finished or unfinished apartment complexes are all made of concrete. No trees, no grass, no flowers. Even though I am an avid gardener, I give thanks not only for my breakfast, but also for a lonely dandelion I see from the window. The beauty of the dandelion is enhanced by the absence of nuclear reactors, which the former regime usually located in the centre of major cities for the convenience of the workers.

Driving in Romania is exciting. Horses and bicyclists, though never the motorists, often let me pass. Moving like a snail in a traffic circle, I violated the law, for I could not get out of the way of a merging police cruiser. The police stopped instantly, shook their fists at me, then roared with laughter. Only in Romania does merging traffic have the right of way. There is a historical reason. Once, waiting cars caused a serious accident by failing to get out of the way of a top politician who rammed his car into the stranded traffic from a side-street. No wonder the law was changed.

Baia Mare was founded by Hungarians. The older section (formerly, Nagybánya) is fit for human habitation. I also find the outdoor market. Since three police officers are stationed there, it looks quite safe. But where to park my car? I have to go to a quiet side-street, and worry my car may be broken into. The cash I have set aside for two weeks in Romania, I take from under the floor mat, placing it in my money belt, but leaving the traveller's cheques in the car.

People at the market are in a jovial mood. They encourage me to take their pictures as they proudly show off their colourful clothing, vegetables, anemones, ranunculuses and assorted wild flowers. On this Saturday morning, customers are busily stocking up for the long Pentecost weekend.

I take 30 slides. Suddenly, I realize I have walked into a section of the market where Gypsies are milling about. I take no more pictures; still, everyone is staring at me. Something is wrong. I begin to feel trapped. My hands are trembling, and sweat pours down my face. I want to get out but have no chance. I am surrounded by nine unsmiling men, who say nothing but look menacing. I cannot scream for help from the *politsie* because one man shows me his knife. The men take everything but my clothes and camera, and vanish as suddenly as they have come.

Because I know more French than Romanian, the police take me in a familiar looking cruiser to the regional chief of *Securitate*, the secret police. He, in

turn, takes me to a café where we talk for three hours. He never even mentions the market. Politics is *his* religion. He gives me a coherent overview of the political situation. He discusses the policies of the three most important parties. I am grateful he skips the other 85 parties that participated in the recent elections. He asks me about my plans for travel. I plan to drive across northern Romania through Moldova to Odessa; then via Kijev to Poland and Germany. For this, I have no alternative but to cross the Dnestri River on a bridge near Tiraspol'.

The chief of Securitate frowns for nearly two minutes, then breaks the silence with a loud "Tiraspol'! Non, non, non!" I whisper back, "Pourquoi, pourquoi?" Another long silence follows. Finally, he tells me "spontaneous" and deadly fighting is scheduled to break out in Tiraspol' and along the entire Dnestri River in a week, exactly when I would have passed through.

I cancel the return half of my trip. Still, I never travel back the same way I have come. A secret police officer helps me map a much safer route back to Frankfurt through the south of Hungary, and from there through Croatia, Slovenia and Austria. I would follow his advice almost to the letter, but I skip Bucharest and include Cluj.

What to do for the long weekend? I have no cash, nor anywhere to go. The only bank that cashes traveller's cheques in the region is closed through Pentecost Monday. I had already decided to celebrate Pentecost in the Presbyterian, therefore Hungarian Reformed, church. I now ask for its location, wanting to talk to the minister. Sceptically, the secret police officer drives me to the home of Béla Nógrádi, the minister. I explain my misfortune. At once, the Nógrádi invite me to stay till Tuesday. Then we'll go to the church, and I can move on. The head of the Securitate frowns respectfully. His

last words to me are: "Solidarity ... We were supposed to believe in all that, and it all fell apart in my own lifetime. Two thousand years, and *Christians* still help total strangers. Well, lots of luck."

In a church packed with over 1,200 people, we celebrate *Pünkösöd*. As we sing psalms to Genevan tunes I last heard during my childhood in Holland, gratitude, even happiness, well up within me. Divine therapy, it is. On Pentecost Monday, I assist in the service of Communion.



Above: Christ of Maramuresh with bullet holes.

Left: The Nógrádi provided hospitality in Baia Mare, Romania.

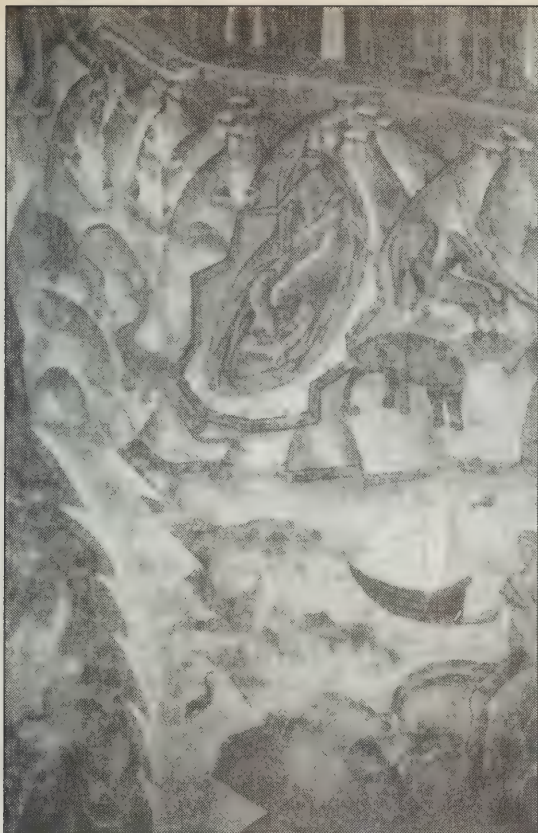
Letting a student do the second Monday service, the Nógrádi drive me through the Maramuresh region. The Maramuresh takes us back to the 16th century. This is a region so achingly beautiful, from time to time I close my eyes. In recent times, its wonderful and awful history was woven by Hungarians, Jews, Romanians, Germans and Ukrainians.

The Jewish villagers were wiped out by the Nazis, but the ancestral home of Elie Wiesel is still there. As we drive through a mountain range, we see a wayside shrine with a painting of Christ crucified. When they invaded Romania, Ukrainian soldiers conserved their short supply of ammunition as much as they could. Still, they shot at the Christ as depicted. Though the Christ figure has been repainted, a dozen bullet holes remain and give silent testimony that after nearly 20 centuries, hatred still

kills the Innocent and his compatriots.

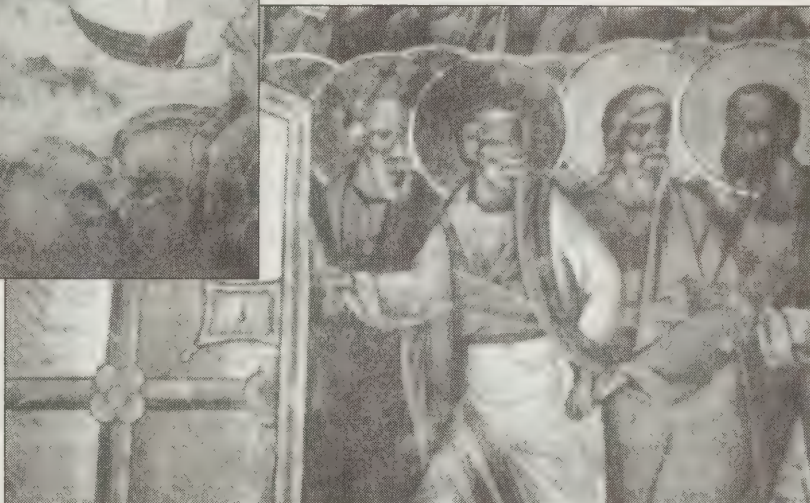
We also visited the museum dedicated to the reformer Janos Sylvester. Sylvester longed to be a minister of the new faith. But to study for the ministry, he wound up in Holland. A wealthy, young and pious widow supported the poverty-stricken student with a scholarship. After several years, they were married. The Dutch-Hungarian couple settled in what was then the Máramaros. They agreed to use her fortune to propagate the Reformation. In 1541, Sylvester published the first New Testament in Hungarian. Many tracts followed, but these had to be subsidized for the people were poor. In the end, the Sylvesters laid the foundation for the Reformation in a large section of Hungary and Romania. Consequently, God, or the Devil, rewarded them with bankruptcy.

Wonderful, new friendships and delicious food, freely bestowed, come to an



Above: *And the Sea Shall Give Up Its Dead*
(Voronets Monastery)

Right: *Final Judgment*
(Voronets Monastery)



end. On Tuesday, I leave. We part as if we had always been friends. The Nógrádis give me gasoline and some provisions which are impossible to buy in Romania.

Five days later, in late afternoon, I am driving through a deserted pass in the Carpathian Mountains. My excitement at seeing the exquisite carpets of wild flowers and the stunning scenery keeps me from noticing the little tell-tale signs that are accumulating. When I finally do notice, I have a full-fledged sugar low. Like a drunk, I stumble to the trunk of my car. One of the Nógrádis' confections saves the day, if not my life.

The monasteries of the Bukovina and the rest of Moldavia are world-renowned for the medieval and biblical themes of their painted churches. At the first monastery, while I am taking slides, I am interrupted by a screaming priest. For some reason, he does not convince me.

So I shout back, telling the priest I have come from Canada to take slides for my courses on the history of Christianity. I am using a tripod, not a flash, and the mural paintings will not suffer. He can shout all he wants, but only the Securitate can keep me from taking pictures. The priest smiles momentarily, then continues to fume and shout, leaving the yard of the monastery.

Now I can take another roll of film. Two hours later, I drive away. I see the priest

nia, Hungarians endure all sorts of petty restrictions designed to make life miserable. The Romanians sometimes seem to wish for ethnic cleansing. By making life unbearable for Germans, Romanians have gotten rid of most of them. Germans had lived in Transylvania for more than eight centuries. Most Romanians do not know the departure of the Germans is a cultural and economic blow. I also worry about the Hungarians.

Because of their larger number, Hungarians have more staying power than Germans. Hungarians have a long and proud history, and feel unquestionably superior to Romanians. Romanians are a mostly Slavic people, whose much tout-

ed descent from the Romans — now an article of national faith — as well as their language, was largely, though not wholly, invented in the late 19th century. Although they regard them as aggressive and overbearing, Romanians envy the more prosperous Hungarians. Hungarians regard the Romanians as lazy and untrust-

worthy. Romanian culture is mostly Eastern; Hungarian culture, mostly Western. farther down the road. He waves his hand and smiles. I stop, and offer a donation to the monastery, which he graciously declines. I ask him for a blessing. He touches me, making the Orthodox sign of the cross. Now, the priest is apologetic. He even blesses my camera. He shrugs his shoulders and says: "You know, I don't mind. Then, again, I must obey my superiors." After that, we smile together.

On another occasion, having taken all the slides I wanted of the murals at a nunnery, I discover upon leaving that photography is not allowed there either. Feeling like a naughty little boy, I snap a picture of the "no camera" sign. Just then, the Mother Superior passes by. If looks could kill! She also seems theatrical, but, as naughty little boys should, I blush for shame.

There is a lot of bad blood between Hungarians and Romanians. In Roma-

nia, Hungarians endure all sorts of petty restrictions designed to make life miserable. The Romanians sometimes seem to wish for ethnic cleansing. By making life unbearable for Germans, Romanians have gotten rid of most of them. Germans had lived in Transylvania for more than eight centuries. Most Romanians do not know the departure of the Germans is a cultural and economic blow. I also worry about the Hungarians.

"In Christ, there is both East and West." Romanian Christians are as hospitable as Hungarians. As I travel through the mountains and the countryside, there is no hotel for hundreds of kilometres. Arriving at a little town at dusk, I ask in French for a *pension*. Invariably, some boys take me to the Orthodox priest, who then assigns me to a local family. I communicate through a few words in Romanian, gestures and drawn pictures. Also, Latin, Italian and French are useful for understanding written Romanian.

A substantial supper is provided, and I never leave without a solid breakfast. The highlight comes when we pray together for our food. I know I am being watched, so I cross myself the Orthodox way. Having done that, remaining barriers



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come down. When I leave, they never want any money. Too bad, the gifts I wish I could offer have all been stolen.

Several times I stay at monasteries where only a minimal donation is expected. Anything above 10 cents is usually declined. I had lost no mean sum to the Gypsies; but for the next two weeks, thanks to Hungarians and Romanians alike, I spend less than \$20 beyond the cost of gasoline.

The Gypsies, I avoid. Still, in a medieval town, founded by Hungarians, I see a lean Gypsy woman sweeping the street as fast as she can. I wish *she* had been the recipient of my involuntary largess in Baia Mare. Now all I can give her is a thousand lei. She cries.

Fifty years of state-sponsored atheism have not crushed religion. I am welcomed at the graduation of 80 Orthodox priests near Tîrgu-Neamts. Across Romania, a week later, I spend the night and attend morning worship in the Hungarian Reformed Theological College in Cluj. There, thanks to the new freedom, a flood of students is preparing for ministry. But more students are academically mediocre. They are espousing neo-Pentecostalism.

Mediocre students cannot, or will not, think for themselves. A good teacher, therefore, will always disappoint them. Mediocre students come to be programmed, not to think; but a teacher who loves them will not want to rape their minds. Here, the manipulators step in. In their lust for power, they peddle absolute nostrums and play god by pulling the strings of the marionettes whom they want to control.

In Cluj, an old minister — a wonderfully sincere Christian of the 16th century — mentions the tensions among the students. He tells me the church was healthier under communism. I try to explain to him what is beginning to happen. With the new freedom, the germs of the American Affliction — a Fundamentalist-Modernist controversy — are spreading to Romania. The Fundamentalists, being totalitarian, want to turn the church into a carbon copy of the U.S. Congress. They will use American techniques like lobbying, bloc voting and total partisanship to try to hijack the church. They have been successful in

many places, and even ruined the Presbyterian Church of Brazil. If they do not succeed in crushing the opposition, they will probably tear apart the Hungarian Church in Romania. The old minister does not understand how Christians can do this to one another. He hopes God will take him before this comes to pass.

The Reformed Theological College is now located on Twenty-Second December Boulevard. On December 15, 1989, the Hungarian Reformed minister László Tökes preached a sermon that incited a series of riots in Timişoara. Despite bloody counter-attacks, the riots spread to Bucharest, and ended with the arrest, on December 22nd, of the dictatorial couple Nicolae and Elena Ceausescu. A day later, they were shot by firing squad. Their corpses were displayed on international television, just in time for Christmas dinner.

Twenty-Second December Boulevard used to be called after V. I. Lenin. Before that, it was called Joseph Stalin Boulevard. Before that, it was called Adolf Hitler Boulevard. This century, Romanians and Hungarians have suffered what the Chinese call "interesting times." Perhaps, someday, divine mercy will inaugurate less interesting and less totalitarian times for Romania.

I am always suspicious of cute endings; also, life has many loose ends. Still, the truth can be surprising. Consider the following.

Two weeks after I left Romania, I was at the airport in Frankfurt at four in the morning, about to return my car. I took a flashlight to check the floor and the glove compartment: nothing. I opened the trunk, and in a dark corner, light was reflected. A feeling of frustration was lifted from me. My wedding ring had not been lost in Baia Mare.

When I arrived home, my rolls of film came out fine, except the roll taken in Baia Mare. It contained six perfect pictures, all taken of a shepherd and his flock in eastern Hungary before I drove at night into Romania. The 30 slides I took in the market were black, as if they had not been exposed. I have no rational explanation. **R**

Calvin Pater is professor of church history at Knox College, Toronto.

THE REFORMATION MUST CONTINUE

by William Klempa

Celebrating the 16th-century Reformation means reforming the church today

How then should we properly mark Reformation Day? By recalling and celebrating the Refor-

The anniversary of the 16th-century Reformation used to be an important celebration in the calendar of Protestant churches. Today, it has almost dropped from sight. In an age which is ecumenical and seeks to promote peaceful coexistence, more perhaps out of indifference than conviction, Reformation Day has almost become antiquated.

This results in both a gain and a loss. A gain because, all too often in the past, Reformation Day or Sunday was an occasion for delivering the annual blast against Rome. A friend once told me about attending a service at Jarvis Street Baptist Church, Toronto, when T. T. Shields was the minister. During the pastoral prayer, Shields asked God to kick all the Roman Catholics out of Canada. So that neither God nor those who had their eyes open would be left in doubt about his meaning, he lifted his foot and gave a vigorous kick.

If Reformation Sunday means an anti-Roman Catholic tirade, then it is definitely a gain that it has become obsolete. Yet, even in those churches where there was no anti-Roman Catholic tirade, there was often something a bit smug and self-satisfied about the celebration. In singing Luther's "A Mighty Fortress Is Our God," the people congratulated themselves they were Protestants and

rejoiced inwardly in their White, Anglo-Saxon, Protestant stock. This came dangerously close to the attitude of the Pharisee in Jesus' parable of the Publican and the Pharisee.

But, surely, we also lose something when Reformation Day drops from sight. The Reformation of the 16th century attempted to renew the faith and life of the Western Church in a profound way. In Philip Schaff's apt phrase, it was "a deeper plunge into the gospel." We will be impoverished if we neglect or ignore its contribution.

Today, many mutual misunderstandings between Protestants and Roman Catholics have been cleared up. Thankfully, gone are those days in Canada when the Rev. Thomas McCulloch of Pictou could write two large books: *Popery Condemned by Scriptures and the Fathers* (1808) and *Popery Again Condemned* (1810). Two questions face us today: How can Protestants remain faithful to the inspiration and best insights of the Reformation? How can Roman Catholics receive these insights, and we receive theirs, without enmity and separation being perpetuated? Enmity and separation can never be justified between those who confess the same Lord.

mation of the Church and by recommitting ourselves to continuing reformation. Religious institutions, which are as corruptible if not more corruptible than other human institutions, stand in constant need of reformation and renewal.

From earliest days, attempts have been made to reform and renew ecclesiastical institutions. A few of these ancient reformation movements deserve mention.

In the seventh century before Christ, the prophet Jeremiah participated in a movement to reform Judah. He stood at the gate of the temple in Jerusalem and proclaimed:

Do not trust in these deceptive words, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord." For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place ... (Jeremiah 7:4-7)

Jeremiah's sermon sent shock waves through that ancient congregation. It would be like someone greeting you at the church door and saying: "Do not put

your trust in deceptive words, saying, 'The Protestant Church [or, more pointedly, the Presbyterian Church], the Presbyterian Church; I'm OK as long as I am a member of the good old Presbyterian Church.' Instead, amend your ways! Act justly. Do not oppress. Do not worship the false gods of contemporary culture."

Six centuries later, in the first century of the Christian era, John the Baptist's preaching created a sensation. Crowds came from near and far to hear this peculiar preacher of repentance, who wore a camel's pelt, a leather girdle about his waist — rather strange and sparse liturgical dress, to say the least — and lived on a diet of dried locusts and honey.

One day, a delegation of Pharisees and Sadducees — a kind of pulpit search committee — came to hear him. They regarded themselves as the caretakers of Israel's traditions. Some observers thought John might soften his stern message before such an auspicious audience. Not so. Matthew reports:

But when he [John the Baptist] saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers: who warned you to flee from the wrath to come? Bear fruit that befits repentance, and do not presume to say to yourselves, 'We have Abraham as our father' for I tell you, God is able from these stones to raise up children to Abraham" (Matthew 3:7-9).

"Brood of vipers." Not the language one uses to impress a visiting search committee. Still, they knew what he meant. They had seen vipers or little snakes hurrying in panic from a grass fire. "Who warned you to flee from the wrath to come?" John asked them. They found their sense of security in being the children of Abraham and prided themselves in being the inheritors of a great religious tradition. John the Baptist attacked this false sense of security and called for repentance. Religious roots without the corresponding fruits meant nothing: "Bear fruit that befits repentance.... Do not presume to say to yourselves, 'We have Abraham as our father ...'"

Similarly, neither Protestants nor Roman Catholics should think their rich tradition of faith and service is enough. The Word of God comes to us as to those who gathered to hear John the Baptist. Do not presume to say to yourselves: We have Augustine and Aquinas as our heritage, or we have Luther and Calvin as our legacy; for God is able from these stones to raise up children.

Church history bears witness to other reformations and attempts at reformation: in the sixth and seventh centuries under Pope Gregory, in the 11th century under Joachim of Fiore, in the 12th century under Bernard of Clairveaux, and in the 14th and 15th centuries under John Wycliffe and John Hus. Yet, it is the

Luther and Calvin did not set out to establish new churches

16th-century Reformation we celebrate on October 31st commemorating Luther's posting of the Ninety-Five Theses on the Wittenberg Church door on All-Hallows' Eve in 1517.

As we celebrate the 476th anniversary of this event, we need to remember that in seeking to reform the Church, Luther and Calvin did not set out to start new churches. They attempted to reform the one Church. They were conscious of only one tradition — the tradition of Christ and his apostles. In spite of their own inadequacies and failures, they bound themselves irrevocably to Christ and the gospel, and gave themselves unstintingly to the work of reformation.

If we seek to claim the title "Protestant," then we must be a church being continually reformed according to the Word of God. The Latin phrase *ecclesia reformata, semper reformandum* (the Reformed Church, always being reformed) continues *secundum verbum Dei* (according to the Word of God). The Word of God is the criterion of all refor-

mation and change. Change must never occur simply for the sake of change but for the sake of greater conformity to the Word of God. Because the Church in every age is always in danger of falling away from the gospel, it must be continually reformed. Reformation is never something finished and done with but is rather a permanent duty and task.

When Vatican II was called by Pope John XXIII in the 1960s, Karl Barth, the Swiss theologian, wrote an article in which he pointed out that for a change Protestants were being questioned in a special way. They were being asked whether, in view of the reformation taking place in Rome, a similar reformation was taking place in their churches. This urgent question remains in a number of vital areas.

First, the Reformation of the 16th century recovered the Scriptures. All Protestant churches began in biblical protest. The weirdest corruption of contemporary Protestantism is its virtual abandonment of the Word of God in the Bible. The Bible has become a strange book to the average Protestant churchgoer and many Protestant ministers as well. In many of the issues with which the Church must deal today — issues of peace and war, violence, human sexuality, sexual abuse, inclusive language — the Bible is not often consulted, and if consulted, is often explained away. Read a contemporary sermon or work of theology, then read Luther and Calvin, and the difference regarding the place of the Bible becomes obvious. Uprooted from the Bible, we cannot be Protestant.

Secondly, the Reformation recovered the important truth of salvation or justification by grace through faith. Dietrich Bonhoeffer, the German theologian, visited the United States in the early 1930s. After listening to a number of Protestant sermons, he wrote an article with the revealing title "Protestantism Without Reformation." The situation has become more critical today. Many Protestant ministers blatantly preach a message of self-help, of justification by works, of salvation by success. How often do we hear from our pulpits the liberating mes-

sage of salvation by grace alone, through faith alone, in Christ alone, rather than the latest religious fad, a new twist on "God saves those who save themselves"?

Thirdly, the Reformation recovered the freedom of the Christian. The Protestant and, particularly, the Calvinist understanding of the human person, as responsible before God and free to act morally in the world, has helped shape contemporary society. Yet, élitist and individualistic tendencies have corrupted this understanding. The Protestant view has come to be tied too closely to a particular cultural élite — WASP. Yet, the great mass of people around the world are non-WASP and poor in all senses of the term and they need our help.

Moral discipline, a major feature of the Calvinist Reformation, has also disappeared. Ministers and elders act in ways that rival the immorality of pre-Reformation clergy.

Finally, the Reformation renewed the Church. We tend to substitute restructuring for renewal and to think that reformation will come through a few organizational changes. Often restructuring results in more bureaucracy and less efficiency; hierarchical structures and one-note ideological committees are substituted for participatory structures and truly representative committees. To be sure, restructuring can sometimes go hand in hand with reform. And since our church has recently been restructured (at high financial and human cost), let us pray and work to that end.

What The Presbyterian Church in Canada desperately needs is theological renewal. That alone gets to the heart of the matter. Without ignoring the questions of the day, there are three major questions with which, as a church, we must struggle: (1) Who is Jesus Christ? (2) Why is the Church here? (3) What is the ultimate norm for Christian faith and life? These three questions are closely related. In the process of answering them, we will gain a perspective on the other questions which confront us.

"Do not presume to say to yourselves, 'We have Luther and Calvin as our ancestors!'" It is a new reformation we need! This new reformation will learn from the past; yet it will not simply

repeat the past. We cannot go back even if we wished to do so. It will be genuinely new in accordance with God's promise "I am about to do a new thing" (Isaiah 43:19).

Yes, reformation remains a permanent task. The Church must be constantly reformed, and the laity (the 16th-century Reformation was in many respects a lay movement) and the ordained ministry need to commit themselves to this task of renewal. That is the true significance of Reformation Sunday.

Moreover, when we become discouraged about the state of the Church and society in our day, we should remember something Luther said: if the world would end tomorrow, he would still plant an apple tree today. Luther's confidence and trust were in God, as ours must also be. God alone can reform the Church and each one of us. Reformation Sunday calls us to pray and work for this new reformation! ■

William Klempa is principal of The Presbyterian College in Montreal.

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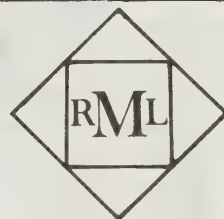
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Believers and Politics

Canadian churches must walk the fine line between social activism and partisan politics

by David Kilgour

Among the more severe critics of politicians in Canada today are believers from all denominations. What, however, are the political implications of being a Christian at the close of the 20th century?

The most penetrating and extended answer I've encountered to this query is the book *The Political Meaning of Christianity* by Glen Tinder, a practising Lutheran and a professor of political science at the University of Massachusetts.

Tinder begins with the disquieting premise that only in recent times has politics in the democratic world come to be seen as exclusively secular. Consequently, group rivalries, personal power and privileges of politicians have become the principal focus in many political arenas.

Christianity, he writes, does not require a specific platform or policy, but rather a political stance of fundamental civility and concern for all humankind. He argues, for example, Christians should find policies intolerable which promote the poverty of most of the human race who happen to live in the developing world. The Christian faith should condemn national pride in favour of a universal world community and global transformation.

Christianity should also be tough-minded, recognizing that human beings are usually both profoundly selfish and destructive. The author parts company with liberation theologians, arguing that revolutions which brought sweeping changes in this century have inevitably produced tyranny and occasionally misery of the Cambodian genre. Liberationist Christian writers in the developing world, he believes, often overlook or minimize the cruel side of human nature.

Agape, or Christian love, of the kind John had in mind when he wrote "God so loved the world that he gave his only son ..." means, says Tinder, Christians in politics must treat all people with care, regardless of circumstance, whether the need is food, shelter or simply to be heard. "No one," he argues, "is to be casually sacri-

ficed. No national, social or even economical differences justify exceptions to this rule."

Not surprisingly, Tinder's treatment of those he terms man-god advocates, such as Friedrich Nietzsche, Karl Marx and Sigmund Freud, is unsympathetic. Nietzsche wanted all Christian ethics and love toppled, as well as the notion that each person deserves respect. Marx, while egalitarian, completely unlike Nietzsche, was just as secular and saw justice lying only in the hands of groups. Freud, with enormous professional conceit, saw psychoanalysis as a comprehensive faith. All three would see the notion of agape-love as meaningless.

In this century, catastrophes occurred when people rejected Christ and bowed down before Hitler, Stalin, Mao and other secular man-gods. Such leaders soon swept aside all notions of human equality and dignity in favour of totalitarianism, nationalism and other "isms" which seize the sovereignty that believers assign to God.

Tinder is not arguing, of course, there are no decent, humane atheists around the world. He argues simply that spiritual sustenance is required for human beings to remain ethical over the longer term.

Tinder believes Christians should remain sceptical about political institutions and qualified in their commitment to political goals. This stance, however, should place Christians on the side of the "hesitantly radical" rather than among the apologists for the status quo. Hesitant because we are sensitive to human fallibility; radical because we are sceptical about human institutions and distrustful of élites. Jesus' preaching and deeds enraged religious and political leaders. Although he did not seek their violent overthrow, he had little concern for their well-being.

Unlike many secular reformers who believe humankind's inherent goodness and reasonableness permit the right government programs to eliminate social problems, Christians tend to be more cautious. Being "good" politically for

Christians means valuing worthwhile issues even in adversity. Dietrich Bonhoeffer, for example, returned to Nazi Germany from his sanctuary in the United States to rejoin the anti-Hitler resistance.

What are some of the implications for Canadian Christians in 1993?

- A major resurgence of religious faith appears to be underway across the world. Some months ago, for example, the Russian Parliament emptied when someone began distributing Bibles in the lobby. One deputy explained the phenomenon by saying the new constitution would be based upon biblical principles. Canadian Christians should become more confident about speaking of their faith to politicians, colleagues and neighbours.
- Atheism, agnosticism and existentialism have, in recent years, lost most of their appeal to peoples of all ages in many lands. Across Canada, there should be a briskly growing interest in religious and ethical questions such as "Is it right before God?"

Christians should side with the "hesitantly radical" rather than with apologists for the status quo

- In the '70s and '80s, congregations throughout North America which allowed partisan social and political action to crowd out the indispensable role of religion, i.e., making sense of life, lost members to other denominations.
- Protestant evangelicals now appear to have abandoned permanently their earlier stance of not mixing religion with politics. Prominent features of Canadian life in the 1980s — rising divorce rates, greed, recreational drugs, pornography, violent crime, alcoholism — have convinced both evangelicals

and other Christians that the best remedy to many serious social problems lies in the restoration of traditional values.

- Canada as a democracy cannot flourish without support from religious faith and values. Human rights are embedded in the worth with which a loving Creator has endowed each human person. Public authority is legitimized by making it answerable to transcendent moral law.

I conclude with a warning, similar to one offered by James Reichley in his excellent work *Religion in American Public Life*. If Canadian churches are silent on key ethical issues, they will lose believability. If they become too involved in the dust of politics, on the other hand, they will appear both to their membership and to Canadians generally to be advocates for particular causes or even as outsiders of political factions.

Each denomination must decide for itself where ethics and politics intersect. **R**

David Kilgour is the Member of Parliament for Edmonton Southeast.

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A moving journey of one father's growth through grief.
by Jim Taylor



Jim and Joan Taylor's son Stephen suffered from Cystic Fibrosis, so Stephen's death at age 21 was not unexpected. But for Jim, grief had unexpected dimensions. Jim found himself writing letters to his dead son, sharing with him the suffering and eventual growth he felt through his grieving process.

These personal letters, along with Jim's reflections on the grief process, form a personal and moving account of a day-to-day struggle to deal with death, and to reach longer range, more mature wisdom.

Surviving Death encourages readers to reflect on the losses in their own lives, whether it is the loss of a job or a loved one. *Surviving Death* shows us that all loss leads to grief of some kind, and through grief comes growth and learning.

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Source 89

Why People Like Their Churches



by Donald C. Posterski and Irwin Barker

In the past, preachers could be heard proclaiming: "The church is the one organization in the world that exists to serve people who are not members. God's people live to serve others."

It may not sound spiritual or, by past standards, very virtuous, but "good churches" in Canada in the 1990s look after the needs of their members first, and then express their concern for others.

What today's committed Christians want

Our approach to the question of "Where's a good church?" examined the opinions, beliefs and preferences of those who have already found a good church and those who are genuinely looking for a meaningful expression of faith.

Our initial discussions with people took place in 26 focus groups and 75 interviews, where we asked the question "What makes an effective church?" Several themes or key areas emerged from these discussions. For most of these people, effective churches are those which build on the strengths of four cornerstones:

- **orthodoxy** — in touch with truth
- **community** — in touch with personal needs
- **relevance** — in touch with the times
- **outreach** — in touch with the needs of others.

Using the input from the focus groups and interviews, we designed a survey to collect data from a national sample of Protestant clergy, academics and committed laity. We got 761 responses.

Orthodoxy

Orthodoxy sounds like an old-fashioned idea, but the message from the research results is clear. Church-attending Christians still believe in the basics of the faith. This orientation towards orthodoxy should not be confused with an invitation for ministers to launch into a series of sermons on the doctrinal distinctives of their particular denomination. In fact, there is little interest in the fine points of doctrine.

There is, however, a gravitation towards the historical framework that has sustained the Christian faith since the first century. People who faithfully and frequently attend church affirm the uniqueness of Jesus Christ and accept his resurrection as an event in history. They believe that the Bible is a special revelation from God, from which they can derive direction for their lives. They want to discern God's truth and apply it to the complexities of the age. The place of prayer and meditation remains part of healthy spirituality. They believe in life after death and expect to live with God forever. Church-attending Christians continue to embrace the essence of what others before them have embraced.

As change swirls around them, those who go to church look to the church for stability. In the midst of Canadian pluralism and increased secularization, the people of God do not want to attend worship and hear sermons that dismantle the foundation of their basic beliefs. Instead, they view strong preaching and solid doctrinal teaching as an essential characteristic of an effective church. Conventional Christian doctrine is also a strong criterion by which people will decide what church to attend if they move to another city and are faced with finding a new church.

In our discussion groups with Christians across Canada, we asked participants what type of situation would lead them to select a church other than the one they currently attend. Orthodox teaching and preaching emerged as a major consideration. Members will leave over unorthodox preaching much sooner than over dull or lifeless preaching. Thus, orthodoxy has implications both for quantitative and qualitative growth, for drawing people to the church initially, and for retaining their participation. It should be pointed out that orthodoxy is not as likely to attract uncommitted Christians or those outside the church. It is, however, a major consideration among active Christians in terms of finding a church home.

A comment from a lay leader expresses the view of the majority of

church attenders, both mainline and conservative: "Effective churches seem to be those that teach an uncompromising message based on the authority of Holy Scriptures."

The demand for orthodoxy reflects a desire for stability in a changing world. Biblical orthodoxy provides a basis for clear moral and ethical choices in a culture where relativism creates ambiguity. For many people, certainty, stability and order are attractive commodities. People who live in the world all week don't want to come to church on Sunday and deal with yet more divergence. That is not to say that church attenders are opposed to creativity and never want to be surprised. Rather, people who live with spiritual commitments find solace in the strength of the basics of the faith that have endured for generations.

Community

In our discussion sessions with Christians across Canada, there was a strong sense that an effective church is a community of believers characterized by love, caring and warmth. Effectiveness, especially among lay participants, was closely tied to the availability of strong, personal ties within the group.

Clergy sometimes expressed frustration over members' inability to feel safe enough to express their personal needs. A similar sentiment was echoed among laity towards the clergy. Lay people want their pastors to "recognize that neither pastors nor lay people are perfect" and to "relate to people as they are." An effective church will address and meet people's personal needs. Lay members also expressed a critical need for a sense of belonging. This is especially important for retention. People may initially be drawn to a church because of the preaching or because of denominational affiliation, but they will continue to attend because of meaningful relationships with other believers.

For newcomers, a sense of community is like a wide open door into the church. Much of the literature on church growth, as well as the sociological literature on religious trends, notes that newcomers often attend because of close ties with family and friends. The same is true of cult conversion. Relationships are the

most common bridge to a new belief system. Sociologist Peter Berger notes that "to have a conversion is nothing much ... The real challenge is to maintain a sense of its plausibility." That, Berger says, is where the religious community comes in. The community provides the indispensable framework within which conversion makes sense.

The survey of church attenders isolated five aspects of community which were felt to be critical elements of effective churches:

- opportunity for involvement
- a sense of belonging
- emphasis on the family
- building self-worth
- meeting emotional needs.

Relevance

Among respondents, the need for relevance was expressed both in terms of biblical preaching and teaching that equips believers to express their faith in the workplace, and in terms of providing Christians with the tools to respond compassionately to the needs they see around them. There is a strong recognition that laity are more "in touch" with the unchurched and the affiliated non-attenders than are clergy. The clergy work with and minister to Christians who, in turn, work with and minister to those outside of the church. In the discussion sessions, lay members felt that an effective church is one which provides its members with relevant tools to "bring the gospel home." Whether ministers like it or not, there is a prevailing perception among many laity that members of the clergy are so far removed from the realities of the world they are not really able to equip their parishioners to live relevantly in today's world.

George Barna, an American public opinion researcher specializing in church trends, points out, "It will be increasingly difficult to convince the unchurched that our faith is pertinent to the 21st century if the tools of our trade are from the last century."

Still, there is an expectation upon clergy to teach their congregations how to care about and express compassion towards others, especially those outside the community of believers. Lay members also expressed the need for some

experimentation with different venues and with methods for communicating the gospel message to people who would not ordinarily attend church. The church needs to "relate to people where they are," rather than "pigeon-hole" them or expect them to respond to our pre-defined way of doing things. A female lay leader from a Mennonite Brethren church in Alberta described the need for the church to be "contemporary enough, without compromising itself in order to create an exciting option to the community around it."

The demand for a church to be "in touch with the times" is measured in the national survey through three different attitude items. These include:

1. Openness about tough issues
2. Providing practical guidance for faith expression
3. Understanding today's culture.

Outreach

Underscoring the importance of the fourth cornerstone for effective churches, a Presbyterian minister articulates a commitment to outreach: "Churches today must build bridges to the unchurched community." The parameters for outreach extend to the spiritual, social and justice needs of the community outside the church. The span of the vision is both local and global.

One of the key conclusions concerning outreach involves the need to balance external outreach with internal needs. Essentially, survey respondents view outreach as a consequence of participating in a faith community where one's needs are met, one's wounds are healed, and one's spiritual energy is revived in the common experience of worship. As one lay member in British Columbia commented: "The full needs of the Body must be accepted with attempts made to address them, and only then can the full needs of the surrounding community be embraced."

Effectiveness: Creating a Balance

Applying the notion of consumerism to committed Christians raises a host of questions. Have the Christians of today changed the churches of the past into places for spiritual shoppers? Does the

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
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reordering of priorities that puts concern for self ahead of concern for others signal a spiritual decline? Or are today's followers of Jesus simply more honest and realistic? Is there really anything wrong with wanting your spiritual hungers fed or with switching churches so that the needs of your family will be met?

The four dominant themes — orthodoxy, relevancy, community and outreach — each suggest a set of needs which must be balanced against one another. The focus on orthodoxy suggests a need for transcendence, predictability and stability. Relevancy suggests a need for flexibility, understanding and innovation. Community suggests a need for fulfilment, comfort and identity. Outreach suggests a need for responsiveness, challenge and compassion.

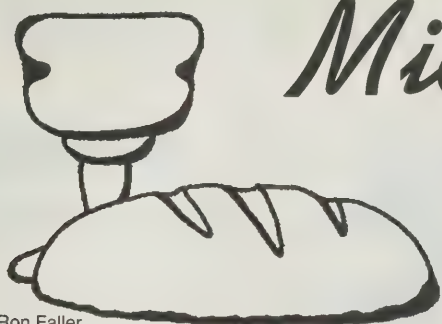
We can glimpse a resolution to these complex questions when we realize that effective churches strive for a healthy balance in the meeting of these various needs: between serving the desires of those already involved in the church and responding to the needs of those beyond the touch of the church, for example.

Identifying committed Christians as consumers also raises questions about the nature of the Christian community. Where is the balance between the needs of the individual consumer and the need for a cohesive Christian community? Individualism suggests that personal needs override collective needs. We live in an increasingly fragmented society, and yet the Christian life is built on a model of a shared life with other believers.

One of the key needs expressed by committed Christians in our survey involves the need for community and belonging. Thus, an important part of what the committed Christian consumer seeks involves characteristics which inherently limit the consumer model. In essence, part of the committed Christian's set of needs involves the sense of belonging to a faith community and the sense of unswerving commitment to biblical standards. Rather than shopping for fragments, these Christians want a meaningful, integrated experience of faith. 

Reprinted with permission from *Where's A Good Church?* by Donald C. Posterski and Irwin Barker, Wood Lake Books, 1993.

“That They Might Be ONE”



Ron Faller

How World Communion Sunday got started

by Lorna Ball

It started in a room. Behind closed doors. With at least 13 men eating a meal together. Perhaps families were included; we are not told.

A secret society, you ask? No, the mystery and sacred beginnings of the Lord's Supper. Presbyterians celebrate this sacrament of the Lord's Supper at least four times a year.

Last year around the end of September, my husband, Glenn, and I were checking the Presbyterian Church calendar for October events. The first Sunday in October was designated World Communion Sunday.

I asked my minister husband: "What is World Communion Sunday?"

He paused. You could see him going through his mental notes of Jim Thomson's Knox College course on liturgy. "We celebrate World Communion Sunday," he began, "as an opportunity for all Christians in the world to celebrate together in the joyful mystery of the Lord's Supper. A special day for fellowship around the table, thanksgiving and unity among God's people."

"Yes," I persisted, "but when did World Communion Sunday begin?"

"I don't know."

So began my search by telephone and mail through Presbyterian church offices in both Canada and the United States, the Presbyterian Church Archives in Toronto, the National Council of Churches, the World Council of Churches, and Doug duCharme at the Canadian Council of Churches.

I asked each office: "What is World

Communion Sunday and when did it begin?"

The reply from non-Presbyterians was usually the same: "I don't know. Why don't you try the Presbyterians?"

Jean Schmidt of the National Council of Churches stated: "No one is in charge of World Communion Sunday. It's on all our church calendars and we observe it. We celebrate it but don't question where it came from. The Presbyterians know all about it."

In fact, Presbyterians don't know all about it. Either Presbyterians are modest about their role in its beginning or, for some reason, wish to keep it a secret.

Little documentation exists on the beginning of World Communion Sunday. Most of my information came from the National Council of Churches (U.S.A.) Faith and Order Committee meeting of February 13-15, 1969.

World Communion Sunday was formerly called World-wide Communion Sunday. It originated in 1936 with the Presbyterian Church (U.S.A.). Its purpose was twofold: to strengthen congregational obedience and devotion to Jesus Christ, and to express the world-wide fellowship of the Church. The idea was passed on to the National Council of Churches.

In phone conversations with Presbyterians on both sides of the border, the name Jesse Bader kept popping up. In 1940, Jesse Bader was the executive secretary of the Department of Evangelism of the National Council of Churches. He promoted the idea of World Communion

Sunday being extended to Protestant churches throughout the world.

As far as I know, Presbyterians in Canada first celebrated this special Sunday in the early 1960s. (Loren Fantin from Presbyterian Archives could not confirm this from her search of Presbyterian records.)

Today, most of the world celebrate the first Sunday in October as World Communion Sunday with no idea how it began. Too bad, because knowing its history would help our participation in this joyful celebration.

Graham Kennedy, minister of St. Stephen's Presbyterian Church, Ottawa, sums up the idea of World Communion Sunday in a joyful and apt way: "We are part of a world Christian Church. Once a year, Presbyterians in Canada remind themselves that they are a part of this world Church."

A sacred meal, a memorial, a holy mystery, thanksgiving and praise, Eucharist, the Lord's Supper, Communion — all these names describe the joyful and sombre feast in which Christians participate. The celebration on this first Sunday in October reminds us we are not alone. From the original 13, the celebration has expanded to millions of people around the world. On World Communion Sunday, we joyfully celebrate together.

Thanks be to God! ■

Lorna Ball is a free-lance Christian educator and member of St. Andrew's Presbyterian Church in Nanaimo, B.C.

Collection Day

A hand reaches out
blackened with
world events —
massacres, earthquakes
and murders of the night before
carnage designed or accidental
all forms of misery
or sometimes gladder doings
though just as black
like picnics, weddings
puzzles and sports.

“Keep the change” I say
not from generosity but
loath to touch that hand
take on the blackness
so I smile, accept his thanks

What burdens he bears
some in his bag
more on his youthful shoulders
the whole world and
outer space as well
why do we call him, so simply
the “paper” boy?

— Joan Colgan Stortz

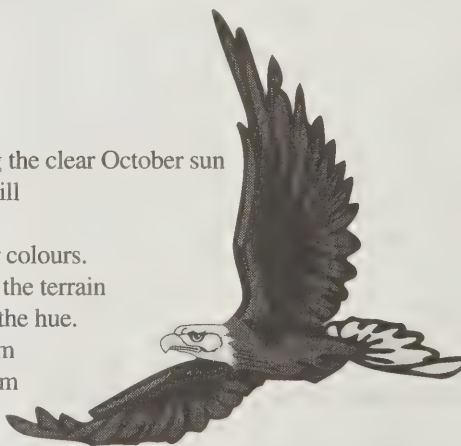


An Eagle

Today an eagle soared — reflecting the clear October sun
He floated there in motion ... yet still
Still, hanging in the blue
High above the “care-less” October colours.
I could feel his yellow eye piercing the terrain
Seeing me ... earth-anchored 'mid the hue.
And all the sky seemed there for him
Caressing and lifting his perfect form
To a majesty he deserved
To the sovereignty he was born.
And for a time I envied him and envied the Sky's concern
For this lone eagle the sun so touched but did not burn.

For even his shadow floated free over the earth below
The silhouette puppet passed over me and I would never know
Even the freedom of this soaring shade ...
Touching the earth with no pain.

— Marion MacDonald



mission UPDATE

1993 The UN Year of Indigenous Peoples

Ministry in Reverse?

Have you ever received a service at the hands of someone from whom you least expected it? Been renewed by the one who was distressed? Been buoyed up by those who have shown courage?

Last January, about two dozen of us took part in a "Consultation on Indigenous Peoples" sponsored by the Consultation on Church and Society. The nine aboriginal people there soon made sure that what might have been another "white man's meeting" turned into a circle of healing in which the Spirit of God was palpably present.

Stories were told; pain was shared; anger was expressed; forgiveness was offered; tears were shed. Our aboriginal sisters and brothers in Christ quietly and passionately uncovered layers of suffering and oppression. Yet they also spoke hopefully of moving on and working with us as partners in building reconciliation and justice. Their generosity of spirit, their gentle invitation into the inner places of pain in their lives, was a disturbing but healing balm to us who had come to "consult".

I came away with the deep sense that I had just had my feet washed by the gentle hands of Christ. Like Peter, I wanted to refuse this humble service from those to whom I owe so much. But in the end I swallowed my pride and received their beautiful gift. For once I was relieved of that compulsive need that many of us in the church have, the need to minister to; I was able to receive ministry from.

Such ministry from the poor and marginalized to the rich and dominant might, to some look like ministry in reverse. To me it is ministry that I must receive if I am to be made whole. The despised and rejected are often the hands Christ uses to minister to us. To receive this ministry is uncomfortable and risky. To refuse it is to lose our chance to have our feet washed, our chance to become fully clean.

Guest Editorial by Glen Davis

Reprinted from the March/April EQUIP

A Time to Give Thanks and A Time to Mourn

Just outside Santo Domingo stands a modern thatched-roof museum containing the bones of the original inhabitants of the island of Hispaniola, displayed as they were found in 1972.

La Caleta is a memorial to some 300,000 to 1,000,000 Arawak of the Tainos nation who were completely eradicated within 100 years of the conquest. Many chose suicide to conquest; others fell to the Spaniards' swords and to the diseases the Europeans brought with them.

The reflection of Canadian Native people brought the event into clearer focus. Eric Gabriel, a traditional Mohawk from Kanestake (Oka), Quebec, said, "My heart is heavy for the lack of respect for the remains of those who have been disturbed."

Kateri Mitchell, a Canadian Mohawk of the Iroquois Confederacy echoed Eric's sentiments but thanked the group for their willingness to accompany indigenous peoples everywhere on their journey out of oppression.

Wii Seeks, a Gitksan hereditary chief from British Columbia compared the museum to the Holocaust museums in Europe, saying it was a reminder of what was done to Native people everywhere.

The experience was a poignant reminder of the need for all nations, including Canadians, to confront the history of their treatment of Native peoples and to begin the long journey to reconciliation and healing.

(For more on The Canadian Ecumenical Presence, see pages 4 and 5)

L. June Stevenson,
Editor: Glad Tidings

Comings And Goings

COMINGS

ANDERSON, Revs. Priscilla and Robert (Japan) arrived at the end of July after a one year assignment with the Korean Christian Church in Japan.

ASSALY, Rev. Robert (Jerusalem) arrived in September for one month's deputation.

BUDDING, Hubert and Nan (Nepal) arrived on May 20 for a year's study leave and limited deputation.

GRAHAM, Elizabeth (Mauritius) returned after a four month summer student placement.

HENDERSON, Clara (Malawi) arrived May 13 for a year's study leave in Indianapolis with limited deputation.

McKAY, Rev. Donald (Nigeria) arrived at the beginning of August for limited deputation.

McMULLEN, Dr. Clarence and Cathy (India) arrived the middle of June for one year's study and deputation.

REED, Rev. Joe (Nicaragua) returns at the end of October to attend the PWS&D meetings and for deputation.

THOM, Dr. Evalene (Mauritius) returned to Canada the middle of July after completing her educational assignment.

Consultation On Indigenous People

A consultation on Indigenous Peoples was held under the auspices of the Consultation on Church and Society of The Presbyterian Church in Canada last January 15-17, 1993 in Saskatoon, Saskatchewan. What follows is a brief excerpt from the consultation report. For a copy of the six page report, contact Ray Hodgson at the Church Offices.

On Native Spirituality and the Church...

Learning is a two way street. It is time to teach Europeans about aboriginal peoples. For example, we don't have a religion, we have a way of life. God gave us our nationality for a purpose, so every person should be proud of their heritage. Aboriginal peoples have been walking in an alien culture and have not experienced "love from neighbour". Ministers have labelled spiritual practices as "devil inspired". Spend time with elders (people with knowledge, wisdom and age). Getting to know us means spending time.

In our aboriginal churches our "young people" are middle-aged and confused. Young people on the reserve are afraid of the ceremonies but when they do go they see that what the church has said is wrong. So they leave. It is difficult to reteach Christianity to them because they are hurt. But aboriginal people do need Christ in their lives; something is missing in their lives. Christ did not come to hurt, but people who came bringing Christ did hurt. It is difficult to be a traditional elder and a Christian minister because most ceremonies run Friday through Sunday.

What is the role of sweetgrass? It is a symbol of kindness that drives evil thoughts away. Sweetgrass heals body, mind, and spirit. One should not ridicule sweetgrass because the Creator has given it.

Why are European pagan traditions O.K. (Advent wreath, Christmas tree) and some native traditions are not? Why can we not use our own languages more? When I pray in my own native language it is more meaningful. God's spirit is not bound to any cultural form. We need to express worship of God through culture.

Our elders teach us "don't do to them what was done to us", i.e., no respect. We live out what we say: we begin with kindness to self, then family, community, nation. I never laugh at anyone's religion because there is only one Creator. How many people have acted on the 1970 General Assembly recommendation to get to know aboriginal people? It seems as though people wish we would disappear.

On Abuse...

At the request of Aboriginal people a video of a Saskatoon conference "Journey Towards Healing" was shown in the sanctuary of St. Andrew's on Saturday evening. We all sat in silence at the end and then some people spoke from their hearts.

An aboriginal elder: because people do not know their heritage, they are broken, in pain and agony. The church has put a hole (the abuse) inside people and a Christian bandaid over it. We need to understand where aboriginal peoples are coming from. There are four or five generations of dependency. The abuse that occurred in residential schools must be acknowledged.

One person said that it really hurts to hear stories of abuse because it is not my experience. What is past is past, why should people suffer now for what is past? We are here to move forward.

A non-aboriginal: the power of the video was increased because of where it was shown. This is a small, small beginning of a long journey. Just as there is no cheap grace there is no cheap reconciliation.

An aboriginal: the video made me ashamed to be working for the church. It brings back memories and stories. I am accused of working for "the perverts, the worst". I am accused of making excuses, but we have to learn to heal. I get blamed as a native working for their church. I don't know what to say because the pain and hurt I feel confuses me. There is so much conflict among my people and the video opens it all up again.

When I see the video the hatred comes back. Why is the one who abused me, the one who abused my niece still walking around? I feel I want revenge. It is hard to tell our stories. You can't tell anyone else until you've gotten rid of your own garbage.

Punishment (at the school) was to make me cry and I wasn't going to give them the satisfaction. So she kept on hitting me. I didn't cry. She got tired.

A non-aboriginal: what is the status of the statement on reconciliation with aboriginal peoples? *General Assembly sent it back for further study.* Probably a confession is important for our church but personal contact is crucial. We need more guidance from our aboriginal brothers and sisters. Things need to come from the bottom up. An acknowledgement is needed before we can work for justice with integrity. We need to humble ourselves. What does it mean to have "native ministry" but native people will not come to a Presbyterian Church? Something is wrong with our attitude. There may be only small things that need to be done but they need to be done.

Finally, an aboriginal person spoke, "People need courage and strength to talk to my people who say 'who are you to talk to us?'."

Compiled by Dr. Raymond Hodgson.
Justice Ministries, Life & Mission Agency

GOINGS

BALOI, Obede and family (Mozambique) returned home in May after a year of study in Montreal.

DUFF, Viola and Rev. John (Nicaragua) departed for Guatemala in early September to study Spanish before travelling to Nicaragua in early December. Viola will teach nursing at the Nicaraguan Polytechnic University and John will work with the Baptist Convention of Nicaragua.

ELLIOT-REMPEL, Rev. Bill and Marie (Mauritius) return at the beginning of October after three months deputation and vacation.

FARIS, Rev. Bob (Mozambique) returned the middle of July after one year study and deputation in Canada.

GILLAN, Rev. Stewart (South Africa) departs in October after one year of study in Edinburgh, Scotland.

HIELEMA, Edgar (Malawi) departs at the beginning of October, to work as a volunteer for one year with the Church of Central Africa (Blantyre Synod) on land matters, and with other church organizations in preparation for open elections.

McLEAN, Rev. Paul and Marybeth (Taiwan) returned at the beginning of August after three months of deputation and vacation.

PAUL, Dick and Jane (Zaire) returned in early August after three months deputation and vacation.

VAN WISSEN, Denise (Nicaragua) departed July 29 to work as a volunteer nutritionist with Soyánica.

Canadian

Ecumenical Presence Project

... an ecumenical, educational, exposure experience

It is October 31, 1992; the last of five one-week seminars held in the Dominican Republic has come to an end. Our vision was for a Canadian "ecumenical presence" at two events in the Dominican Republic: the 500th anniversary of Columbus' arrival, and the fourth meeting of CELAM. The issues were important for Canadian Christians: 1992 marked 500 years of resistance for the indigenous peoples of the Americas. Previous meetings of the Latin American bishops—at Medellín, Colombia (1968) and at Puebla, Mexico (1979) had set pastoral and theological priorities not only for Latin America but for the world church. Our hope was that Canadian church-people could take part in an experience that would encourage both reflection *and* engagement in justice-oriented action.

The CEP became a special project of the Canadian Churches' Forum for Global Ministries. Through 1991 and into 1992 we consulted with Canadian and Dominican churches and worked on fundraising. Total financial support of over \$35,000 from Canadian churches and religious groups surpassed our hopes. During 1992 we designed five one week seminars: popular education; 500 years' issues (offered twice); mission and evangelization; and theology and praxis, and recruited participants.

Each seminar situated Canadians in the context of the Dominican Republic, including exposure to the life of Dominicans in 1992. Participants visited urban slums, barrios; bateys (work-camps for Haitian sugar cane-cutters); the Esperanza coffee cooperative, (associated with the alternative trade organization Bridgehead

coffee, sold through the WMS Bookroom). Participants visited reminders of 1492—monuments to Columbus and to those who denounced the Spanish for their treatment of indigenous peoples.

Discussions were held with resource people from the Dominican Republic and from Canada. Common threads of each seminar were elements of ecumenical worship and evening reflection sessions.

The CEP was "a triumph of networking", built on an understanding of the importance of linkages: between



THE LIGHTHOUSE

mission and justice, North and South, among Christians committed to living the Gospel message. The learning was...

- o *experiential*, not just intellectual. "What I learned from being part of CEP I felt in my gut, not just my head". Participants were engaged cross-culturally with a people and a context, not just a "justice issue".
- o *linked with reflection*: small group discussions, planned or informal, were a part of every day; individual reflections on the experience continue long after "coming home".
- o *ecumenical*: the diverse make-up of each group of CEP participants—

young and old, men and women, representing different traditions and experience—contributed much richness and stimulation.

- o *pointed to action*: 1992 and the "500 years" were a starting point; participants were encouraged to focus on the year 501 and beyond. "What kind of world will we have in the next 500 years?"

The CEP project went to the Dominican Republic not so much to contribute to struggles for justice there but to educate Canadian Christians to

contribute in their own local/global context.

- o "This experience enables me to envision what can happen to native peoples in Canada. I will take a stand now." (A 17 year old participant)

- o "I will start to buy Bridgehead coffee—and promote it to others!"
- o "I have concrete examples of oppression and poverty, debt bondage and commodity price manipulation to talk about."
- o "I want to start an ecumenical *10 Days for World Development* group in my community."
- o "I want to work at issues of racism in my work and with Canadian congregations."
- o "I want to try to increase solidarity with native Canadians and Central American refugees in Canada."

Cariboo First Nations Ministry with Ulkatcho & Kluskus Bands

The CEP was a unique learning experience for more than 200 Canadian Christians. The opportunities for education, reflection and celebration meant many came away committed to realizing the Gospel promise of abundant life for all. Watch for signs of CEP in your community!

Contact the Canadian Churches' Forum for Global Ministries, 11 Madison Ave., Toronto, ON, M5R 2S2 or (416)924-9351 to obtain copies of the two 30-minute documentaries produced by Rita

Deverell and the "It's About Time" crew of Vision TV from their time in the Dominican Republic during the CEP, covering events marking the 500th anniversary of the arrival of Columbus.

by Patti Talbot

Co-director of the Canadian Churches' Forum for Global Ministries and an elder of Gateway Presbyterian Community Church

The Sterling family: Clayton, Stacy, Meghan and Micah are in ministry with the Ulkatcho and Kluskus Bands of the Carrier Nation in the Cariboo region of B.C.

The specifics of the ministry are still being formulated through prayer, discernment, and the direction of the Chief and Council of the two Bands. We have begun to review and update the Bands' applications for Tree Farm Licenses. Obtaining these licenses would give them some control over the harvest of their traditional territories, while protecting other native and nonnative forest users from the harmful effects of inappropriate timber harvesting. I am also beginning to conduct forest oriented training to assist those interested in the technical aspects of forest management. This training will allow the Bands to articulate and administer their unique view of forest management.

Christ says to give to those who ask! Right now the two Native Bands want the same rights that a Multinational Woodproducts Company can have on "Crown Land" that they feel is theirs to start with. As they are continually denied this and pacified with handouts, money will become their master.

This struggle is not against flesh and blood but against economic powers and principalities that have replaced our just and holy God. We read that we cannot serve two masters, but this has not been our witness to those who have paid for our wealth. May we as Citizens of God's Kingdom, glorify God, by bearing the fruit of the Spirit in all our thoughts and actions.

by Clayton Sterling

The Mayan Brotherhood of Guatemala

In Canada, Christians are used to the "helping" role. We think of ourselves as privileged, not only financially and technically, but also in wisdom and knowledge. We assume "if only they could be like us", then all would be well.

In my week in the Dominican Republic with the CEP, I was challenged to re-examine this assumption. One person who I met was a Presbyterian minister from Guatemala, Guillermo Cortez. Guillermo is an indigenous person from the Mayan culture.

At one of our sessions, Guillermo spoke (assisted by our area missionary, Joe Reed) about the work of the church among his own people. For a long time, evangelization has been ineffective with the Mayas because the teaching suppressed the people, and kept them in their poverty. But around 1980, the

Mayan Presbyterians themselves took leadership over their presbytery. From one church community, there are now ten and more. Growth has come based upon the liberating teaching that we are all created in God's image. For me, Guillermo brought scripture alive in a way which made me proud to be a Presbyterian. I thought: "I want to learn how to preach like you!"

There are words of an Australian Aboriginal woman that speak deeply to me: "If you have come to help me, you are wasting your time. But if you come because your liberation is bound up with mine, then let us work together." From the best in me, I pray: "Lord Jesus, may it be so!"

by Mark W. Gedcke

minister of St. Lawrence Presbyterian Church in London, ON.

The Lost Forests of Southeast Asia

Imagine arriving in the Philippines to be greeted by a cacophony of trucks, buses, jeepneys, autos belching out pollution in such quantities that you have to put a towel over your face in order to breathe. Imagine a jolting two hour ride to a forest preserve that looks like a comparative paradise but is encroached by illegal settlements and illegal logging, only to be told that the water was not drinkable and that power blackouts would average eight hours a day. Only then, I think, can Canadians begin to realize how important the word "sustainable" is in terms of action strategies for sustainable development and a sustainable environment.

I was one of seven Canadians who joined with community activists, indigenous people, and church workers from Indonesia, Malaysia, Vietnam, Philippines, Aotearoa/New Zealand, Hong Kong and Taiwan to share experiences and identify forms of collaboration on forestry concerns. Participants shared creative approaches to economic development to protect the forests and the land rights of indigenous forest peoples.

We began with a 'Celebration of the Acts of God in Creation'. We marched into the forest, accompanied by drums and gongs; we gave thanks for the goodness of the Lord with fruit and food and song. Then, while the drums and gongs sounded, toxic pollutants were put

around the fruit, food and other symbols of creation. We lamented while pesticides, petroleum products, sprays, plastic, garbage and chain saws were added. Celebrating God's promise of hope, we shared the fruit and food and were given hardwood seeds to plant.



The participants changed the name of the consultation from "forestry" to "forests" because the former is perceived as referring to timber only, while "forest" includes all life within it. One participant said that "sustainable forestry is a word used by the oppressors, arising only because the situation is leading to crisis proportions threatening structures of greed, patterns of high material consumption, systems of commerce and politics of profit regardless of people and environment".

Gurmit Singh (Malaysia) spoke about tropical forests, most of which are in the two thirds world. Forest conservation is an afterthought for most governments because of the emphasis on timber. Policies concerned with sustainable management consider primarily those involved in industry and investment. Almost all policies on conservation are unenforced. Sustainable forest management is more than a matter of timber utilization, it involves management of ecosystems. Several international agreements have been drafted, including the International Tropical Timber Agreement (ITTA). This is now being renegotiated. The possibility that this agreement will cover all timber (including temperate timber) is being doggedly resisted by First World countries, with Canada at the forefront, because then our timber will be subject to this agreement.

The Consultation concluded, after participants agreed to network with each other, with the declaration, entitled "Message from Mount Makiling", available from this office.

*Institute for Forestry Conservation,
University of the Philippines
Mount Makiling, Los Banos,
Laguna, Philippines
19-26 May 1993*

Raymond Hodgson
Justice Ministries

My Native Friends

I had virtually no knowledge of, or contact with, native people until 1991. An urban core worker for the United Church in Saskatoon put on a workshop which I attended as a representative from St. Andrew's church. Five of the 12 women involved were native. On March 8th, International Women's Day, we shared some life-experience stories. One woman's story of her childhood in a residential school became a turning point for me. Later I came to realize that she had attended the Presbyterian school at Birtle. Friendship with Marji has led to friendship with her three sisters, with other native women, contacts and opportunities for social action with native organizations, and education about native history, spirituality and native justice issues.

Marji asked me to join with about one hundred native people in a march at Prince Albert, to protest the murder of a native trapper, Leo Lachance, and the light sentence of his killer. "Oh, Marji! This is sort of 'put your money where your mouth is', eh?" And she quietly answered, "Yes, I guess so." I learned a lot from that march. Native people are in a fight for life, and at some point you're either in or out. If you're "in", you have to DO some things rather than just talk. Other things I learned from that march: native people do things differently. There is a different "rhythm" for lack of a more adequate expression, but things get organized and done - like organizing transportation and lunch for all participants. It all got done. I was treated so well that I never felt threatened, even though I was one of

only three or four white people present. I kept wondering about the contrast between my experience and theirs. How would three or four native people feel amongst one hundred white people? In fact, I was included to the extent that when the grandmothers gathered in the inner circle for the sweetgrass ceremony they asked me to join because I am a grandmother. They made me feel comfortable even though they knew I wouldn't know what to do, and like most white people, I was concerned about not appearing stupid. The prayers asked the Creator that the march help the cause of justice; that it be peaceful and without incident; and that everyone would return home safely.

Since my involvement with native people, I have had some marvelous experiences at conferences. Last fall, at the Women and Wellness Conference, 800 native women gathered to talk about the four areas in the healing circle of wellness: physical, mental, emotional and spiritual. Native people fully understand the "sickness" that plagues their communities, and they, more than anyone else, know how the healing can take place. Unlike the usual secular approach to healing, they know that you have to start with healing the spirit before focusing on more tangible problems.

The healing of the spirit starts with telling the life stories. We at St. Andrew's Church realize, after hearing more and more of their stories, that the residential schools are a part of the root cause of the difficulties evident in the lives of native people today. One woman was separated from her broth-

ers and sisters in the residential schools; both her parents became alcoholics; she was constantly verbally abused about being Indian; she was gang raped at age fourteen; and she lost one of her children in a car crash. In our society we say that there is no family that is not touched in some way by alcoholism; native people say there is not one family that is untouched by the damage to the human spirit that occurred in the residential schools. These programs and conferences revealed to me the pervasiveness of their pain, their patience and great sense of humour, but more importantly, the depth of understanding and the competence of native people.

The most disturbing effect of getting to know some native people is that I feel guilty. It is not that I personally caused the dislocation, pain and disenculturation of the native people that is so central to the ills they live with now - the alcoholism, abuse, suicides, etc. Like all Canadians, I can rationalize that the taking of the land for settlement happened long ago and we today cannot be held responsible for the duplicity or the "good intentions gone bad" of individuals and governments back then. But.....

Oh, yes! but.....the sins of omission! I feel guilt today for standing by while stereotypes, prejudice and greed continue to skew our dealings with native people. Commissions are established again and again, committees are struck, negotiations initiated, but they become stalling tactics to avoid giving over power of self determination to the oppressed people. My sense of personal guilt comes from a participation in

Questions for Discussion

this oppression by not doing anything much to help native people fight against it. Almost daily in Saskatoon, lives are lost, people are ravaged, hopes and plans dashed, while we diddle around.

All over the world, people are killing, ravaging, threatening, relocating, and removing liberty in the name of God. We are vocal in our outrage; but the mote is in our own eye, too, and we cannot before God do other than confess it, seek forgiveness, and act to redress the wrongs that are here in our land, in our institutions, and, in our Presbyterian family. We too, have had our part in a kind of "ethnic cleansing", although we do not like to hear it, let alone confess it and apologize for it.

Should we not do here, as our church missionaries are doing in other lands, and be advocates for and with the marginalized peoples, the poor, the rejected, the powerless? We must be brave enough to hear from native people what part we play in their continued oppression and to join with them in their struggle for freedom. Do we really believe that we are all God's children?

by Donna Bailey

elder at St. Andrew's Presbyterian Church, Saskatoon

1. If you had been invited to a consultation on Indigenous Peoples as Glen Davis was, what questions would you have wanted to raise?
2. In what ways are the concerns that young people have within the indigenous communities, according to "the consultation" similar to the concerns your young people have in your community? How are they different?
3. Native people want to be able "to move forward". What do you think needs to take place within the non-native church community for that to happen? What needs to take place within the native church community for that to happen?
4. 1992 marked the 500th Anniversary of the landing of Columbus in the Americas. Patti Talbot says it "marked 500 years of resistance for the indigenous peoples of the Americas". What can the churches do to make the marking of this anniversary a first step in improved relations with indigenous people?
5. For both Mark and June, participating in the Canadian Ecumenical Presence was a profound learning experience. How can those of us who were not there, learn more about native peoples and their concerns?
6. "Forest conservation is an afterthought for most governments because of the emphasis on timber." Who benefits most from our government's policies on forest management? How can we make policy for our forests in which everyone will benefit?
7. Donna Bailey tells us that "the healing of the spirit starts with telling the life stories". When have you experienced the truth of that statement? Share a time when you experienced healing through the telling of your life's story.
8. What are some other ways in which reconciliation and healing between the indigenous peoples of Canada and ourselves can take place?

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THE DAY JIMMY CARTER CAME TO WATERLOO

by Kathleen Cawsey

If smiles could be captured on paper, this article wouldn't be necessary.

The smile of Yolanda Caceros, the new owner of a Habitat for Humanity house, says everything her broken English cannot express. "I am very happy," she says. "Always I dream my home with roses in front. I will plant a big rose, my own garden."

The Caceros family moved into the Presbyterian/Lutheran Habitat house following a five-day building blitz in the Waterloo, Ontario, region. The Waterloo build, and a concurrent build in Winnipeg, were part of the first Jimmy Carter Work Project to come to Canada. Over 1,000 volunteers joined with corporate and private sponsors, celebrities such as former governor general Ed Schreyer and former U.S. president Jimmy Carter, and the homeowners themselves to build 10 houses in Kitchener-Waterloo and 18 in Winnipeg. Habitat for Humanity Canada will also be giving a portion of the money received for this project to a similar build in Jamaica.

Habitat for Humanity International was founded in 1976 by Linda and Millard Fuller. The goal is to "completely eliminate substandard housing and homelessness," Linda Fuller says. Millard Fuller describes Habitat as the "incarnation of Scripture — Christ said to invite the stranger in." The Fullers predicted five years ago there would be about 300 affiliates of Habitat by 1993. Today, there are over 1,200 affiliates world-wide, spanning 40 countries.

Habitat "works" for several reasons. First, each owner must invest "sweat equity" — their own labour — into their homes. As well as reducing the actual cost of the house, this increases the pride of ownership, maintains the family's dignity and begins positive relationships with other Habitat workers. Secondly, the houses are sold to the homeowners at no profit, and no-interest

mortgages are issued. The mortgage payments are deposited in a revolving fund which then supports the construction of more houses. Finally, and most important, Habitat builds communities along with the houses.

Before the first stone is ever laid, the families meet with each other and with Habitat workers as part of the community-building process. Bill Shantz, the counselor/liaison for the Caceros family, says: "These people have already met enough to form a community, not just a physical community but an emotional community." Tom Flanagan, a homeowner, says of his new neighbours, "Everybody will pull together if somebody has a problem."

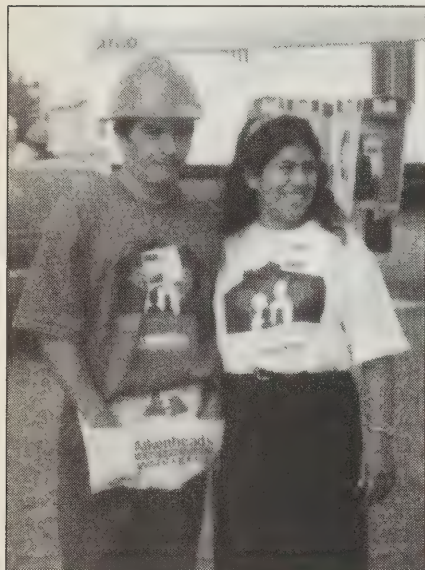
Not only does Habitat create a community among the homeowners, but it brings people together from across the continent and from all sections of society. During the Waterloo build, a Florida flag flew proudly over one house, a Guatemalan flag adorned another, and the licence plates in the parking lot displayed a wide variety of colours. City councillors worked beside teenagers; experienced construction workers demonstrated skills to teachers and homemakers.

Many of the volunteers describe themselves as selfish. "[Working on Habitat] is the greatest high you can get," declares Ann Stoddart from Connecticut. Marci Swanson, from Vermont, says Habitat gives her "the satisfaction of seeing how you can love people."

The houses along the "street of dreams" are the tangible evidence of the love for humankind that encouraged many of the volunteers to give their time and money to Habitat. Too often, the love preached in the Bible doesn't seem applicable to today's world. Opening your door to strangers is inconceivable to many who live in a world of guns and switchblades; and social programs such as welfare allow us to delude ourselves that the

Below: Felix and Yolanda Caceros

Right: Sign in front of Lutheran-Presbyterian House; Knox Church members point at Knox's name



needy are cared for. For the workers who are not only opening doors to strangers but building doors for those strangers, Habitat is a modern way of sharing an ancient love — the love of God.

Perhaps the most poignant example of selfless love, however, is shown in the stories of two of the partner families.

Originally, Waterloo Region Habitat for Humanity planned to build 11 new homes. As the building date neared, however, only enough donations to build seven houses had been received. Three expectant families (the 11th had not yet been picked) would not receive the homes they hoped for.

The Ramos family was the recipient of the seventh house. Rene Ramos, a refugee from El Salvador with four children, was already friends with Stan Duncan who was to have received the eighth house. "It was a very hard situation," Rene says. At the meeting when the families were informed there was not enough money to build the planned number of houses, Rene saw Stan, who suffers from a weak heart, turn pale and go out for air. "I was sure if we move to here I suppose he will die the day we move to here," Rene says. He asked his wife and children if they could afford to give up their house and wait. "I was excited and surprised when I hear from my children we can wait," relates Rene

proudly. "It is the love in Jesus Christ, you know."

Stan says the Ramos family are "the greatest friends I could ever ask for." He spoke to the media and told of Rene's generosity. "The act Rene did brought the people out, moved the people," Stan explains. As a result, Habitat received enough money to build three additional houses (10 in all). Perhaps the Ramos family members are like the little boy in the story of the Loaves and Fishes — they created a miracle when they gave up all they had for their neighbours.

Kenneth Duncan, the oldest son, says it is hard to explain how he felt when he heard of the Ramos family's sacrifice. "In a way, I felt bad," he says, "but in a way, I felt good, too, because they were giving up something for us."

For the Presbyterians who worked on the site or behind the scenes, donating money, supplies, food, time and organizational skills, the sight of the white-sided Presbyterian house surrounded by grass is a rewarding one. For those who donated to a relatively abstract cause, and organized and planned long before the build started, the sight of the real house built and finished is overwhelming — almost unbelievable.

Sunday by Sunday, I watched the little wooden house go up at the front of our church (Knox, Waterloo). It repre-

sented how close we were to our goal for donations to Habitat: when a certain figure was reached, another wall or section of roof would be added. Like a lot of the work done by Habitat for Humanity, it was concrete and tangible. It made it easier to give that extra little bit needed to make another wall rise, and gave us a sense of pride and accomplishment when the last section of the roof was completed.

It was nothing compared to the feeling I got when I looked on the real Lutheran-Presbyterian house and realized I had helped it rise. My involvement in the actual construction resulted from my ministers asking if I would write an article on Habitat for the *Presbyterian Record*. I dutifully talked to some of the organizers and showed up at registration, thinking I was collecting information.

But it wasn't until I borrowed a hard hat and too-big boots, went to the site and scanned the masses of people gathering for the morning worship that I really began collecting the information I wanted to write about. The feeling in the air was incredible. It was as if the entire site breathed community, optimism, unselfishness and love for humanity. The feeling intensified as the day went on.

As the sun climbed higher in the sky, the site became busier and busier: the houses swarmed with untiring workers,

escorts showed visitors around, media visitors scribbled frantically or poked their microphones in people's faces, the "food people" arranged trays and massaged a whole crop of watermelons.

I wandered around the site interviewing people, amassing far more information than I could ever use. I talked to beaming homeowners, sweaty workers, proud organizers — people from all countries and all walks of life. Not one person looked unhappy, or depressed, or pessimistic. The feeling began to get to me as well and I wished I had given more or volunteered more or helped out in another way.

"Anyone want to paint? We need more painters at the warehouse!" The call went out.

Someone grabbed me. "Want to paint?"

"Uh, I guess so."

I was bundled into a truck and whipped out to a warehouse. I spent the next few hours painstakingly painting doors, then took a break for supper and was back again in the evening painting miles and miles of trim — window-sills and doorposts.

I walked through a couple of the houses when they were done. "Look!" I exclaimed to my sister, pointing at a window-sill. "I did this!" The feeling was indescribable.

There's something indefinable about watching so many people working together for the pure joy of helping others. The material concerns of everyday life pale into insignificance. One has a sense of being a part of something wonderful, a sweeping union of individuals that can and will change the world. Paul Ellingham, a chaplain at Wilfrid Laurier University, says working together with so many different people for a cause like Habitat "helps us get in touch with what we're really about."

Yolanda Caceros sums it up. "I don't believe how the people work!" she exclaims. "They don't know us; they try and help us. They don't care who they help." She beams. "They have a good, big heart." ■

Kathleen Cawsey attends Wilfrid Laurier University in Waterloo and is a member of Knox Church, Waterloo, Ont.

In the July/August issue of the *Record*, we published a poem entitled "Soliloquy of a Presbyterian Guide-dog." In response, we received the following from a Presbyterian guide-dog.

A Canine Confession

As one of the newest members of Emmanuel's congregation, I, Sally, Devon's guide-dog, have a confession to make.

You see, I am somewhat like Paul the Apostle. I know there are things I shouldn't do, but I do them in spite of myself. Those things include sniffing under people's coats, licking exposed toes and trying to coax affection from people with my pet-me eyes. And yet, I know from all the training I have received, and from the stern reminders I get from my mum, I shouldn't be doing any of those things.

So what I need from you is a little support. And in the brief time I've been here, I know how supportive this congregation can be.

When you see me with my harness on, it would be best if you would think of me as nothing more than a mobility aid for my mum, and not the centre of attention I desperately want to be. Don't talk to me even if I lick your hand, because that makes me frisky, and I end up getting yelled at because I almost pull

my mum's arm out of its socket. And above all, don't pet me when I have my harness on. The harness, you see, is like a uniform. You wouldn't try passing the time of day with a police officer or a doctor as they exercise their duties; it's

best to think of me in the same way.

I know it's a dog's life I lead. But Mum isn't really the ogre she sometimes seems to be. As it suggests in Ecclesiastes, there is a time to play, and I do get my playtimes. Sometime (perhaps during a Sunday

school picnic or some other recreational activity), Mum will take off both my harness and my leash; then I can talk to all of you.

In the meantime, thank you for accepting me so readily into the fold.

With love,
Sally



Sally and Devon Wilkins attend Emmanuel Presbyterian Church in Nottawa, Ont. Devon edits *The Harness*, a magazine for guide-dog owners.

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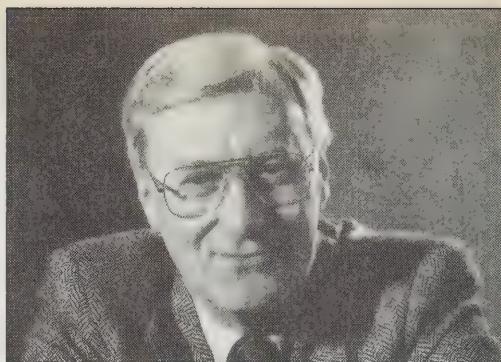
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Managing Director—Paul J. Mullen

Two years ago, Harry Waite left the congregation of St. Andrew's-Chambers, Uxbridge, Ontario, to become the campaign director of Live the Vision, a \$10-million effort to support new church development in Canada and 48 special projects in 15 countries overseas. As he began the final year of his three-year mandate, he talked to the editor.



At the Head of the Stretch

RECORD: We're beginning the final year of the promotional phase of Live the Vision. How are you feeling at this point?

WAITE: I feel good. Our phone survey in May made a conservative projection the campaign will raise over nine million dollars. In my last year, the challenge is to encourage committed congregations to do what they've promised and to persuade the reluctant and dubious to get on board.

RECORD: You are absolutely convinced of the importance of this program?

WAITE: I describe it as the most significant initiative in mission and outreach in my three decades around the church. The campaign itself is only a vehicle with the end purpose of developing 12 new congregations in Canada and supporting projects overseas. I do not believe there is any other program in our denomination as compelling at present.

RECORD: What made you agree to head up Live the Vision?

WAITE: When I was first approached, I had certain misgivings in terms of timing and whether restructuring should not be given a chance to settle in and prove itself. I now believe the campaign was providential to give the denomination a flag to rally around while the new structure is being organized and shaking down. After some struggle around these questions, I came to feel the campaign was of major importance and my involvement a call from God. It was not easy to face the embarrassment of leaving a congregation after only three years.

RECORD: What has been your biggest disappointment?

WAITE: The inability of the clergy to recognize the campaign as an initiative in mission and outreach. But that is changing. On the other hand, my greatest joy has been the leadership provided by laypersons and, particularly, many of the younger clergy. They have stepped in with great conviction. The other exciting thing is when people really try the principles of the campaign, they work. In most cases, they exceed the most optimistic forecasts.

Establishing new
congregations
and mission
overseas never
signifies death

RECORD: Can you give us some examples?

WAITE: Perhaps the most dramatic so far is Norman Kennedy Church in Regina. This 72-member congregation set a goal of \$8,048 but raised \$44,300. Alexandra Church in Brantford, Ontario, sought to raise \$20,413, but at the completion of the campaign remitted \$55,635. And in Nova Scotia, Barney's River-Marshy Hope Church, Barney's River Station, surpassed its goal of

\$13,026 by nearly \$3,000. We have many similar stories.

RECORD: What has been your greatest learning?

WAITE: When individuals are told the story behind the campaign and allowed to answer for themselves, they will respond magnificently. Even if only a minority in the congregation supports the campaign, it will usually exceed its goals.

RECORD: So you try to avoid sessions and congregations deciding pro or con the campaign?

WAITE: Yes. We simply want individual members in congregations to be given the opportunity to decide.

RECORD: You may have heard the comment of Loren Mead (Alban Institute) about denominations which, under duress, launch financial campaigns or restructure: "It is like fibrillation, in which a heart under stress, pumping more and more rapidly, but without co-ordination, actually begins to work against itself, pumping less and less blood to the body."

WAITE: There may be reasons fundraising is a sign of death; but I cannot believe our reasons for doing it, establishing new congregations and mission overseas, is a sign of death.

RECORD: Have you felt some criticisms were unfair?

WAITE: Mostly early, before the campaign was fully explained. Some assumed we were raising finances to prop up poor programs. The major barrier has not been the criticisms but congregational self-interest where the needs of

the local congregation become all-consuming. This is frequently fed by the leadership of the congregation, often out of the highest motives of pastoral care, wishing to protect the congregation from too many demands. Maybe they must replace the roof or organ, and the leadership decides no other demands can be made on them.

RECORD: Others have wondered about the wisdom of launching a campaign in the midst of a recession.

WAITE: There is never a perfect time for a campaign. Even though some people in congregations are suffering economically, others are doing quite well. If 10 per cent are unemployed, 90 per cent are still employed.

RECORD: Some have wondered about paying half a million dollars to professional fund raisers from the United States.

WAITE: The history of financial campaigns in the church has not been good — all have been less than successful. The Administrative Council felt the church could not afford another failure. The extraordinary success of campaigns conducted by both the Anglicans and United Church in the early '80s also affected the decision. They both used professional fund raisers. Proposals were received from several companies, including Canadian ones. In the end, competence and theological understanding prevailed over nationalism. I must say Resource Services Incorporated has been extremely sensitive to the Canadian question, and the staff person they supplied was Canadian. Although the contract has now expired, RSI intends to continue to provide consultative services until the campaign is completed at no additional cost.

RECORD: Are we going to make it?

WAITE: Oh, yes.

RECORD: Over 10 million dollars?

WAITE: Yes. Yes. Even during the summer, we have money coming in: \$48,000 on the first day of August. We have \$3,580,000 in cash and pledges as of now [August 4].

RECORD: If you could start over, would you change anything?

WAITE: The original timetable was too compressed. Originally, the campaign was to be completed by the end of 1993.

It may, in fact, last until the fall of 1994. I would also be a little less reliant on the consultants. They've been good, but we should not have believed they had all the answers and we are basically uninformed. We have lots of creativity and originality among our own people.

RECORD: What would you like to say to those who still have not participated in Live the Vision?

WAITE: Learn what the campaign is about. Find a way to tell the story to each individual in the congregation. Then leave it up to the individual to respond. If every congregation would do that, we would easily exceed our goals. When people hear the story of 12 new congregations in Canada and 48 projects in partner churches overseas, they will see Live the Vision as the exciting initiative in mission which it is.

RECORD: Is there one project overseas which stands out in your mind?

WAITE: One in Malawi leaps out at me — a project to assist orphans who have lost both parents to AIDS.


RECORD: Anything else?

WAITE: We have heard many stories of new-found enthusiasm that infects a whole congregation as a result of the effort put into Live the Vision.

RECORD: Can you explain?

WAITE: Among these so-called side effects is the mission education that takes place. People learn about the work of our church throughout Canada and around the world. Several congregations also report joy in raising significant amounts of money exclusively for others. And others report newer, less well-known members of the congregation serving as campaign volunteers. The previously unrealized potential of these members has brought new vitality to the congregation.

RECORD: This was the hope of the campaign planners?

WAITE: When Live the Vision was first conceived, there was hope in the minds of the planners that some renewal would occur in the areas of stewardship, denominational connections, and commitment to mission and outreach. That hope has turned to reality. God is working through these campaigns, and congregations are experiencing new blessings. 



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IN CANADA, the campaign will focus on three areas of church development:

- 1. Land Acquisition:** Several presbyteries across the country require assistance in purchasing sites for new congregations. The estimated cost is \$4,500,000.
- 2. Buildings and Additions:** Ten congregations need help in securing a place of their own or in expanding existing facilities. Cost is estimated at \$1,800,000.
- 3. Creative New Developments:** Several examples of creative church development will aid many presbyteries and congregations in augmenting church growth. \$1,200,000 will finance this work.

OVERSEAS, there will be four main areas of development:

- 1. Parish Development:** Nine of our partner churches have submitted projects for us to provide funding. In total, \$700,000 will fund these projects.
- 2. Health Care:** The Life and Mission Agency of our church has received proposals for 11 programs that will assist in raising the quality of health care in several developing countries. \$618,000 is needed to fulfil these requests.
- 3. Community Development:** Our partners in many countries require assistance to help people receive vocational training so they can earn a living. \$672,000 will finance projects in eight countries.
- 4. Education:** Demand for education is growing rapidly. Through our partner churches, 15 projects have been identified that need our help. With \$510,000, these projects can be realized.

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Brian Emery

Hitting the Right Note

A music workshop can revive the musical program of the small church

Music as a corporate activity demands to be shared. It makes demands on church musicians as well. Many organists and choir directors in small congregations find themselves isolated from the church music mainstream and, often, lack motivation to expand their horizons.

Since becoming director of music at St. Marys (Ontario) Presbyterian Church in February 1990, I've hosted two workshops: one for handbell choirs, the other for small church choirs.

The idea of a workshop is not new. Many worthwhile events such as this take place in our area, and at reasonable cost. Often, however, the organist in the small church, for a variety of reasons, does not tap into the many existing musical resources. Small congregations may feel no need to improve the amount or quality of their current musical fare. Without vision or desire to grow, stagnation and mediocrity become the norm.

We worked on the dual premise that any church can improve itself musically, and that many faithful church organists, with encouragement, would be prepared to learn together in a friendly, non-competitive atmosphere.

We invited organists and choir members to a one-day workshop (held on a Saturday) in our church. The morning session, primarily for directors, addressed common concerns such as selection of service music, new choir repertoire, vocal warm-ups and rehearsal techniques. In the afternoon, a mass choir rehearsal took place. Participating churches purchased and prepared the music for four anthems. To

encourage as many as possible to attend, we made it clear that no individual choir would have to sing by itself. Uppermost in our minds was music immediately usable for all, regardless of the size of the choir.

The cost for the entire day was \$10 (most of which paid for the dinner which preceded the evening Festival Service). All participants prepaid before coming.

About 40 invitations were sent out in late December. By mid-March, 16 congregations, representing five denominations, had expressed interest.

In order to involve our own congregation as much as possible, our junior choir, senior handbell choir (the Bells of St. Marys) and a ladies trio performed.

The evening Festival Service was loosely built on a lessons and carols format familiar to many. The congregation sang a number of hymns along with the mass choir. Four anthems were prefaced with Scripture readings and reflections prepared by clergy from participating churches. Nearly 80 singers formed the mass choir. What a joy to have 17 strong male voices.

This venture was a total success. We were more than rewarded for the time involved in preparation by the positive response of people from a wide geographical area. We strongly encourage others to consider a music workshop to enhance their music ministry. In early 1994, we plan to hold a similar event for junior church choirs. ■

Brian Emery is director of music at St. Marys Presbyterian Church in St. Marys, Ont.

Where's a Good Church? by Donald C. Posterski and Irwin Barker (Wood Lake Books, 1993, \$17.95). Reviewed by Neal Mathers.

Posterski of World Vision Canada and Barker of the Angus Reid Group have done the Canadian Church an invaluable service. Based on extensive surveying and interviewing which included 15 Canadian denominations (including ours), 128 congregations, and hundreds of pastors and laypeople, they have given us a clear picture of what makes an effective church in Canada. Unlike many books on the market, the research, examples and results are Canadian. What a joy to read the long overdue chapter on "Canadian Religion Is Not American." How refreshing to read quotations from Presbyterian clergy and laity, along with the views of Canadian Christians of other denominations.

Posterski and Barker set out to identify effective congregations to see what could be learned from them. First, they asked denominational leaders to choose congregations that reflected "the vibrancy and joy of a 'model' church in your denomination." Then they surveyed these congregations. They found each was built on four basic foundations which they define as: Orthodoxy — in touch with truth, Community — in touch with personal needs, Relevance — in touch with the times, and Outreach — in touch with the needs of others. The book then fleshes out the implications and challenges for congregations. The chapter on "Why Denominational Walls Are Tumbling Down" raises issues Presbyterians must wrestle with locally and nationally.

This book will not satisfy everyone. For some, it will go too far; for others, perhaps not far enough. But we ignore its data at our peril in a society that is quickly marginalizing Christianity and sidelining Presbyterians. This book

should be required reading for every minister, elder, lay leader and denominational staff person. It should be discussed at session and presbytery. Local congregations should struggle with its issues. We may never have a better look at the Canadian Church; we must not squander the opportunity.

Neal Mathers is minister of Emmanuel Church in Nottawa, Ont.

Protestants: The Birth of a Revolution by Steven Ozment (Doubleday, 1992, \$26). Reviewed by M. H. Ogilvie.

Almost a generation ago, the German Reformation historian Bernd Moeller challenged scholars to write accounts of the Reformation with more history and less theology. That challenge has been more than met and with it the enormous enrichment of our knowledge of the 16th century. Yet, that success has also resulted in obscuring the fact that the Reformation was first and foremost a theological and spiritual event, not a political, economic or social one. Paradoxically, the Reformation has been ignored by both contemporary historians and the general public or, at best, lumped with the American, French and Russian revolutions as great socio-economic turning points which have shaped our modern world.

More seriously, the Reformation is now largely unknown in our secularized congregations and, except for occasional ridicule (imitating the world's evaluation of the event), regarded as irrelevant (if not as an embarrassment) to Christian life in the late 20th century.

The recovery of the theological and spiritual dimensions of the Reformation from the social historians of the left, and its presentation in a compelling manner, is the purpose of Harvard professor Steven Ozment's tenth

book on the Reformation, *Protestants: The Birth of a Revolution*.

As the volume's subtitle suggests, Ozment regards the Reformation as effecting revolutionary changes in the Western world and traces their evolution from theological treatise to sermon and pamphlet, to law and civil political institutions, and then into the lives of ordinary people.

Not surprisingly, we see a series of different reformations. The Reformation of the theologians was about ideas; of the pamphleteers, about social change; of the lawmakers, about social order; and of the laity, about economic survival at the expense of doctrinal obsession.

We see, in fact, a complex human phenomenon which even Ozment does not fully capture or explain. While the self-professed aim of the book is to determine how Protestantism moulded the characters and changed the lives of the people it touched in 16th-century Germany, at the end, it remains unclear what that Protestantism was or that it found a lasting place in the hearts and minds of the laity. On the other hand, it may be expecting too much of the historical sources to find substantiation for a thesis that would satisfy the modern scientific mind.

At the end of the century in those countries which stuck with the Reformation, there appears to have been a discernible difference in the quality of the intellectual and spiritual lives of the laity. True piety was regarded as an internal matter of the heart which only God could judge, not pilgrimages, indulgences or candles. Political order was founded on the scriptural duties of the Christian magistrate, despite their often self-aggrandizing and naïve expressions in legal ordinances. Social relations were rooted in marriage and Christian family life, as patriarchal as it seems to us today; no longer were celibacy and the cloister superior states

to which all should aspire. And church life was radically simplified.

While *Protestants* is meant to be a joyful book celebrating a great event in human experience (and it is a joy to read), at the end, the reviewer felt both better informed and saddened. The revolution which Ozment portrays appears to have failed for the reasons it early succeeded. And in this, Ozment's underlying thesis is hardly novel.

The Reformers sought to restore the laity to its right relationship with God by revitalization of the theological and spiritual legacy of the Christian Church in two main ways: by restoring the necessity for both intellectual comprehension of the faith, especially its spiritual apprehension, and by restoring the spiritual equality of the laity with the clergy. But although attempting to level up spiritually, the net effect was to level down. The Reformers' vision failed because the laity, generally, were incapable of grasping either the intellectual or spiritual dimensions of Reformed Christianity, yet proved wildly capable of seizing the significance of egalitarianism and of transferring it into a political and social agenda. This emphasis on the external world undermined the Reformers' original intention of enhancing the internal world of the soul and heart.

From its original base in the Protestant Reformation, radical egalitarianism spread through society over the next four centuries. In an entirely secular form, it has fed back into the churches of the Reformation in the past half century, substituting for the intellectual and spiritual hallmarks of Reformed Christianity a new emphasis on good works alone, unconnected to fundamental Christian or Reformed theological values.

At the end of the day, Ozment's study confirms the oft-made remark that Protestantism, especially Calvinism, is for the psychologically robust, for a spiritual elite, capable of creating meaningful lives without the traditional

trappings of Roman piety or customary folkloric beliefs. The Protestant Reformation: revolution or detour?

Time's tale, to date, is not hopeful.

M. H. Ogilvie is a member of Knox Church, Ottawa, and professor of law at Carleton University, Ottawa.

Reformed and Feminist by Joanna W. H. van Wijk-Bos (*Westminster/John Knox, 1991, \$14.50*). Reviewed by Diane Clark.

Reformed and Feminist is a book for people who are open to challenge. It's also a book for people with questions: questions about their Reformed heritage, questions about women in the Bible, questions about the connections between feminism and Christianity.

This interesting and readable book draws extensively from the personal experiences of its author, Joanna W. H. van Wijk-Bos, who grew up in the Netherlands during the Second World War.

During her adolescence in a Calvinist faith community, van Wijk-Bos developed a strong commitment to the Reformed perspective on biblical authority. This commitment is evident throughout the book. Currently professor of Old Testament at Louisville Presbyterian Seminary, the author writes "in the sincere conviction that, through the Bible, God's liberating Word comes to us and provides us with vision for a new way of being."

From personal experiences with oppression during the Nazi occupation of her country, van Wijk-Bos later developed a deep commitment to feminism. The book is the result of her efforts to integrate the two streams of influence on her life.

After examining the question of scriptural authority, the writer outlines her way of studying the Bible. She then uses this "special angle of vision" to explore the biblical stories about women such as Tamar, Esther and Ruth. She concludes by challenging women to "take ourselves and our capacities seriously," and to support each

other "in devotion, in power and in love."

I found this book insightful and challenging. It challenges Christian feminists to reclaim the power of Reformed perspectives on biblical authority. It also challenges the Church to live up to its Reformed heritage of openness to God's liberating word and to the transformation that word can bring.

I highly recommend this book to anyone who is open to the challenge it offers. Because it deals with controversial subject matter, this book will provoke a variety of responses. Whether readers agree with its author or not, they will find the book stimulating and rewarding to read.

Diane Clark is minister of Elmvale Church and Knox, Floss, in Ontario.

Reforming the Church Today: Keeping Hope Alive by Hans Kung (*Crossroad, 1990, \$17.00*). Reviewed by Brian Fraser.

The cost of "pleading the cause of Jesus Christ" has been high for Hans Kung. In 1979, the Sacred Congregation for the Doctrine of the Faith withdrew recognition from Kung as a Catholic theologian, accusing him of departing from "the integral truth of the Catholic faith" and of having contempt for the authority of the church. This volume collects several of the more popular articles Kung wrote in the 1970s and '80s that led to his rejection by the Roman Curia and articles from the 1980s in defence of the ecumenical and reformist position he had taken. The book is a clear introduction to the concerns and reflections of one of the 20th century's most important theologians.

Kung acknowledges he agreed to pull together this collection in order to inspire hope in those who were despairing of the reforms brought about by Vatican II. It was Kung's unshakable commitment to nurture the church promised by Vatican II that led to his conflicts with conservative forces that

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subsequently gained power in the Roman Curia.

Kung longs for an ecumenical Church that will be credible because it faithfully "pleads the cause of Jesus Christ." He explains why he stays in the Church: "Here, with faith in the life of the One who was crucified, that reality can be accomplished which uprooted individuals and a shattered society so desperately need: a radical new humanity, where law and power are not abolished but rather relativized for the welfare of humanity; where guilt is not reckoned up, but endless forgiveness can be found; a humanity where positions are not simply maintained, but unconditional reconciliation is accomplished; a humanity where the higher justice of love replaces the ceaseless squabbles over rights; a humanity where merciless struggles for power are replaced by the peace that passes all understanding. No opium,

therefore, which gives hope only in the hereafter. But rather a summons to change the here and now, to change society radically by changing the individuals in it."

Despite all its failures, and Kung admits they are legion, he stays with the Church because he is convinced by Jesus Christ and all he stands for, and because the Church community continues to plead the cause of Jesus Christ.

In his discussions of parties in the church, of church governance, of basic church communities, of the roles of the laity and their leadership, of women, of worship, and of ecumenism, Kung offers a "holy optimism" based on his conviction that efforts, such as his, to call the Church to an ever more faithful embodiment of the gospel will, in God's time, bear fruit. I am left wondering, reading these essays in practical theology, whether the apparently insurmountable opposition Kung has faced within his own branch of Christ's Church has focused and clarified his thinking to a degree almost unimagin-

able within other branches of the Church such as ours. Canadian Presbyterians could use an infusion of Kung's "holy optimism" to counteract the cynicism and indifference that meets many of our efforts to participate in the continuing reform of Christ's Church.

Brian J. Fraser is dean of St. Andrew's Hall and professor at the Vancouver School of Theology.

Speaking of Canada by Russell R. Merifield (McClelland & Stewart, Toronto, 1992, \$14.99). Reviewed by John Congram.

What do Helen Keller, Pierre Trudeau, Rudyard Kipling, Andrew Carnegie, Winston Churchill, Booker T. Washington, Roberta Bondar, Bertrand Russell, Nellie McClung, King Hussein, A. Y. Jackson, Prince Philip and Stephen Leacock have in common? All of them, at one time or another, spoke at a Canadian Club meeting.



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Books

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In case you didn't get that one, here is an easier one. What former treasurer of The Presbyterian Church in Canada recently wrote and published a book? The author, Russ Merifield, comments: "A unique aspect of this book is that it is the only published book ever written by a national treasurer of The Presbyterian Church in Canada who retired 10 years ago for reasons of senility."

Speaking of Canada is the centennial history of the Canadian Clubs. In 1892, Charles McCullough of Hamilton, Ontario, and his friends felt there was a need for an organization to promote Canadian patriotism and unity. Merifield highlights the events and issues that have shaped Canadian Clubs — and, indeed, Canada itself — from that date until the present.

Besides providing "an invaluable record of the changing agenda of politically and socially aware Canadians," many of us who have been occasional guests at Canadian Club lunches will want to know more about this remarkable organization.

Russ Merifield has been a longtime supporter of the Canadian Club movement. He is also a member of Glenview Presbyterian Church in Toronto.



Books for Children from Candlewick Press, distributed in Canada by Groundwood/Douglas & McIntyre. Reviewed by Andrew Jensen.

I Saw Esau: The Schoolchild's Pocket Book, edited by Iona and Peter Opie (1992, \$24.95), is a wonderful book of unabridged schoolchildren's rhymes. Most come from England. Some I remembered from my own childhood; others were new, delighting me with their wit. Maurice Sendak's

inspired illustrations have been around for a couple of decades and are as good as always. This book is a must for parents. The real question is: Should you let the children see it? If it's any consolation, they probably already know verses far worse and just aren't telling you (the way we didn't tell our parents!). For children five and older.

Horatio's Bed by Camilla Ashforth (1992, \$17.95) is a simple, funny and charming story about two friends: a stuffed bear named James and a stuffed rabbit named Horatio. Horatio needs a bed; so James sets out to help him the best way he can, by drawing one. Needless to say, this doesn't work well, and the resulting search for a real bed is worth reading. The illustrations fit the story perfectly and will attract children. The book is just right for preschoolers and should be a great bedtime story.

South and North, East and West: The Oxfam Book of Children's Stories, edited by Michael Rosen (1992, \$24.95), contains a collection of folk tales from around the world. While it is listed as a book of children's stories, adults will appreciate the stories too. They are told well and give the reader a taste of the different cultures represented. Some will seem familiar, while others will come across as completely new. There are funny stories, ghost stories, stories with moral lessons, stories with ancient concerns, and some with modern problems to overcome. There is enough variety to satisfy anyone. The stories are illustrated by 22 different artists. The styles differ widely and are as fascinating as the stories themselves. This book is worth having. And with all the royalties going to benefit Oxfam, spending this much shouldn't be too hard on the conscience.

East O' the Sun and West O' the Moon, translated by George Webbe Dasent (1991, \$18.95), is a traditional Norwegian fairy tale familiar to many. This translation is the same one published in 1859, and still has all its power and depth. The attraction of this version of the fairy tale lies in its illus-

trations. P. J. Lynch has caught the mood of the story well. While his people all manage to look more Celtic than Norwegian (not surprising since Lynch is Irish), the illustrations carry the reader from a deep woods thatched hut through a magical castle, forests, over stormy seas and into a forbidding ogre's castle. Highly recommended for children over five.

Tiger by Judy Allen (1992, \$16.95) is wonderful. It is one of the best books I have seen for teaching children about the way people and animals can live in the same world without the people needing to destroy the animals. The author obviously has an understanding of the culture in which the story is set (an unidentified Asian village and its surrounding territory), as well as an understanding of the tiger which is the centre of the story. She handles the conflict between villagers and animal well, without ever becoming "preachy." The story is skilfully and engagingly written. Tudor Humphries' illustrations are perfect. The people are believable and the tiger is gorgeous. Together, the text and illustrations make for a book worth buying.

Owl Babies by Martin Waddell (1992, \$16.95) was an instant hit in our household. Our five-year-old especially liked it. It is a story about three baby owls who wake up one night to find their mother gone. The three worry about where she could be and what could have happened to her. She returns safely from a night of hunting and reassures them all. The author is an experienced children's writer, and it shows. His words are sparse and carefully chosen. The story manages, in a short time, to bring a clear character to each of the baby owls. Each one elicits its own kind of sympathy. Patrick Benson was the perfect choice to illustrate this book. Somehow, he gives each of the owls a clear expression on each page, without making them look less like real owls. The illustrations not only match the text, they expand on it well.

Martin Waddell's skill as a children's book writer also shines through

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CONTINUED FROM PAGE 36

in *Little Obie and the Flood* (1991, \$14.95). His words manage to convey an atmosphere of what it was like to try to live as a pioneering settler. Little Obie lives with his grandparents in their cabin. A flood destroys their cabin, as well as the cabins of most of the other people in their area. Obie and his grandfather manage to find Marty, a friend of Obie's, in the wreckage of her house. Her father had died in the flood, so Obie's family takes her in and restores her to health. This sensitive story balances the feelings of the characters with the necessary harshness of their life. The events of particular situations make exciting stories in themselves and serve as subtle parts of the larger story of Marty gradually becoming part of Obie's family. Elsie Lennox's illustrations round out the story nicely and are appropriately realistic. Our children were enthralled by this story and protested loudly when we stretched it out over several bedtimes.

Wake Up, Mr. B! by Penny Dale (1988, \$16.95) is a delightful book. The little girl in a family wakes up early, can't get any of the people in the house to play with her, and so enlists an extremely patient Airedale terrier, Mr. B., as her playmate. The book has little text and depends on its illustrations to tell the story. This works remarkably well. Penny Dale obviously knows personally the people (and the dog) she drew. So many expressions and situations were familiar to us, she could have been drawing from our own lives. This book will delight young children and their parents, as well as giving a good start to beginning readers.

Andrew Jensen is minister of Hamilton Road Church, London, Ont.

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PEOPLE AND PLACES



WITH THE HELP OF a group called Volunteers in Mission from the United Methodist Church in Wisconsin and many other workers and volunteers, Tyndale-St. George's, a shared Presbyterian/Anglican ministry in downtown Montreal, was able to completely renovate its basement and relocate its pre-school there. Pictured at the opening party is Mary Wand (pictured holding the commemorative plaque with her grandson Lee) and her family. The room is named after Mary who was the previous pre-school co-ordinator.



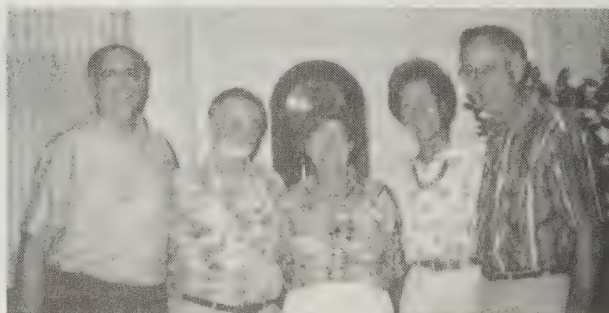
PICTURED ON THEIR wedding day are Eleanor Knott, former Presbyterian missionary to India, and Alan Crabtree. Eleanor first began her work in India in 1965 at the Helen Macdonald Girls' School in Jhansi. In 1980, she began work with the Christian Medical Association of India, which she served in several capacities, including administration. After terminating her services with the Board of World Mission in 1988, she began full-time work with Inter-Varsity Christian Fellowship. Alan Crabtree is the organist and choir director at St. Paul's Anglican Church, Kanata, Ont.



THE CONGREGATION OF Central Church, Hamilton, Ont., welcomed the Argyll and Sutherland Highlanders of Canada on the occasion of the regiment's 90th anniversary. Pictured, left to right, are: Dr. Lorne MacKay, minister emeritus of Central Church; Lieutenant-Governor of Ontario Henry Jackman; Lt. Col. Tom Marlar; Rev. Alan Murray McPherson, minister of Central Church.



PICTURED HELPING Deputy Governor John Kelly of Bermuda straighten his tie during the 150th anniversary celebrations of St. Andrew's Church, Hamilton, Bermuda, is Daniel Tremblay, while anxious father, Rev. Mark Tremblay, looks on and little brother, Eli, ignores the fuss.



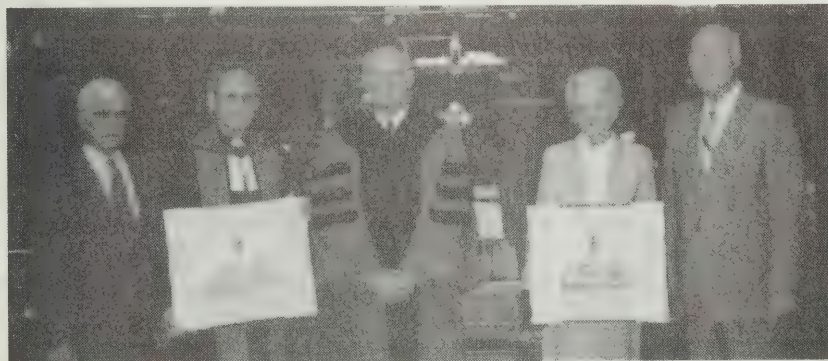
THE CONGREGATIONS OF St. Andrew's Presbyterian Church and St. Aidan's Anglican Church, Windsor, Ont., co-sponsored a conference entitled "Come, Holy Spirit," held at St. Andrew's, June 28-30. Over 425 people gathered to hear Bishop David and Mary Pytches of England (pictured second from left and centre), along with their team members Prue and Richard Bedwell. Also pictured (far left) is Rev. Robert Fournery of St. Andrew's Church.



ST. ANDREW'S CHURCH, Scarborough, Ont., the oldest Presbyterian congregation in Metro Toronto, celebrated its 175th anniversary on June 20. Pictured, dressed for the celebration, are (left to right): John and Mary Phillips, Laura Watt (convener of the anniversary committee), Ruth and Roy Finn.



THE PRESBYTERY OF Northern Saskatchewan met at St. Philip's Church, Sandwith, on June 16. On that day, Bob Wilson, superintendent of missions for Saskatchewan/Manitoba/Northwest Ontario and moderator of the presbytery, and Jim McKay, minister of St. Andrew's Church, Saskatoon, celebrated 25 years as ordained ministers.



PICTURED AT THE 173rd anniversary of St. Andrew's Church, Prescott, Ont., and the 100th anniversary of the present church building, are (left to right): Andrew Britnell, elder; Nicholas Vandermeij, minister; Dr. Raymond Humphries, guest speaker and (at the time) acting principal of Knox College; Anne Morrison, wife of Rev. Alex Morrison who was minister of the congregation from 1954-63; Ronald Thomas, elder. At the conclusion of the service, a print of the church by a local artist was presented to Nicholas Vandermeij and to Anne Morrison. It is interesting to note that at the dedication service in 1893, Principal Caven of Knox College was the guest speaker.



THE CONGREGATION OF St. James Church, Stouffville, Ont., held a "Thank you Herb and Shirley Gale Weekend" recently. Herb was minister at St. James Church for nine years and Shirley had served as interim-minister for the churches of Burns, Ashburn, and St. John's, Port Perry. The Gales have begun a team ministry at Westminster-St. Paul's Church, Guelph, Ont. They are pictured with two of their many gifts: matching hand-woven stoles and a carving of the Last Supper.



PICTURED, Rev. Cameron Brett, convener of the Presbyterian Record Committee and minister of St. Andrew's Church, Toronto, presents a framed cover of the July/August 1992 *Presbyterian Record* (on which she was featured) to Rev. Linda Bell, Moderator of the 118th General Assembly.

Rev. W. Douglas (Biff) Jarvis, minister of St. Andrew's Church, Tillsonburg, and St. Andrew's Church, Windham Centre, Ont., was one of four local citizens to be honoured by the Tillsonburg Special Awards Committee during Canada Day celebrations. Jarvis was singled out for his community service, particularly with the Big Brothers and Big Sisters organizations.



THE CONGREGATION OF Westminster-St. Paul's Church, Guelph, Ont., honoured Norman Brydges and his wife Bette on his retirement as organist and choir director after more than 33 years of service.



FOUR NEW NAMES were recently added to the Elder Emeritus plaque at Knox Church, Woodstock, Ont. Pictured are: Gord Man-ship, Harry Mortley and Neil Hodgins. Absent was Lloyd Erwin.



PICTURED AT THE General Assembly of the Presbyterian Church in Ireland are (left to right): Rev. Frank Conkey, delegate of The Presbyterian Church in Canada; Rev. James Weatherhead, Moderator of the Church of Scotland; and Rev. Tom Simpson, clerk emeritus.



THE CONGREGATION OF North Caradoc Church, North Caradoc, Ont., celebrated its 140th anniversary recently. A potluck supper was held after the service. Pictured are: longtime members William McDougall, Jean Dawson and Elizabeth Bolton, with Rev. Melvin Fawcett.



THE CONGREGATION OF St. Paul's Church, Kemptville, Ont., presented Rev. Phil Schissler (pictured right) with a plaque recognizing his 50 years as an ordained minister at a reception held in his honour. Making the presentation was Rev. S. J. Kennedy.



PICTURED AT THE General Assembly are Brenda MacIntyre and Rev. James Skinner of St. Paul's Church, Glace Bay, N.S. Brenda was the first lay commissioner from St. Paul's since her father, Lauchie, in 1975.



PICTURED ARE THE QUILTERS of St. Giles Church, St. Catharines, Ont., with a 12-foot by six-foot banner they created in recognition of the 119th General Assembly held in St. Catharines in June. The quilters began with a theme appropriate to a grape-growing area — "I am the Vine." The banner also became a project for the congregation's 40th anniversary celebrations. The banner was displayed at the opening service of General Assembly and then moved to St. Giles to be hung in the sanctuary.



THE WMS OF First Church, North Pelham, Ont., celebrated its 75th anniversary on June 27. Special music was provided by the Turning Point Girls' Home choir of Ridgeway, Ont. Pictured standing, left to right, are: Ruth Kline, Violet Miller, Brenda Rice, Nancy Miller (president), Margaret Rice, Gladys Yungblut and Pearl Beamer. Seated are Catherine Rice and Verna Cook.



THREE "FAMOUS" HOCKEY PLAYERS were honoured at Westminster Church, Sault Ste. Marie, Ont., marking the 60th anniversary of their city-wide championship in the 1933 Church League. Presentations of miniature stained glass hockey sticks were made by Jean Haines, herself a former hockey player with the Pim Hill Bullets, to Lloyd Allard (far left), Fred Vickery (centre) and Gordon Smith. Also pictured (far right) is Rev. Wilfred Moncrieff, minister of Westminster Church.



A RECEPTION TO HONOUR Rev. Derwyn Hill and his wife, Helen, on their retirement was held at Eastmount Church, Hamilton, Ont. Derwyn has been an ordained minister for 30 years, the past six at Eastmount. The Hills received gifts from the session and congregation, as well as the best wishes of the many friends, relatives and members of presbytery present for the occasion.



A STAINED GLASS WINDOW was dedicated to the Glory of God and in loving memory of John and Elizabeth Douglas at Knox Church, Woodstock, Ont. Pictured are Rev. Jan McIntyre and clerk of session Robert Douglas.



YOU WERE ASKING?

Tony Plomp

Grace-ful Living

I come from another denomination. I find Presbyterians use the word "grace" a great deal. What do they mean by this word?

Hey! it is time to shout an un-Presbyterian "Praise the Lord!" I think it is wonderful you have caught something among us that reflects the true heart of the theology of this denomination. Unfortunately, we are often more readily identified by our form of church government (a church governed by *presbyters* or elders) or by the prejudicial barbs of columnists such as Alan Fotheringham who has made it clear he believes "Presbyterianism" or "Calvinism" to be a narrow, "uptight," guilt-producing, graceless expression of the Christian faith. Some "Calvinists" may well give credence to such a caricature, but it does not represent the

best of the Reformed tradition.


"Grace" lies at the heart of the gospel. It is what makes the Good News good! The word itself derives from the Greek *charis*, which means, in the Bible, "God's free and undeserved favour." It speaks of God's free gift of love which we do not merit, nor can ever earn. It speaks of God reaching out to us and counting us worthy even when we are unworthy. As Paul writes, "... Christ died for us while we were yet sinners" (Romans 5:8). Grace is God's love for the unlovely and unlovable. It is this alone which can save us. As Frederick Buechner puts it so well: "There's nothing *you* have to do. There's nothing *you have* to do. There's nothing *you have* to *do*."

This is very difficult for us to accept. Even after people have heard sermons on "grace" for many years, many still don't "get it." There are times I forget, too. I guess it is because we like to be in control, even of our own eternal destiny. We don't want to be beholden to anyone, not even to God. So we struggle to live a pure and righteous life to justify ourselves before God and the world, or to place God in our debt somehow.

But the struggle is futile. We cannot justify ourselves. And God will not be our debtor. We cannot work our way into God's favour. Even the most spiritually minded folk are, as a friend has said, "allergic" to God. We are alienated from God at the root of our being and there is nothing, except God's own saving act in Jesus Christ, which can bring us into fellowship with God. The Bible tells us "there is none righteous, no, not one" (Romans 3:10). "For all alike have sinned, and are deprived of the divine glory ..." (Romans 3:23).

The famous hymn says it all. I know "Amazing Grace" has probably been overdone, yet its author speaks of the double-edged nature of "grace." John Newton would understand the phrase made popular in Presbyterian circles by the late Principal Bryden of Knox College. He said God's Word is a judging/saving Word. John Newton experienced that fact firsthand. His had become a truly wretched life, spiritually, morally and physically. He knew himself as "lost" and "blind." But his hymn speaks of "grace" as that which made him understand the bad news about his life ("twas grace that taught my heart to fear"), while at the same time relieving him of the fears of those who know themselves judged by a holy God ("and grace my fears relieved"). I think all believers know whereof he spoke.

I tried to resist quoting the rest of Frederick Buechner. But it is too good to pass up. *The grace of God means something like: Here is your life. You might never have been, but you are because the party wouldn't have been complete without you. Here is the world. Beautiful and terrible things will happen. Don't be afraid. I am with you. Nothing can ever separate us. It's for you I created the universe. I love you. There's only one catch. Like any other gift, the gift of grace can be yours only if you'll reach out and take it. Maybe being able to reach out and take it is a gift too.*

The response to "grace" is Romans 12:1-3. 

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Saskatchewan school renamed in honour of Presbyterian missionary

The former Alternate School in Prince Albert has been renamed the Lucy Baker School in honour of the first Presbyterian missionary to work with Native People in Saskatchewan.

Baker arrived in Prince Albert in the fall of 1879. After learning the Sioux language, she began work with a band of Sioux Indians who had settled on the shore of the North Saskatchewan River after the battle of Little Big Horn. In 1885, she helped secure the Wahpeton or Round Plain Reserve for the band.

The decision to rename the school

after Baker was made at a meeting of the Prince Albert Roman Catholic School Board. The facility, which serves students at the Grade 6 to 10 level who have trouble attending other schools, had been considering a new name for several months. The Prince Albert Historical Society and other sources suggested a list of names. The school's students researched the names and the school trustees ranked them for final selection. Baker's name came out on top and the board gave the choice unanimous approval. (Source: *Prince Albert Herald*)

Presbyterian honoured by Girl Guides



Mary O'Brien, Deputy Chief Commissioner of Girl Guides of Canada and an active member of Mount Zion Church, Ridgetown, Ont., has been awarded the organization's Gold Maple Leaf.

According to Chief Commissioner Marsha Ross, "The Gold Maple Leaf is granted by the National Council of Girl Guides of Canada to an adult member for exceptional service at a national level. Mary O'Brien is a dedicated volunteer who contributes to the enrichment of Guiding in Canada."

Presbyterian minister receives chaplaincy award

Rev. Charles Congram, senior minister of St. Andrew's Church, Puce, Ont., has been awarded the John A. Price Award for Excellence in Law Enforcement Chaplaincy by the International Conference of Police Chaplains (ICPC). Congram received the "volunteer chaplain serving in a larger department" award for his work with the Windsor (Ontario) Police Service over the past eight years.

In presenting the award, ICPC president Charles Boorman said:

"Chaplain Congram exemplifies the type of caring, compassionate chaplain law enforcement agencies need. His program serves not only the members of his department but the community as well. It is a role model for other chaplaincy programs."

The International Conference of Police Chaplains has over 1,200 members serving in law enforcement agencies in Canada, the United States and 10 other countries.

Presbyterian one of two Canadian observers of Malawi referendum

Warren Bailie, the Chief Elections Officer of Ontario and an elder at Thornhill Presbyterian Church, Thornhill, Ontario, was one of two Canadian church representatives to observe a referendum on multi-party democracy in Malawi, held in June.

In spite of pressure from the government, the people of Malawi voted with a large majority for multi-party democracy. But the other Canadian delegate, Father Jude Coyle of the Missionaries of Africa, said aid should not be resumed until changes which enshrine multi-party democracy are made to Malawi's constitution and a date is set for multi-party elections. (CCC News)

Former U.S. presidents in ecumenical fund drive

Former presidents Jimmy Carter, Ronald Reagan and Gerald Ford are joining together in a fund-raising effort for the National and World Councils of Churches. The three former presidents will serve as co-chairpersons of the drive — an effort to raise \$10 million for the "faith and order" work of both organizations. Faith and Order is the theological component of the church unity movement, undergirding the churches' co-operative efforts in the social and political arena.

The fund-raising campaign is called the "Archbishop Iakovos Endowment for Faith and Order," in honour of Greek Orthodox Archbishop Iakovos, who has led that denomination in the United States for more than three decades and is a recognized leader in the ecumenical movement.

Carter, an active Southern Baptist and a supporter of the ecumenical movement, had agreed this past spring to lend his name to the Iakovos campaign. Word of Reagan's participation, announced at a recent news

conference in New York at Greek Orthodox headquarters, was more of a surprise. During his term in the White House, Reagan was not known as a friend of the mainline churches that are at the centre of the ecumenical movement. In fact, he was frequently at odds with the NCC and WCC on issues ranging from nuclear arms to civil rights.

In response to a question about Reagan's participation, NCC general secretary Joan Campbell told reporters the presence of the Republican former president serves as a reminder that the ecumenical movement is not simply a matter of bringing like-minded people together. Reagan's participation, said Campbell, "is not only appropriate, but perhaps helps people understand what Christian unity is about."

George Bush, who was also invited to serve, reluctantly declined, saying he was occupied with putting together the Bush Presidential Library at Texas A&M University. (*Christian Century*)

Centenary of Sir Ernest MacMillan's birth celebrated

This year marks the centenary of the birth of one of Canada's most celebrated and influential organists, composers and conductors, Sir Ernest Sample MacMillan.

MacMillan conducted the Toronto Symphony Orchestra between 1931 and 1956 and the Toronto Mendelssohn Choir between 1942 and 1957. He was also principal of the Toronto (now Royal) Conservatory of Music from 1926 to 1942 and dean of the Faculty of Music of the University of Toronto from 1927 to 1952. In 1935, he was knighted by King George V for "services to music in Canada."

MacMillan had deep roots in the Presbyterian Church. His father, Rev. Dr. Alexander MacMillan, was principal editor of the Presbyterian *Book of Praise* of 1918. Ernest MacMillan had his first professional appointment as organist of Knox Church, Toronto, at the age of 15. While a student at the University of Toronto, he served as organist and choir director of St. Paul's Church, Hamilton, Ontario.

Several special events marking the centenary have already been held in 1993. Among those still upcoming are concerts by the St. Lawrence String Quartet, the Toronto Symphony and the Toronto Mendelssohn Choir. An exhibition entitled "Sir Ernest MacMillan — The Musician and His Times," prepared by the National Library of Canada, will open at Roy Thomson Hall, Toronto, on December 3.

Presbyterians can honour MacMillan's memory by singing hymn 336 in the *Book of Praise*, "Light of Light, Enlighten Me." The music by Sir Ernest has an interesting history. On his way to further his studies in Europe, he was asked by his father to deliver some material for the forthcoming *Book of Praise* to Oxford University Press in England. After browsing through the manuscripts, young Ernest concluded the music for "Light of Light" did not do justice to the words. The night before he was to deliver his father's material, he composed a new tune and substituted it for the original.

International Ministries appointments

International Ministries, Life and Mission Agency, The Presbyterian Church in Canada, recently appointed Denise Van Wissen, a nutritionist from Oakville, Ontario, to work as a volunteer with SOYNICA, a nutritional program that assists women in caring for their children's growth. She will also teach English at the Preparatoria in Man-

agua, Nicaragua. Denise is a member of Hopedale Presbyterian Church in Oakville.

Also receiving appointments to Nicaragua were Rev. John and Viola Duff. Viola will teach nursing at the Nicaraguan Polytechnic University and John will work with the Baptist Federation of Nicaragua.



Left to right: Denise Van Wissen, John and Viola Duff

Record announces staff change

Beginning with this issue, the *Presbyterian Record* welcomes Tim Faller as its new design and production manager. Tim previously worked as a designer and editor for Wood Lake Books.

For the past five years, the magazine has been produced by Val Publications Limited, whose president, Valerie Dunn, was an assistant editor for much of DeCourcy Rayner's time as editor.

Church of Scotland General Assembly

Dr. Arthur Van Seters, principal of Knox College, was the official delegate of The Presbyterian Church in Canada to the Church of Scotland General Assembly held in Edinburgh in May. Van Seters finds it curious that although this was the second time he had represented Canadian Presbyterians abroad, on neither occasion

was he asked to give a report.

The first dimension of the Scottish General Assembly that struck Van Seters was the number and extent of ceremonial activities associated with the event.

The Lord High Commissioner threw a gala opening garden party at the Palace of Holyrood House to which thousands flocked, and a smaller reception toward the end of Assembly. He also attended some of the sederunts, seated in a lofty place directly above and behind the Moderator. At the close of Assembly when the Moderator offered his comments, the Lord High Commissioner did the same.

The most surprising event for Van Seters was the Moderator's Reception, held in the high-ceilinged and ornate upper hall of the Signet Legal Library. After observing a troubled debate over the distressing finances of the Kirk, he found the apparent extravagance of the reception hard to justify.

Although he found the pomp and ceremony off-putting, Van Seters was impressed with the way the Assembly grappled with the issues facing the

church and the country. He was also impressed with the role of the Moderator, on this occasion Rev. James Weatherhead, in the functioning of the Assembly.

There were a number of colourful issues at this year's Assembly. The Panel on Doctrine presented a long report on "The Theology of Marriage." Tucked in near the end of the report was an oblique reference to homosexual marriage which, it said, would be addressed in next year's report. Some commissioners tried to draw the panel into debate this year since one Edinburgh minister had conducted such a marriage, but the majority accepted the panel's argument that debate should be delayed until the whole issue is laid out in the coming year.

A spirited debate was occasioned when the Committee on Church and Nation proposed that the Assembly "believe opportunities for better citizenship and better community will be offered by the establishment of a Scottish parliament." The word "believe" was eventually changed to "express the hope that."

Other matters included anguish over the state of the church's finances (exacerbated by a trading loss of \$860,000 in the sale of eight book-

stores and a possible \$200,000 through embezzlement). Proposals to develop a new hymn-book are underway and the underlying reasons and principles for doing so were presented. The Assembly called for an inquiry into reforms in the Scottish educational system. A report on the denomination's own theological education requirements is expected next year. One of the more difficult questions centred on the tension between maintaining the church's opposition to nuclear arms and supporting those whose jobs were being threatened because of the imminent closure of a Scottish nuclear plant.

Dr. Van Seters was one of 40 official delegates from around the world. Each delegate was officially recognized and granted the courtesy of the court to speak on any issue. Yet, Van Seters doubts it mattered to the Church of Scotland that The Presbyterian Church in Canada had a representative in its midst. In fact, he's not sure it matters to Canadian Presbyterians that he was there. However, he gained many insights from the Church of Scotland Assembly and was encouraged to reflect further on (and appreciate) his own understanding of The Presbyterian Church in Canada's General Assembly.

General Assembly of the Presbyterian Church in Ireland

Rev. Andrew Rodgers was elected Moderator at the 153rd General Assembly of the Presbyterian Church in Ireland, held in Belfast, June 7-11. Rodgers set before the Assembly his theme for the year, "Back to basics and forward with fervour," and the spirit of that theme permeated the discussions during the week's business sessions.

The General Assembly postponed the publication of a guideline booklet on Freemasonry to next year's Assembly. Last year, the Assembly adopted a resolution which "disapproved of communicant members of the Presbyterian Church in Ireland being involved in Freemasonry."

The Government of the Republic of Ireland was called upon to establish an

ethics committee for the proposed Tal-lagh Hospital so that consultation on the ethics of medical and surgical procedures could take place. This would safeguard Protestants and others from being dominated by the thinking of Roman Catholicism in these sensitive areas of belief and practice.

Rev. John Brackenridge, convener of the church's Committee on Marriage and the Family, presented the Assembly with some startling facts. Northern Ireland has a higher divorce rate than most of Europe. In a recent survey of Presbyterians, 99.5 per cent said the family was the most important institution in society. Yet, of the 10,000 marriages in 1989, only 22 per cent of the 88 per cent church-based services were Presbyterian. In the same 12-

month period, 30 per cent of divorce decrees carried a Presbyterian stamp.

The General Assembly called for an early resumption of talks on the political future of Northern Ireland. It condemned the paramilitaries on both sides of the conflict and called on the government to help victims of IRA bombings by speeding up financial help and the settlement of claims.

Union Theological College in Belfast is in urgent need of repairs. A rescue plan was adopted which will involve a £400,000 investment to make the college "safe and secure" by 2001 and through the next century. Rev. Sinclair Ferguson, a Scot, was appointed to the Chair of Systematic Theology. (*Robert Cobain, Church House, Belfast*)

FROM THE PAST RECORD

October 1968 (25 years)

Ron McGraw, a 30-year-old native of Yorkton, Sask., went out in January, 1961, to teach chemistry at the Hope Waddell Training Institute in Calabar, the famous secondary school named after the first Scottish missionary.

The school was shelled by federal Nigerian troops last October and when Calabar fell McGraw escaped. As a missionary of The Presbyterian Church in Canada he remained in Biafra to do relief work among victims of the war.

Last March Ron McGraw was appointed relief representative for the World Council of Churches in the areas surrounding the two towns of Aba and Ikot-Ekpene. He supervised the distribution of food and drugs until August 14, when Dr. Johnson pulled him out for a brief break. McGraw had lost 28 pounds since last October.

He is reputed to be wanted by the Nigerians for broadcasting on what they call the "rebel radio." McGraw says that he did so to make a public protest against the bombing of the

Mary Slessor Hospital at Itu. Nine patients were killed and others wounded. His friend, Dr. Murray Phillips, a Scottish medical missionary, took shelter under a bed and managed to escape injury although a wall collapsed on him.

— from "Thousands Die While the War Goes On"

October 1943 (50 years)

The Westminster Assembly

On July first three hundred years ago the commissioners to the Westminster Assembly gathered in the Chapel of Henry VII at Westminster, to begin the six-year deliberations that issued in the drawing up of the subordinate standards of faith and worship that are held by the Presbyterian churches throughout the English-speaking world. Three hundred years of history stand between us and the "eminent, learned, and godly divines" who assembled in 1643, and drew up the directories for church government and worship, the Shorter and Larger Catechisms, and the Confession of Faith. Three hundred years

of history stand between us and them, but because of their fidelity to the Word which took hold upon them their work has endured, and still commends itself to us.

— Rev. Neil G. Smith

October 1918 (75 years)

A Sabbath Among the Indians (Moose Mountain, Carlyle, Sask.)

... the Indians were gradually gathering to a small bower made from the branches of trees cut down and planted in a circle about the middle of the sports ground. About half-past one we were able to begin our service. After a few hymns, reading of Scripture and prayer, I spoke on the Living Water, of which our Saviour told the woman at Samaria's well.

As we have two bands of Indians on our Reserve, Cree and Assiniboine, I required two interpreters.


I spoke the sentence in English, then the Cree man took it up, and, after a little thinking as to how best to do it, he spoke it aloud for the benefit of the Crees. The Assiniboine next took it up, and after a little thinking, delivered it to the Assiniboines.

It was a hard task; I had to remember my subject; I had to remember the sentence I had given; and I had to think what I would say next. I will not answer for the connection of that sermon, but we managed to get through.

— Rev. John Fernie

October 1893 (100 years)

Winnipeg Now Has Eight

On the very day of our writing Winnipeg Presbytery is engaged in erecting two of its city mission stations into independent congregations.... The Winnipeg list is now: Knox, St. Andrew's North, Augustin, Martin Luther Icelandic, Westminster, West End, and Higgins street — eight, with upwards of 2,000 members. In 1872 Knox was organized with 11 members! 

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DEATHS

ELDER, REV. JOHN CALVIN, 62, died in Mississauga, Ont., July 29 after a year-long illness.

Cal Elder was son of the late Rev. John and Lily Elder. Much of his youth was spent in Guyana where his parents were missionaries. He was educated at the University of Toronto and Knox College. As a student, he served at Westminster, Scarborough, Ont. After ordination in 1956, he began work in new church development at St. Giles, Baie d'Urfe, Que., then at Brentwood, Burnaby, B.C. In 1966, he became director of church extension in the Synod of Toronto and Kingston. Later he was named superintendent of missions in that synod and also for the Synod of Hamilton and London. Cal made an outstanding contribution in church extension — his understanding and knowledge of this area of the church's ministry was unequalled. He represented The Presbyterian Church in Canada on inter-church planning councils and was held in high esteem by other denominations.

Elder was a man of deep faith, keen vision and insight, strong conviction and courage, unflagging dedication and commitment.

Cal Elder is survived by wife Rev. Joyce E. (Cowing); daughters Dawn Berzins, Ruth Larocque; son John; stepdaughter Jacqui Jennings; stepson Jeff Pickering; 12 grandchildren; sisters Ruth MacDonald, Betty Acheson, Dorothy Horton.

FALCONER, REV. CHARLES A., 78, died in Strathroy, Ont., June 25.

Charles Falconer was born in Semans, Saskatchewan. He graduated from The Presbyterian College in 1963. During student years, he ministered at St. Andrew's, Lancaster, Ont. Following ordination, he served the Ontario pastoral charges of McDonalds Corners, Elphin & Snow Road (1963-64); St. James, Forest (1964-72); Monkton and Cranbrook (1972-76); and Beechwood, Centre Road and West Adelaide from 1976 until his retirement in 1983. In his ministry, he offered hope, comfort and a deeper understanding of faith and mission. During retirement he was chair of the Strathroy Seniors Hymn-book Committee. With wife Aleda, he worked enthusiastically on the distribution of books and taped music across Canada.

Charlie was an avid camper. He participated at Presbyterian Peace Memorial Camp and Camp Kintail in Ontario and was a founding member of Gracefield Presbyterian Centre in Quebec. His energy in Christian camping is remembered by countless members of PYPs

and youth camps.

Charles Falconer is survived by wife Aleda (Lyons) of almost 54 years; son Gary and Arda, son Bob and Patti; daughter Karen and Tom Merner; and grandchildren.

LOWTHER, REV. ARTHUR AUSTIN, died June 3.

Arthur Lowther was raised in Toronto where he attended Riverdale Collegiate. As an active member of Riverdale Presbyterian Church, he taught Sunday school and in 1920 became the first Scout Master of the 5th Toronto Troop which still exists today. After graduation from the University of Toronto in modern languages, he taught English and physical education at Windsor-Walkerville Technical School where he became head of the English department.

In response to the shortage of Presbyterian ministers after Church Union, Lowther entered Knox College while continuing his language studies. He received both his MA and BD in 1929. From 1929 to 1939, he served as a missionary at the Gwalior Mission, Jhansi, India, until health forced him to return to Canada. He accepted a one-year appointment to Calvin Church, North Bay. In 1941 he became minister of Wychwood, Toronto, where he served until his retirement in 1968. For a number years, he was a member of the Board of Missions and lectured on Christian missions at Knox College. In 1952, Knox College conferred on him the honorary Doctor of Divinity degree.

Arthur Lowther is survived by brother Charles of Owen Sound, Ont., 10 nieces and nephews, 17 grandnieces and grandnephews.

BONE, WILLA, 94, longtime member, Runnymede, Toronto, June 3.

CUNNINGHAM, WILLIAM BRUCE, 93, longtime member, faithful elder 37 years, former clerk of session, member board of managers, St. Andrew's, Fenelon Falls, Ont., July 23.

DUNN, JOHN T., 78, member, Knox, Elora, Ont.; former member, St. Andrew's, Toronto, April 11.

FISHER, MURIEL MARIE, 72, member over 50 years, faithful worker, WMS, Kirk Guild, Ladies Bible Class, Sunday school teacher, Burns, Ashburn, Ont., July 24.

GARDNER, WM. HUGH, 76, longtime active member, faithful elder 26 years, board of managers, Burns, Ashburn, Ont., June 24.

GOLBOURN, MARGARET, 79, longtime member, St. Andrew's, St. Lambert, Que., Aug. 11.

HONE, JOHN JAMES, 81, longtime mem-

ber, retired elder, First, Brockville, Ont., July 2.

JOHNSTON, GEORGE, elder 32 years, St. John's, Cornwall, Ont., Aug. 12.

LANE, ARTHUR BURNETT, 84, longtime member and choir member, Meals on Wheels, men's club, Glenview, Toronto, July 20.

MacLENNAN, JOHN D., elder 24 years, board of managers, St. John's, Cornwall, Ont., July 11.

MacNEIL, THOMAS, 86, faithful longtime member, elder, St. Andrew's, North River, Cape Breton, N.S., Aug. 9.

McBURNEY, HARRIET MURIEL, 93, member over 70 years, faithful in WMS and Ladies Aid, St. Paul's, Hartney, Man., Aug. 17.

NANSON, MILDRED, 85, of Riverbend Place, Cambridge, Ont.; formerly of Guelph and Morriston; widow of the late Rev. Leslie Nanson, Feb. 16.

PALMER, JEAN, member since 1929, active in all phases of church work, one of first women elders, Glebe, Toronto, July 7.

REID, FRASER, 60, elder, First, Chatham, Ont., in July.

ROBINSON, STAN, 84, longtime member, elder, clerk of session, Nassagaweya Church, Nassagaweya, Ont., June 4.

ROSS, HUGH CAMPBELL, faithful member, elder, First, Brockville, Ont., July 26.

SANDS, JENNY, 98, longtime active member, board of managers, Ladies Aid, honorary WMS president, First, Port Colborne, Ont., July 31.

SCOTT, EMILY C., 106, longtime member, Runnymede, Toronto, July 12.

SUTHERLAND, GEORGE DUNCAN, 95, longtime member, elder, Knox, Selkirk, Man.; former elder, Mimico, Toronto.

VANDERLEE, COBY, longtime member, faithful elder, St. Paul's, Banff, Alta., June 10.

WILTON, NEIL E., 65, elder, longtime church school superintendent, Knox, Normanby, Ont., July 17.



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ORDINATIONS

Madole, Rev. Donald, Beaverton Church, Beaverton, Ont., Aug. 29.

INDUCTIONS and RECOGNITIONS

Bigelow, Rev. J. Cameron, Orillia (St. Andrew's), Orillia, Ont., Sept. 9.

Hayward, Rev. David R., Kings, New Minas, N.S., July 29.

Madole, Rev. Donald, Beaverton Church, Beaverton; Knox, Gamebridge, Ont., Aug. 29.

Osborne, Rev. Harvey, St. Andrew's, Bowmanville, Ont., Nov. 1/92.

Sim, Rev. Robert, New Westminster, Hamilton, Ont., Sept. 9.

Smith, Rev. Sheina B., Burns, Ashburn, Ont., Aug. 5.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

East River, N.S. pastoral charge (Springville, St. Paul's; Sunny Brae) and Caledonia. Dr. J. Bruce Robertson, PO Box 1078, Westville, N.S. B0K 2A0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycomagh, N.S. B0E 3M0.

Moncton, N.B., St. Andrew's. Rev. Herbert Hilder, PO Box 1604, Sackville, N.B. E0A 3C0.

Springhill, N.S., St. David's; Oxford, St. James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

West River pastoral charge, N.S. (Durham; Greenhill, Salem; Salt Springs, St. Luke's). Rev. H. Kenneth Stright, Box 254, Pictou, N.S. B0K 1H0.

Windsor, N.S., St. John's; Noel Road, St. James. Rev. Jane Johnson, 7 Brookhouse Rd., Dartmouth, N.S. B2W 1W5.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Dunvegan, Kenyon, Ont., part-time ministry (commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kirk Hill, Ont., St. Columba Presbyterian; Kirk Hill United. Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Montreal, Chinese. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, Ont. L1R 6J2.

Richmond, Ont., St. Andrew's. Rev. Ted Stevens, 971 Woodroffe Ave., Ottawa, Ont. K2A 3G9.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Ajax, St. Andrew's. Rev. R.C. Mathewson, Knox College, 59 St. George St., Toronto, Ont. M5S 2E6.

Alliston, Knox; Mansfield, St. Andrew's. Rev. Tom Cunningham, 59 Essa Rd., Barrie, Ont. L4N 3K4.

Aurora, St. Andrew's. Rev. Michael Caveney, Box 175, Toronto Dominion Centre, Toronto, Ont. M5K 1H6, Fax 416-366-2643.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Colborne, Old St. Andrew's; Brighton, St. Andrew's; Lakeport, St. Paul's pastoral charge. Rev. Stuart Macdonald, 200 King St. W., Cobourg, Ont. K9A 2N1.

Etobicoke, Grace. Rev. George French, 190 Medland St., Toronto, Ont. M6P 2N7.

Kapuskasing, St. John's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

King City, St. Andrew's. Rev. Blaine W. Dunnett, PO Box 535, Nobleton, Ont. L0G 1N0.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Norval Church, Norval; Union Church, Union. Rev. John Deyarmond, RR 4, Belwood, Ont. N0B 1J0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel

Ave., Midland, Ont. L4R 1W1.

Port Perry, St. John's. Rev. Ron Van Auken, 19 Frost Dr., Whitby, Ont. L1P 1C8.

Stouffville, St. James. Rev. Wes Denyer, 600 Village Parkway, Unionville, Ont., L3R 6C2.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, Formosan. Rev. Donald V. Wade, 105-333 Clark Ave. W., Thornhill, Ont. L4J 7K4.

Toronto, Knox. Dr. George Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Toronto, Riverdale. Rev. W. Kendrick Borden, 26 Delisle Ave., Toronto, Ont. M4V 1S5.

Synod of Hamilton and London

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Dresden, St. Andrew's; Rutherford. Rev. William Ball, 54 Craven Dr., Chatham, Ont. N7L 3T8.

Dromore, Amos; Holstein, Knox; Normanby, Knox. Rev. Rod Lamb, Box 359, Paisley, Ont. N0G 2N0.

Hamilton, Eastmount. Rev. John-Peter Smit, 865 Mohawk Rd. W., Hamilton, Ont. L9C 7B9.

Hamilton, MacNab Street. Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4-1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, London Korean Christian Church. Rev. Dr. Robert R. Robinson, 521 Village Green Ave., London, Ont. N6K 1G3.

Milverton, Burns; North Mornington. Rev. Walter Allum, 68 Main St. N., Milverton, Ont. N0K 1M0.

Port Dover, Knox. Rev. Mona Denton, 518 Carluk Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

TRANSITIONS

CONTINUED FROM PAGE 48

Portage, Man., First. Rev. Richard Sand,
339-12th St., Brandon, Man. R7A 4M3.

Synod of Saskatchewan

Prince Albert, St. Paul's. Rev. Andrew A.
Song, 1446 Sibbald Cres., Prince Albert,
Sask. S6V 6B4.

Synod of Alberta

Dixonville, Strang. Rev. George S. Mal-
colm, 9635-76 Avenue, Grande Prairie,
Alta. T8V 5B3.

Edmonton, Calvin (Hungarian). Rev. Dr.
John Carr, 9668-77 St., Edmonton, Alta.
T6C 2M7. Fax: 403-465-7313.

Edmonton, Eastminster. Rev. Lloyd Four-
ney, 10025-105 St., Edmonton, Alta.
T5J 1C8.

Lloydminster, Knox; Ganton. Rev. Bruce
Kemp, 2903-67 St., Edmonton, Alta.
T6K 1N2.

Wanham, Knox; Blueberry Mountain,
Munro. Rev. Harold Wiest, Box 843,
Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Creston, St. Stephen's. Rev. Dr. Ron
Foubister, 204-12th St. S., Cranbrook,
B.C. V1C 1V9.

Kimberley, St. Andrew's. Rev. Calvin
Brown, 602 Kootenay St., Nelson, B.C.
V1L 1L2.

Maple Ridge, Haney. Rev. Larry Jackson,
1316-7th Ave., New Westminster, B.C.
V3M 2K1.

Vancouver, Kerrisdale. Rev. Ian Victor,
2893 Marine Dr., West Vancouver, B.C.
V7M 1M1.

Vancouver, St. Columba. Rev. Robert J.P.
Foulis, #506, 620-7th Ave., New West-
minster, B.C. V3M 5T6.

Vancouver, Taiwanese. Rev. David W.
Stewart, 5555 Trafalgar St., Vancouver,
B.C. V6N 1C2.

Victoria, Chinese. Rev. Lance Weisser,
RR 3, 1340 Prillaman Ave., Victoria,
B.C. V8X 3X1

LIFE AND MISSION AGENCY

International Ministries

China ESL Teachers

Contact: Dr. Marjorie Ross, 50 Wynford
Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and
new church development. Contact: Rev.
J.P. Ian Morrison, 50 Wynford Dr., North
York, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy,
Que., Eglise St-Marc. Contact: Pasteur
Daniel H. Forget, Coordonnateur, Eglise
presbyterienne au Canada, Ministere fran-
cophone, CP 86, Richmond, Que. J0B
2H0.

ST. ANDREW'S PRESBYTERIAN CHURCH

Whitby, Ontario

160th Anniversary

Sunday, October 24, 1993 at 10:00 a.m.

Speaker: Dr. Earle F. Roberts,
Moderator of the 119th
General Assembly

All former members, adherents and
friends are cordially invited to join with us
in this special celebration. Luncheon and
social hour to follow the service.

Wanted!

ORGANIST/CHOIR DIRECTOR

Bolton's Caven Presbyterian Church
needs the services of a vibrant and gifted
music director to provide his or her tal-
ents and leadership in the musical min-
istry of the church. Caven is a congrega-
tion of 110 families in a rapidly expanding
community, located 25 km NW of Toron-
to. For details regarding the challenge
and the compensation, please contact:
Peter Vermeulen at (416) 857-1144, Ken
Graydon at (416) 857-1978 or write to
the church office at 110 King St. W.,
Bolton, ON L7E 1A2.

INFORMATION WANTED

for a book dealing with the history of St.
Andrew's Presbyterian Church, South El-
don, Ontario. Any pictures, clippings or
information about same would be greatly
appreciated and would be cared for and
returned promptly. Please address all
replies to Reid Torrey, Clerk of Session,
R.R. #5, Woodville, Ontario K0M 2T0 or
telephone (705) 439-2305.

40TH ANNIVERSARY

All former members and adherents of St.
Giles Presbyterian Church, 205 Lynwell
Road, St. Catharines, Ontario L2N 1S1,
are cordially invited to the 11:00 a.m. ser-
vice on Sunday, October 24, 1993. Spe-
cial guests: Rev. Robert H. Beattie, BSW,
MA; Rev. Charles D. Henderson, BA.

ST. ANDREW'S PRESBYTERIAN CHURCH SOUTH ELDON, ONTARIO

is preparing to celebrate its Sesquicenten-
nial (150 years) in 1994. If you are a for-
mer member or adherent and would like
information about planned celebrations,
contact Reid Torrey, Clerk of Session,
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Monday to Friday, 9 a.m. to 5 p.m. Phone:
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ALLAN MACKENZIE MEMORIAL FUND

St. Andrew's Presbyterian Church, Fort
Coulange, Quebec, has established a
fund in memory of the late Rev. Allan G.
MacKenzie. He was the much loved
minister of St. Andrew's and of Bristol
Memorial Church, Bristol, Quebec
(1980-1991).

Donations may be sent to: St. Andrew's
Presbyterian Church, Fort Coulange,
Quebec J0X 1V0 and receipts for tax
purposes will be issued. The entire fund
will be given to and administered by the
Presbytery of Lanark and Renfrew.



A Ritual of Giving Thanks

Read: Luke 17:11-19

Thanksgiving weekend has its own set of rituals. A turkey dinner with all the trimmings is routine in many families. Some people make an annual drive through the countryside to enjoy the autumn foliage. Others undertake the ritual closing of the cottage for the winter.

Thanksgiving also means another ritual, so obvious it may not need to be said: the ritual of giving thanks. But perhaps it is not so obvious. This passage from the Gospel of Luke concerns someone who remembered to say thank you. His gesture is so unusual, it has immortalized him to this day.

In the borderland between Galilee and Samaria, Jesus meets a group of 10 lepers on the borderline of society. Forbidden from living in a town or village, lepers were compelled by law to wear torn clothing, let their hair be unkempt, cover the lower part of their faces, and cry out "Unclean! Unclean!" So it was common to encounter bands of local lepers on the outskirts of towns, begging from those entering or leaving.

At least one of the lepers is a Samaritan, yet another strike against him. The breach between Samaritans and Jews in first-century Palestine had widened to outright hostility by the time Jesus of Nazareth was travelling the region. The impact of this healing is that gratitude for it comes from an unlikely, and an unwelcome, source.

The actual healing is remarkably understated, for this is a story about giving thanks. Like the other lepers, the Samaritan is on his way to get a clean bill of health from the priest. But he alone turns back to find Jesus and



thank him. His gratitude is so rare that, as Scripture says, it's one in 10 who thinks to make a point of it. It is not that the other nine are thankless. We don't imagine them as hard, ungrateful people who take the healing and run. It probably never occurs to them to go back and say thank you. Or maybe they do think of it, but it seems too much effort, and how much difference would it make anyway?


Truly the miracle is in the eyes of the beholder. Ten are healed, but only one acknowledges the hand of God. People like this one restore our faith in the world: the rare ones who make a ritual of giving thanks and who, by the simplicity of the gesture, make the

world a kinder place. And, usually, it is someone from whom we least expect it who makes our day simply by saying thank you.

On Thanksgiving Sunday, we are grateful for enough to eat, enough to keep us warm and dry, and enough health to cope. But, perhaps, only when these things are threatened and restored do we experience an overwhelming thankfulness. If you have ever lost a child, even for a few minutes; if you have ever waited a week for medical test results; if you have ever hoped against hope, had too close a call for comfort, or lived with the terrible burden of not knowing — you know that gratitude makes the heart sing if and when it's safely over.

Strive to make thanksgiving a ritual, not just in these moments, not just one day a year and not just 10 per cent of the time. On this Thanksgiving Sunday, begin a new ritual by saying thanks for something that slipped your mind before. Remember this past year with gratitude, when life was suddenly made more precious, and when every day seemed a miracle and every hour a gift. Praise God for harvest and health, and for everyone who teaches us that life is worth living. For of all the rituals that shape our lives, this ritual of giving thanks transcends them all.

Prayer

Gracious God, teach us the joy of giving thanks devoutly, sincerely, and as often as the sun rises in the east and one season yields to another. Amen. 

Catherine Calkin is minister of Avonton and Motherwell-Avonbank churches in Ontario.

Gwen Brown:

Youth Consultant

by Ivor Williams

She has two half-time assignments, and both involve young people. So it is not surprising Gwen Brown has some well-developed ideas about young people and The Presbyterian Church in Canada.

This summer, for the second time, she occupied the director's cabin at Camp Kintail, on the shore of Lake Huron, about midway between Goderich and Kincardine in Ontario. In the fall and winter, she scurries around the widespread Synod of Hamilton and London as its youth consultant, setting up weekend training sessions, helping congregational committees, encouraging and advising wherever a few members of Presbyterian Young People's Societies are getting together.

What are young Presbyterians looking for in their church?

"They are looking for a voice," Gwen replies quickly. "They have so much to offer. But they need a sense of inclusion." The church isn't like the world around it, and some young people find it alien, she says.

So what can congregations do to offer inclusion to youth?

"The answer is different in every congregation," says Gwen. "But the youth are really the church of today, not of tomorrow as many may regard them. Young people have the chance to have a say about their lives and activities everywhere else, so why not in the church?"

Why does she think some young people are turned off by the church?



"They may find the music difficult to relate to. The structure and decision-making may appear irrelevant. The church may not be exciting. Their faith is exciting and important to them, and they want that in worship."

The nine young counsellors selected for Camp Kintail in 1993 were between 19 and 23 years of age.

"What does the church offer young people like them?" asks Gwen. She feels they want a challenge to their faith. When this is missing, young people like them will leave the Presbyterian Church. "Only some will come back, much later," wanting the church for their children.

In her other role as synod youth consultant, Gwen has confirmed that the church "has a heart" for young people. Every congregation wants them to be a part of the church. But sessions and congregations are not sure how to use her.

Gwen sees part of her mission as youth consultant is helping sessions and

congregations "to recognize and learn their vision and help them reach it." She hopes worship can reflect the challenges, pressures and influences youth are facing. She wants the church to move forward in creative and innovative ways, to be "the church to our world."

Gwen was ordained in her home church, St. Andrew's, Scarborough, Ontario. She was a student minister in Rosetown, Saskatchewan, and did mission work in Guyana before taking up full-time ministry. In 1992, Gwen left the congregation at Kipling, Saskatchewan, to

take up her two new posts, and made her base in the synod's approximate centre, the Huron County town of Exeter. (The synod extends from Niagara Falls and Hamilton on the east, north to Owen Sound, and west to Sarnia and Windsor.) Having been Kipling's first female minister, and the basically Hungarian congregation's second English-speaking leader, she finds pioneering in new roles is not an unfamiliar task.

In her new role, Gwen admits to missing the regular preaching, personal relationships and age diversity of congregational activity. But few ministers have the opportunity to get to know so many young people, their needs and visions, as she has.

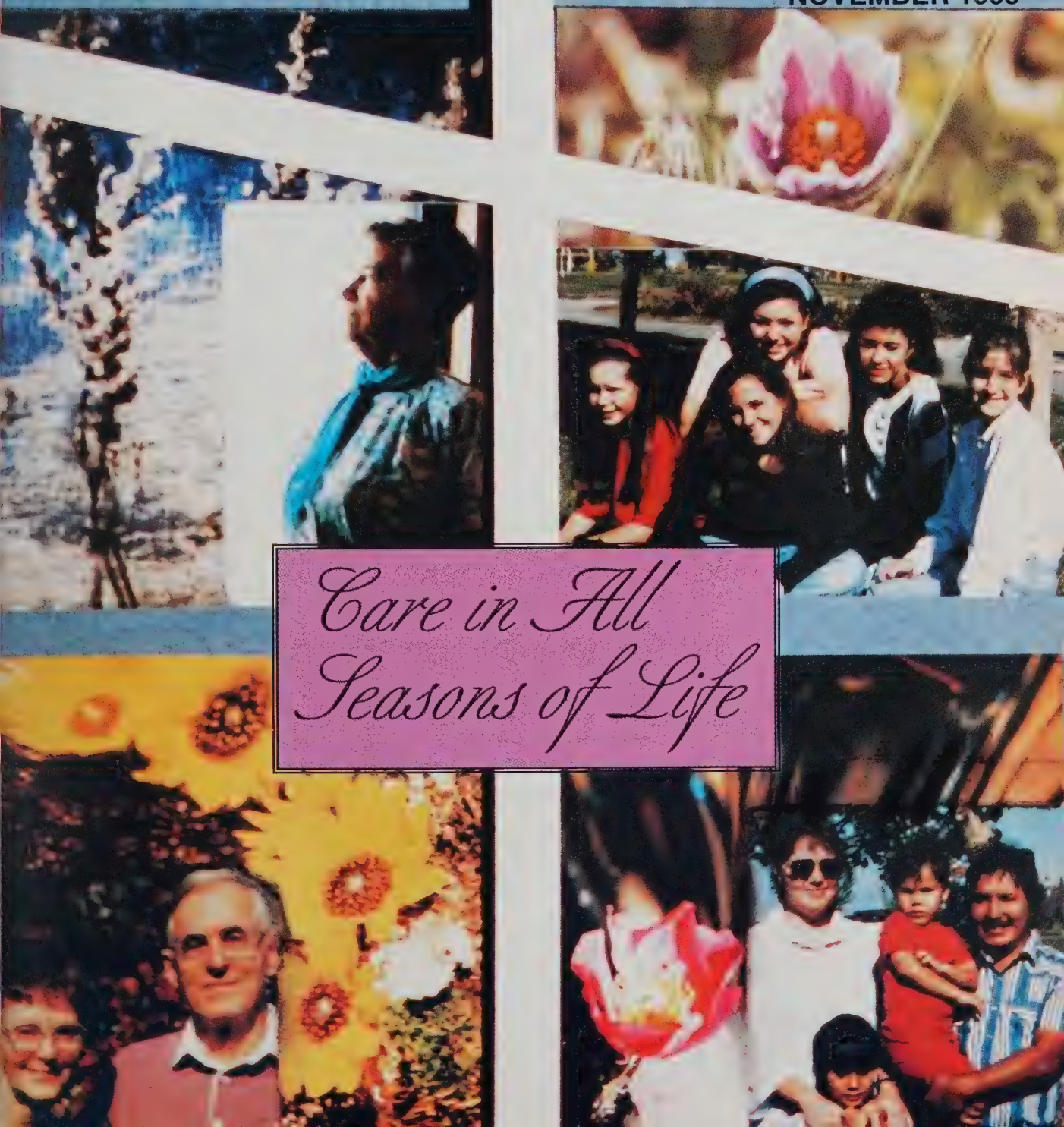
"Young people serve their church well," Gwen Brown says. "And they offer it hope for tomorrow." ■

Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.



PRESBYTERIAN Record

NOVEMBER 1993



*Care in All
Seasons of Life*

Common Sense

Dr. Kyung Jik Hahn of Korea was honoured by Princeton University. He built a church of 27 refugees into a congregation of 60,000. When asked what was expected of elders in his church, he replied: "Oh, we give them examinations — Bible, theology, history and ... I think there was a fourth. Oh, yes, common sense."

In Prison

If we are still locked behind prison walls of fear or shame or hatred, then there's some part of the gospel message that's not getting through. There's some part of Christ's message of freedom that hasn't made it past the armed guards we've set at our prison gates.

— Patricia Van Gelder

A Dangerous God

Fred Craddock tells a great story about a little pastor visiting an old lady who is near death. Her mouth is gaping open and she's drooling out the side. He says, "Mrs. Jones, before I leave, is there anything you would like me to say or do?" She tells him she would like him to pray. He asks if there is something specific she would like him to pray for. "I'd like you to pray for my healing, of course," she answers. He thinks to himself, "Oh, God." So he prays that, if it is God's will, to please heal her and, if it is not his will, then to help everyone adjust to the situation. Amen.

With that, she sits up in bed and says "Wow!" She throws her feet over the side of the bed, stands up, flexes her muscles and says: "This is unbelievable! I feel wonderful!" Then she walks down the hall and calls out to the nurses station: "I think I'm well! I think I'm well!" The pastor leaves the hospital, gets into his car and says to God, "Don't you ever do that to me again."

— William Willimon

Do a Little

We must get beyond charity. The prophet does not say, "Let charity roll down like mighty water." Charity is a sign point; justice is a hitching post. The mayor of New York said, let the churches and synagogues house the homeless. And everyone agreed it was the right thing to do. But the answer for the homeless is not shelters. Not even in the church or synagogue. The answer to the homeless is homes. When we get wrapped up in charity, we do not work for justice. We are called to be committed to justice. Everybody can do something. The greatest mistake is to do nothing because you can only do a little. That's precisely when it's important to do a little.

— William Sloane Coffin

Why Be Good?

Several years ago, a member of the McGill Faculty of Education told me an amusing story about John Dewey, the famous educator. It seems Dewey was out one rainy evening walking his young son when a very distinguished woman approached him. "Dr. Dewey," she remarked, "your son is playing in a water puddle and will catch his death of cold."

"I realize that, madam," responded Dr. Dewey. "I've been standing here for over five minutes trying to think of something to say which will motivate him to get out of the puddle."

— Kenneth S. Barker

Loving Others

To speak of loving another when you do not know the other is nonsense. If I really love my neighbour, I must know her situation. Working at being informed is an act of love.... Loving others means listening to what they say they are and not telling them who we think they are.

— James R. Wilkes

Small Congregations

Total number of Protestant congregations in Canada — 16,000

Percentage with 125 people or less — 66 per cent

Percentage with 75 people or less — 42 per cent

Honesty and Evangelism

I don't use the word evangelism much. It's a ruined word. I have a great concern about evangelism. The very nature of the gospel is that it is to be communicated and shared. But I don't think the gospel is ever going to be very popular. It never has been and it never will be. If we live the Christian faith right, it will not result in full and overflowing churches. There is just no evidence for that any place in Scripture or history. If we determine successful evangelism by how many people we bring into the church, then we've got it screwed up from the start. What we have to do is make sure that we are being personal and energetic about sharing our faith — but also being honest. And I think honesty is the hard part.

— Eugene Peterson

Engaging Issues

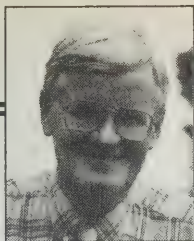
Presbyterians engage issues of sexuality with the vehemence their forebears brought to discussions of predestination.

— John P. Burgess

Intelligence and the Intelligentsia

The intelligentsia are those who are educated beyond their intelligence. The intelligentsia are always separated from the masses, but a true intellectual is never separated from the masses. The Word became flesh and talked in parables. If we are truly intellectual, we have to be able to give examples of what we know. We never understand anything until we can give an example.

— Fulton J. Sheen



FROM THE EDITOR

John Congram

Physician to the Church

"One psychiatrist has said that to be successful the psychotherapist must have inexhaustible goodwill toward patients. I think this is true, and this is the reason Christ was the only really successful psychotherapist."

— **Burdett McNeel**

On August 22, the *Record* lost a frequent and valued contributor (Growing Pains); the Presbyterian Church lost a healing physician.

I first met Burdett McNeel in the '60s when he served as convener of the Board of Christian Education for our denomination. The fact he was a psychiatrist intrigued me. Until then, most psychiatrists I had met related to the Christian faith by either rejecting it or living compartmentalized lives; one part for their faith and the other for their psychiatry.

But Burdett was different. Belief and practice were integrated in his life. He assisted in our quest for wholeness, as exemplar as well as guide.

In each congregation I served subsequent to our meeting, I would arrange for him to come for an educational weekend. He always brought inspiration, challenge and, in some dark hours, hope.

"My story," he once said to me, "is a story of process and of ambiguities." But to most of us, his life looked whole and integrated in a way we could only vaguely hope to emulate.

"The fully healthy personality," he wrote, "is what we call an integrated personality. Thoughts, feelings and actions are coherent and make sense. The whole being moves toward the same goal. This state is depicted in the words, 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength.' That is wholeness."

Burdett grew up in a tiny Scottish minority group of Presbyterians in the small southwestern Ontario town of Chesley where the first question of the catechism was regularly stressed. An emphasis, Burdett noted, that tended to highlight the "glorify" and forget the "enjoyment" of God. Of this early religious experience, he later wrote that "... it was something of a blow and a relief to me to be introduced to the idea that the gloomy religion of certain divines was due to the fact that they were suffering from stomach ulcers or melancholia."

The family expected his older brother would enter the ministry. But when that failed to materialize, the onus shifted to Burdett to take his place. "Ever since," he once remarked, "I have been a kind of refugee from the ministry." A "refugee," maybe, but a refugee who provided counsel and friendship to scores of ministers throughout the church.

Until a year ago, he worked closely with the Board of

Ministry — attending each guidance conference, filling the air with what Tom Gemmell describes as "sanctified common sense." Many benefited from the incredible generosity of one who never turned down a request for help yet brought to each encounter a sense of calm and well-being.

Burdett did not consider himself a theologian. Yet he had a wonderful way of challenging you theologically and making you rethink your position without becoming defensive. A minister friend told me of complaining long and loudly about the foibles of the church. "Tell me, Gordon, about your theology of sin," Burdett interjected in the midst of their conversation.

The last time I saw Burdett was just before he left for his yearly trek to the Maritimes to visit his daughter, Sue, and her family, to watch whales and to sail. On the return flight to Toronto, his wife, Geraldine, remarked that Sue seemed rather more emotional than usual at their departure. "That's because she knows," he replied, "that it will not be long now." Despite her protestations, he went on to apologize for the pain and disruption he would soon bring into her life by his death.

One time over coffee in their home, I asked Geraldine the secret of Burdett's life. After a long silence, she replied simply: "The first commandment." I recalled one of the sayings of Winston Churchill, a favourite of Burdett's. He had used it earlier that afternoon: "... a man fearing God, fears nothing else."

Others have and will write about Burdett McNeel as teacher, soldier, psychiatrist, hospital administrator and director of mental health services for the Province of Ontario. But many of us across the church will remember him most as friend and healer — who, in the words of Rollo May, "helped us in the capacity to care."

Burdett McNeel died at 84, after a full life. But those warmed by his life and generosity cannot help but wonder, "Burdett, did you leave too soon?"

John Congram

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OUR COVER

"Seasons of Life," photography by Shirley Ash, Saskatoon.

LETTERS

Chaplaincy Revisited

Memories flooded my mind as I read Pauline Grant's article on university chaplaincy (Sept. issue). My years at the University of Alberta were more focused, brighter and certainly happier because of Pauline's presence.

As a recipient of her ministry, I would like to thank the Presbyterian Church for its vision of campus ministries.

*Gordon Fletcher,
Director of Pastoral Care,
Kelowna General Hospital,
Kelowna, B.C.*

Dan and John

Your September editorial was a home run. A lot of Presbyterians, because of war, disease, family breakdown, etc., have no family and rely on the local church to help fill the void.

Many children in the post-war years grew up in one-parent families or as displaced persons. My dad died in the '40s. So I made St. Andrew's, Toronto, and, later, St. Andrew's, Belleville, Ontario, the cornerstone of my life. Other parishioners find this a little odd. But since they haven't experienced a Bosnia, Vietnam or the Second World

War, they don't understand.

It is good to see the Vision Statement of our church acknowledges how important a congregation is to some members.

*John Grebby,
Belleville, Ont.*

I was really scared for a moment when I opened my September *Record* and saw John Congram's editorial "Dan Quayle Was Right — At Least Once." However, after reading the article, I saw that Dan Quayle was wrong and so is John Congram, if for somewhat different reasons.

Dan Quayle criticized Murphy Brown for giving birth to a child out of wedlock. John Congram supports this criticism based on statistics regarding child poverty and single parent families. However, they are not comparing apples with apples. While I agree television does tend to downgrade sexual fidelity, marriage, etc., and that divorce is hard on children, there are other types of single parent families. Murphy Brown represents a small but growing segment of them — the mature, well-educated woman in her 30s or early 40s who finds herself, either

by design or by fate, single, with everything she could desire except a son or daughter. This woman makes the decision to become a parent. Her child does *not* live in poverty, does *not* experience the pain of divorce and is generally raised by a woman and her extended family who love him/her. The child is in a stable, loving family. Frankly, I have no problem with this and I can't see that the church should have any problem either.

To those who would call such a woman "selfish" for wishing to raise a child on her own, I counter that her selfishness could have easily taken the form of more lavish vacations, personal luxury and retirement investments; instead she is investing in the future. Is she any more selfish than the DINK (double income no kids) couples?

Adoption is often cited as the most "proper" way for a single woman to become a parent — a form of "immaculate conception," if you will. Ironically, however, the children most often offered to single women for adoption are precisely those children who most need two strong parents in a strong relationship.

So, John, your thoughts on support

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication, however, does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

WATSON'S WORLD

Noel Watson



LETTERS

CONTINUED FROM PAGE 5

for single parents and becoming an inclusive and loving community in God are well-taken. But don't equate change with disruption and dissolution; they are far from one and the same. I don't expect Dan Quayle to know any better, but I do expect more from you.

*Sharon Winkler Moren,
Kanata, Ont.*

Congratulations on your editorial in the September issue. Your comments were excellent and relevant.

When Dan Quayle's remarks made their rounds through the media, I was surprised about the vehement, negative responses from so many quarters. I was even more surprised about the tame and lame support for Quayle's statement. I would have expected (hoped) churches and family-oriented organizations, being the mouthpieces for millions of people, would have made their voices clearly heard in the general media and would have come out in strong support of family values. This did not happen.

As usual, the corrosive forces in our society were more alert, more active and more dynamic than the constructive forces. The results we can read about daily in the newspapers. Thousands of innocent victims will suffer because of it.

*Victor L. Bruchman,
Hamilton, Ont.*

In your editorial in the September 1993 issue, you stated that "we also need to discover ways to support and enrich the lives of children of single parent families who suffer so many hardships and disadvantages growing up in our society." I agree 100 per cent.

My parents divorced when I was eight years old. I was raised by my mother who is still a single parent. When I was living in Regina, Saskatchewan, a family there gave me support and encouragement. Rev. Charles and Sharon Scott invited me

into their home for meals. Mrs. Scott took me to my first symphony concert. I played games with their sons and daughter. Their witness of Christian love and concern will never be forgotten.

I only hope other families observe and continue to support and enrich the lives of single parent families.

*Christine Robinson,
Inverness, Que.*

AIDS ...

I write concerning the article on AIDS by D. L. Gibbons and K. Hatch (Sept. issue).

I was perturbed with the statement "*Practice safe sex*. Yes." under the general heading "So what can we do?". The authors did not define what they mean by safe sex. If the use of condoms was what was intimated, then that is only *safer* sex. It is like playing Russian roulette. In Christian writing, this statement cannot stand alone; it must be accompanied by parameters and definition.

On the other hand, I heartily agree "we share the human bond: AIDS is our problem," a serious and ever increasing problem. Our congregations must discuss and study it in order to relate to it with Christian love. Thank you, Diana and Kati, for writing with genuine Christian concern.

*John Lowndes,
Queensville, Ont.*

The AIDS article in the September *Record* raises the main problem of the AIDS epidemic — the hoodwinking and the denial of its homosexual source.

AIDS activists have manipulated and exploited the media, the public and the government to demand extraordinary privileges. *Reader's Digest* states that 909 Canadians died of AIDS in 1992, and 75,000 Canadians died of cardio-vascular diseases; but our federal government gives \$42.2 million a year for AIDS research and only \$18 million for cardio-vascular.

AIDS activists want their freedom to practise immoral sex and they want

society to take responsibility for the consequent suffering. "Test Your Factual Knowledge of AIDS" plays into this distortion.

Why is our church afraid of exploring immorality and calling for repentance? Unless we face up to unequivocal teachings of the Bible on sexual behaviour, the world will not get relief from this scourge.

*Gordon Chen,
Welland, Ont.*

But Not Yet

As presbytery director for Vancouver Island's Live the Vision campaign, I was appalled to receive the latest report from Harry Waite: 60 congregations have completed campaigns, 62 have campaigns in hand, 513 will campaign ... *but not yet*.

The Live the Vision campaign, organized as the most significant campaign in the history of our denomination, was to run from January to June 1993. It was ... by 6 per cent of our congregations!

The campaign is the greatest opportunity we have to set the Vision before the whole church as God's vision for his people. It is a vision of a church renewed in a strong conviction of a call to reach out with the saving grace of our Lord Jesus Christ. In embracing that Vision, the need for more facilities, resources, money and people becomes obvious.

People want to be involved, they want to feel God has a purpose for them.

On Vancouver Island, our target is \$173,984 from approximately 2,000 families. We have received, to date, cash and pledges sufficient to fulfil our national target, plus \$100,000 pledged toward two new ministries.

We accepted God's vision for the Presbyterian Church four years ago. Let us have faith that God will honour his promises, answer prayer and send the Holy Spirit before us. Let us Live the Vision, and move forward in faith, in communion with him.

*John Parkinson,
Victoria, B.C.*

LETTERS

CONTINUED FROM PAGE 6

Come and See

John Meyer's letter (September *Record*), critical of the rebuilding of the chapel at The Presbyterian College after the fire, demands a response.

The college was established in 1865 to serve Quebec and eastern Ontario (and, after 1925, the Synod of the Atlantic Provinces). While never large — rarely over 30 students (23 this fall with three more expected in January) — it is part of a unique ecumenical consortium of 150 students. The college's influence has been out of all proportion to its size; for example, four of the last five Moderators of the General Assembly are Presbyterian College graduates.

Since worship is integral to the Reformed faith, to have a theological college without a chapel would be as peculiar as a horse with three legs. The Senate did not hesitate to rebuild. Funds for the rebuilding of the chapel came *entirely* from insurance proceeds.

The Senate also recognized the importance of making a positive statement to the larger community. The college has long been identified with the Protestant presence in Quebec. Rebuilding of the chapel was a way of proclaiming the theological dimensions of its past contribution as well as its present and future role in an increasingly secular society.

An article in the September *Record* referred to the importance and urgency of the Church's witness on the university campus. Presbyterian College is on the doorstep of Canada's pre-eminent university — McGill. In addition to its association with the Faculty of Religious Studies, and with the Anglican and United colleges, it is connected with McGill in many other ways. Forty McGill students live in our residence and about 90 eat in our dining-room. Our college chapel is used regularly by students and Christian groups. Faculty of Music organ students practise on our fine tracker pipe organ, and it will be used for recitals, concerts and the train-

ing of church musicians.

The college chapel and its architects have recently won the American architects' Honors Award. We want to assure Mr. Meyer and others that Presbyterian College, its chapel and classrooms are more than fine examples of "Presbyterian culture," they are lively centres of Reformed worship and theology. To him and to all we issue the cordial invitation: Come and see!

Dan De Silva,
Montreal

Remembered

May I offer my observations on the way Presbyterian ministers conduct funeral services?

We are not strangers to the church. My parents were married in a Presbyterian church in 1916, and we have been members ever since. Over the past 20 years, the funeral services for my mother, my father and my wife proceeded quickly, with little or no mention of their lives, life's work or achievements. Once, we did not see the minister during the illness but only five minutes before the service.

People like to be remembered. Such compassion doesn't cost anything.

A visit to other Protestant funeral services should be compulsory for theological students during their training.

Ken Peers,
Woodstock, Ont.

Wrong-headed

As someone who voted against the Montreal presbytery's open letter [see News section], I want to make a quick rejoinder to it.

The letter is well-intentioned but, I believe, wrong-headed.

It is well-intentioned in that it breathes a commendable irenic spirit and correctly calls for those who disagree to work together for God's glory and the common good. Differences on the application of the faith to divisive ethical issues ought not to create ruptures in Christian fellowship or to be church-dividing.

Yet, I think the letter is misguided.

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

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Cash & pledges \$19,675

Willowdale Presbyterian, ON
Suggested share \$34,438
Cash & pledges \$46,036

St. Andrew's, Toronto, ON
Suggested share \$55,000
Cash & pledges \$101,698

St. James, Stouffville, ON
Suggested share \$13,328
Cash & pledges \$14,680

Knox, Flos, ON
Suggested share \$2,636
Cash & pledges \$2,880

Esson, East Oro, ON
Suggested share \$3,533
Cash & pledges \$10,795

Willis, Jarratt, ON
Suggested share \$3,133
Cash & pledges \$6,385

Bethel, Ilderton, ON
Suggested share \$4,540
Cash & pledges \$6,955

Alexandra, Paris, ON
Suggested share \$20,413
Cash & pledges \$63,846

Argyle, Crinan, ON
Suggested share \$4,824
Cash & pledges \$4,999

Duff's, Largie, ON
Suggested share \$5,914
Cash & pledges \$8,385

Paulin Memorial, Windsor, ON
Suggested share \$32,198
Cash & pledges \$57,260

Knox, Briercrest, SK
Suggested share \$2,054
Cash & pledges \$3,000

Norman Kennedy, Regina, SK
Suggested share \$8,048
Cash & pledges \$44,300



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LETTERS

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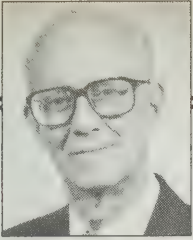
"There are differing perspectives," the letter asserts. But when have there not been differing views? These are ascribed to the "very different ways we interpret the Bible ..." But should we not distinguish between what the Bible says and how it is to be interpreted and applied?

Most readers of the Bible would agree the biblical writers condemn homosexual behaviour. The *Encyclopedia of Homosexuality* recognizes this. Fundamentalists, it notes, absolutize biblical passages while liberal Christians "reinterpret" them. Therefore, "the gay Christian advocate must use every exegetical stratagem at his disposal to excise the offending texts from the canon of authority" (Vol. II, 898). But can we excise them so easily? Is there not a middle way between fundamentalism and liberalism that still holds to biblical authority?

Perplexity and paralysis seem to be our plight. Yet, when differing perspectives have arisen in the past (e.g., ordination of women), have we not attempted to resolve them, believing "the supreme Judge, by which all controversies ... are to be determined ... can be no other but the Holy Spirit speaking in the Scripture" (*Westminster Confession of Faith*, 1, 10)? Have we lost confidence this can still happen?

The letter is also wrong-headed morally. While not of the essence of the faith, issues of human sexuality are not simply matters of indifference. In an age of moral relativism, young people and adults need guidelines. This does not mean we should hit people over the head with them, or that we should fail to recognize, as the sexuality report says, that those who fall short "are part of this world for which Christ died, and of Christ's Church. All Church members ... have a pastoral responsibility to deal lovingly with each other, to learn from each other, to serve with each other and bear one another's burdens" (5.3.15, A & P, 1992, p. 266).

William Klempa,
Montreal



A Way Out of Dire Straits

Dear Presbyterian Friends:

Recently, Dorothy and I attended a dinner party held in the hall of MacNab Church in Hamilton, Ontario, to mark the retirement of the minister, John A. Johnston. Three hundred people squeezed into the hall, most members and adherents of the congregation. The evening marked the end of 27 years of ministry the congregation has shared with John and Heather Johnston.

There was a warmth and friendship evident that evening that would be the envy of any minister. As I spoke with members of the congregation, I heard stories of a minister who, in spite of a busy schedule, had been present at all those important and not so important events in the lives of the members.

John Johnston has now joined a host of other retired ministers of the Presbyterian Church. I expect he will be like most of his colleagues — ready and willing to preach when asked, serve as interim moderator when needed and, maybe, even do a stint as interim minister. I pay tribute to our retired ministers who, out of a deep love and commitment to Jesus Christ and The Presbyterian Church in Canada, continue to be available to their presbyteries as need arises.

John was pleasantly surprised with the amount of the church pension payment. When he told me the figure, I, too, realized how much the church pension plan has improved during the past several years. While it still might not be the best, it is certainly much better.

Mentioning church pension payments brings me to the trust funds known as the Benevolences Funds under the care of the Assembly Council. There are six funds — Jarine, McVicar, Morgan, Pitts, Robert and Scott — that are extremely important. Dur-

ing the past year, 38 people received regular monthly assistance from these funds. The list includes a few retired and/or disabled ministers, members of the Order of Diaconal Ministries and catechists. But the largest group is widows of ministers. All those receiving this assistance have a minimal yearly income. Without this regular assistance, they would find themselves in dire straits. For the most part, these are people who retired before the 1974 revision to the church's pension plan.

The various funds were established a number of years ago through special gifts for this purpose. The annual interest received from the investment helps

to cover the monthly assistance cheques. But if it were not for additional gifts from individuals and congregations, the number of regular grants would have to be reduced.

Are you thinking about your Christmas gift list or an end-of-the-year charitable donation? Or are you looking for a special project to support? Please keep the needs of the Benevolences Committee in mind. For further information, contact the Secretary of the Assembly Council, 50 Wynford Drive, North York, Ont. M3C 1J7.

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Too Perfect to Believe

What selling a home taught me about sharing the faith

We sold our house last spring. I learned a lot about me in the process.

Much has changed in the 25 years since we last bought or sold a house. There are techniques now for making a house more appealing. For example, you turn on all the lights — all the lights, even in the middle of the day.

You also have to get rid of a lot of the clutter. Joan and I are both collectors, though “pack-rats” might describe us better. I still have car parts from every car I’ve owned; I keep them in the delusion that what no longer worked on one car might somehow be just right for another car. Joan has a tin trunk full of bits of fabric, and she can tell me what every scrap was left over from.

“My goodness, you people have a lot of books,” said our real estate agent staring at the living room. “Can you get rid of some of them?” We packed up 12 boxes of books and moved them into a storage locker. This cleared some shelf space so the remaining books could tilt artistically against each other.

Friends of ours put their house up for sale at about the same time. They instituted what they called a “Real Estate Alert.” Every time they got a call announcing a forthcoming visit, they raced around picking up papers, hanging the towels neatly on the rail and plumping the cushions. They turned on the lights and opened the drapes. They moved their second car out of the driveway and parked it down the block.

We did much the same. When we went out in the morning, we left the house immaculate. We washed and put away the breakfast dishes. We always made the bed. We even wiped



down the inside of the shower curtain!

The house was indeed immaculate. And it was false. It pretended to be something it wasn’t, and that we weren’t.

The whole idea is to persuade potential purchasers that if they buy this house, they, too, can live immaculate lives. But even the neatest housekeepers will leave newspapers lying on the coffee table and slippers under the dresser. They’ll ignore making the bed some mornings and leave a ring in the bathtub. I’m sure our visitors knew that what they saw was a phoney façade.

Joan is a punctilious housekeeper normally. But not even we could have lived for long in the kind of house we presented to possible buyers.

Sometimes I worry that we market Jesus the same way. We present him as absolutely without blemish. He was never tired or short-tempered, never misunderstood anyone, never disappointed anyone. He was perfect — as the Son of God, he must have been. Mustn’t he?

In fact, if he walked the dusty roads of Palestine, he was probably grimy much of the time. If he was a carpenter, he sweated. He probably didn’t wash very often; he certainly didn’t

have any deodorant. And the Bible itself indicates he often partied with rather unsavoury company. He drove the social leaders of his time up the wall. And he clearly disappointed his own mother who thought her oldest son had gone ’round the bend.

If he got along with everyone, would the authorities have bothered crucifying him?


I wonder, sometimes, if we put people off by making him too perfect. I wonder if they see the religious Jesus being a false front, just like our picture-perfect homes.

Do we suggest to them that they have to lead immaculate lives to be Christian?

Maybe we’d do better being honest about reality. Then and now.

I learned one other thing from selling our house. I learned to look at our house the way strangers might see it, people who know nothing about it, or about us.

Until then, I had pretty much taken my own life-style for granted. In much the same way, I had taken my church and my faith pretty much for granted. I had lived with them for a long time. They were quite familiar, and quite comfortable.

After the experience of selling our house, I can no longer take them for granted. I walk into church on Sunday morning and wonder how a newcomer would react to it. And in the middle of some mundane weekday activity, I stop and wonder what it reveals about my faith. And how attractive that faith would be to a potential Christian. 

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



The King in Tattered Robes

Christ the King — November 21

Ezekiel 34:11-16, 20-24; Psalm 100; Ephesians 1:15-23; Matthew 25:31-46

So this is the way the world ends! Not with a bang or a whimper but with sheep and goats — and a little surprise.

No surprise the Son of Man comes with angels and a throne of judgement. The nations are gathered — just as those tracts they give out at the bus-stop say. If you want apocalyptic, this is it. He divides the sheep from the goats and says, “Come ... and possess the kingdom which has been prepared for you ever since the creation of the world” (Matthew 25:34). Now that’s judgement!

But, then, Jesus changes the script. In the middle of the most extraordinary event in human history, he points to something quite ordinary. On what we call the Last Day, he wants to talk about the everyday: “I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me into your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me” (vs 35-36).

Astonishing! We’re looking for the Great White Throne, and Jesus is standing in the soup line at the local mission. We’re ready for heaven and hell, and Jesus has something to say about clean water and a roof over his head. How ordinary are the grounds for our judgement, how mundane the standard by which we enter the Kingdom — or don’t. Not our orthodoxy, but our compassion. Not our ideals, but our actions. Not our gentility, but our generosity. Not what we have, but what we give to someone else. That’s judgement!

And don’t miss the real emotion of the Last Day. Not terror, fear, expecta-

tion or even joy. *Surprise*. Of course, the wicked are surprised they miss out. But even the righteous reply, “Lord, when did we see you ... ?” Surprise will mark the final judgement, not just its timing but its character.

The biggest surprise? *He* is there — not high up on the throne watching, but there in the one fed, and welcomed, clothed and visited. “And the King will say, ‘Whenever you did these things for the least of these my people, you did it for me’” (vs 40). For *me*!

How many faces Christ has. How many places he appears. How few will recognize him. How few can. That seems to be the essence of what the parable builds upon: the Christ who was there but not seen, the Christ whom you greeted but did not recognize.

We have a doctrine called the Humanity of Christ. Simply put, the Christ who is fully divine is also fully human. Have you wondered why the church insists on that? One reason is that Christ does in this parable. It is the fully human Christ we meet here, the Christ so human we don’t see him. The Christ who is so human we may meet him anywhere.

There is the most intimate connection between the Christ who truly wept and the possibility of a day when every tear will be wiped away. The strongest bond between the Christ who was hungry and thirsty, and the great day when all are fed. An unbreakable link between the victim of injustice and the myriad victims of it today. If Christ was there in the fullness of his humanity, he is still there now when humans are in need.

You may wonder why Christians

often put so much emphasis on programs to feed people, build homes, heal the sick and visit. It’s not because we are such nice people. It certainly is not because the people we help are. It is because Christ is there. The Christ who meets you in church has a new face, a wider place to meet you, a bolder adventure to call you to.

Why do all this? *Fear*? Fear that we might end up on the wrong side of the parable, the wrong side of judgement and so miss out on heaven? So be it. Do the right thing even for the wrong reason.

But there’s a better way. It’s an invitation. To meet Christ again and anew. We do not need to wait for the Last Day. Christ is already here among us.

He is here in one more way. As a King. The last Sunday of the Church year is called *Christ the King*. Ephesians reflects that glorious end. Christ is to unite under God’s rule all things, all nations and powers, all people. Psalm 100 celebrates this.

How will such a heady goal happen? The parable is a clue to where the real action is these days in establishing God’s rule. How easy to say Christ reigns in the Church, or in things of beauty, or even in the human heart. His throne is secure there. The challenge lies in the ugly places, in the places of pain and want. Can Christ reign there, too?

He can. He will. *When* — is the mystery. *How* — we can see just a little better now. The King will rule in tattered robes. ■

Michael Farris is minister of First Church in Winnipeg.

A Group For Men Who Have Suffered Abuse

"Finding out I was angry with myself changed everything."

"I find I am more comfortable in my relationships with both men and women."

"This group helped me get back together with my son" [estranged for nine years].



These are a few of the comments from men helped by a group for men who have been abused. Alan Stewart, minister of Westview Presbyterian Church in Toronto, began the group last year. He was unable to find an existing group in the Toronto area to which to refer two men he had been counselling. Yet they needed additional support.


Stewart placed a small ad in the *Toronto Star* to find enough men to begin a group. He received 25 responses to his ad. Some of the men he initially brought together had been attending "Men's Breakfasts," a group

already meeting at Westview Church. These meetings focused on topics relating to the male experience through presentations and discussions of Scripture passages.

Over the past year since it began, this new group has dealt with issues such as anger, intimacy, father-son relationships, coping skills, trust, vulnerability, touch and feelings. The group usually opens by reflecting on a meditation. A topic for the day is introduced and a check-in time follows for all who wish to introduce their own issues. The meeting closes with a prayer and an informal coffee hour.

Participation in the discussion, Stewart emphasizes, is voluntary. A man may participate by simply listening. "It is mind-expanding," Stewart says, "for these guys to realize there are other men who have suffered as they have. Some of these men are breaking silences of 10, 20 or 30 years." He believes these men have the ability and power to heal each other. "Because most of the abuse they have suffered arose from men," Stewart believes "the source of healing will also come from men."

Over the past two years, Stewart has assisted at a number of men's retreats in New York state. He believes the failure of the church to address issues such as the abuse of men may account, to some degree, for the disproportion of women to men in most church pews.

Alan Stewart would be happy to offer guidance and any support he can to other congregations wishing to initiate a group for men who have experienced emotional, sexual or physical abuse. Contact: Rev. Alan Stewart, Westview Presbyterian Church, 233 Westview Blvd., Toronto, Ont. M4B 3J7. Phone: (416) 759-8531 or 360-1486. 

Submitted by Alan Stewart.

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Poor World

The church must turn from its anxious struggle to survive to serve the world

She was only 40 years old and the mother of nine children. She fell ill with pneumonia at a time when there were no antibiotics to fight it. The hour of crisis came. She was not going to make it. The father prayed with the children. They were sure God would hear their prayers.

That evening, however, things went from bad to worse. The children felt themselves caught in a cloud of fear and anxiety. They heard their dad reading from the Bible in the adjoining bedroom. He was reading John 17. At the words of Jesus "I pray for you, I do not pray for the world ...", the dying woman said "Poor world."

That woman was my mother. Her two words, "poor world," changed the lives of all of us. Ever since that evening, we could never think of the church without thinking of the world.

My mother died many years ago. Today, as I see our churches around me declining, I hear her words more clearly than ever before. Here, in the city of Brantford, serious consideration has been given to closing Knox Church, a congregation I served in the '70s. But Knox is not an exception; it is symptomatic of our church in general.

Ron Van Auken, who was responsible for church growth in our denomination for several years, estimates that about 15 per cent of our churches are on the edge of dying. This means, before long, 120 congregations will either be joined with other congregations or give up the battle completely. If the church is to be a "church for others,"

then the result of this retreat would be to leave whole areas and hundreds of people to their own fate.

We have become defensive. We worry about our "church-at-large." We worry about our own congregation. Will they survive? If we will soon close anyway, then why not the sooner the better. Let us die with dignity.

Meanwhile, we look for a rationale to put our minds at rest. We blame sec-

write off the older churches? Today, new high-rises surround many of these older churches. This past summer, in the Knox Church area of Brantford, 150 new units became ready for occupancy. People with all their need and pain still surround us. *They* did not leave the field; *we* do. We abandon posts which have been built with the love, prayers and faithfulness of many generations.


The prophet Ezekiel saw a valley filled with dry bones come to life when the Spirit of the Lord moved over them. Don't we believe in that same renewing power of God's Spirit? Is not the long story of the church a history of revivals?

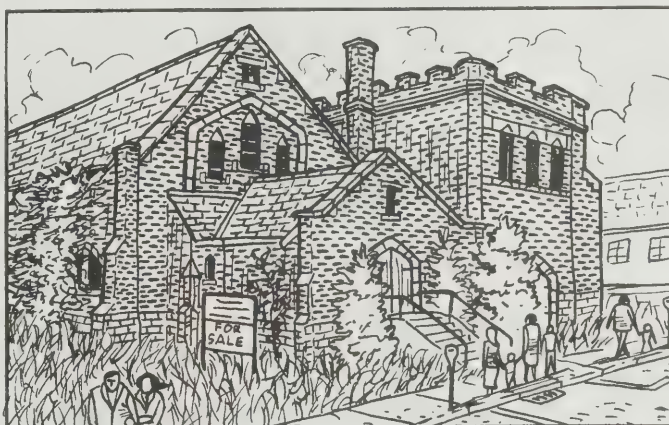
My dying mother felt pity for the world. As long as we concentrate on numerical growth, we look in the wrong direc-

tion. Church growth is a by-product. We must turn 180 degrees away from the anxious struggle for the survival of our church to serve the world with love and compassion — to reach out to our neighbourhood with the church's most precious gift, the gospel. It alone can heal the deepest wounds.

God so loved the *world* that he sent us his only son. Jesus did not come just to save the church; he came for the world. "And Jesus, seeing the crowds, was filled with compassion ..."

Poor world.

When will we ever learn? 



ularism: modern thinking has become so secular it has lost the spiritual dimension of life. The human heart has not changed. A loud, desperate cry for meaning remains. But the masses feel the traditional church does not hear their cries.

Or we reason "small is beautiful": maybe we should quietly accept the decline of our church as a fact of history. However, that attitude did not pervade the early churches. They were small but they were able to conquer the world. In the book of Acts, you can still sense the joy and excitement on the Day of Pentecost when "about 3,000 were added to their numbers."

Or we may argue the areas of growth for the church are new subdivisions. Does this mean we should

Gabe Rienks is a retired minister of The Presbyterian Church in Canada who lives in Brantford, Ont.

PASTORAL EPISTLES FROM PETER PLYMLEY II

My dear editor:

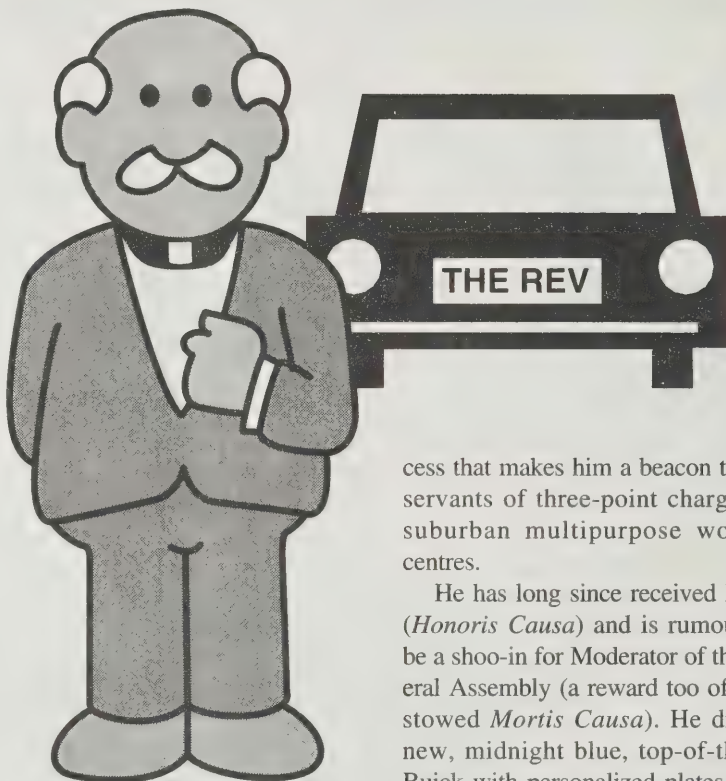
What is "a career" for our clergy?

I am prompted to enquire because I have been ruminating downwind of a gala celebration in honour of one of our senior ministers.

St. George-North Park Presbyterian Church is, without doubt, the most venerable (i.e., old and endowed to the teeth) congregations in our presbytery. Our treasurer, and others who lovingly and attentively monitor financial statements, refer to it as "dear old GNP" and wish that Canada's GNP was in as good a shape.

The somewhat unusual association of St. George with a Presbyterian church has a perfectly straightforward explanation. Back in the days when the campfires of the aboriginal peoples had begun to cool, and before the leveraged buy-out of North Park, St. George began life as an ambitious congregation of The Church of England. Before long, however, an influx of canny Scots wrested control of the local economy from the establishment and the fortunes of St. George declined. The Scots, needing a kirk, made an offer for St. George which was accepted. The name of the congregation's patron saint had been carved in granite over the main entrance, along with a bas-relief depicting his victory over the dragon. When the elders of the new congregation were informed of the cost of erasing the stone carving, their aversion to things English diminished. St. George stayed, and when anyone asked about the rather fine depiction of his famous kill, the elders were instructed to inform the enquirer that it represented John Knox's triumph over the papacy.

The present, honoured incumbent of St. George-North Park is, as you know, the Rev. Dr. J. Paddyngton Bayer. He knows, and would not mind me saying, that some of his colleagues consider him to be a bit of a pill; but most take



great comfort in his beaming, rotund presence. His detractors attribute his popularity to the fact he has his hand on more grant and loan money than the Canada Council, but his supporters look to him as a sensitive liturgical innovator, a great churchman and living witness that even a Presbyterian minister can have "a career."

J.P., as his friends call him, did introduce many increasingly popular innovations to our worship practice. It was considered a stroke of genius, I remember, when he elaborated on his predecessor's custom of baptizing infants by dipping a rose in the font, sprinkling the wee one with it, then presenting it to the mother as if it were the Order of Canada. J.P. decided to use not just a rose but seasonal flowers: lilies in the Easter season, poinsettias at Christmas, etc.

However, personally, I am inclined to believe it is the sweet smell of suc-

cess that makes him a beacon to those servants of three-point charges and suburban multipurpose worship-centres.

He has long since received his DD (*Honoris Causa*) and is rumoured to be a shoo-in for Moderator of the General Assembly (a reward too often bestowed *Mortis Causa*). He drives a new, midnight blue, top-of-the-line Buick with personalized plates, "THE REV." The shelves of his study are replete with leather-bound commentaries, some signed and last opened by 19th-century divines. His book of sermons *A Mighty Wind* and his collection of humorous stories *You May Laugh*, printed for him by his grateful people, are almost half sold-out. Now he has a new wing named after him, and we dedicated Bayer Hall to the glory of God. There were those who sneered at the inlaid hardwood shuffleboard — I overheard the comment that most of his congregation shuffle and all were bored — but that, I am sure, is sour grapes.

This, dear editor, must surely be "a career." If not, shouldn't we be told?

Yours for climbing Jacob's ladder,

Peter Plymley II

Care in All Seasons

by Frank Breisch

Alice is facing a crisis. She's 21 and feels herself leaving the familiar world of adolescence and facing the new, strange world of adulthood. The process of learning who she is has weakened some ties to her parents. She sometimes feels terrifyingly alone. Alice needs help. But she's too old for the youth group at church and doesn't seem to fit into the church's structures. So at a time when she desperately needs to hear the voice of Christ speaking to her through the church, Alice feels as if no one cares.

Bill and Mary are in their early 30s. Both are professionals, both have been working, both have progressed well in their careers. But now they find themselves looking at their lives and asking questions. Mary is wondering whether she should take a break in her career to have children. Bill is asking himself if he is really satisfied with the direction his career is taking. Together, they are charting the course that will affect the rest of their lives. And they don't have much help in the process. None of their parents faced similar situations. And although the church is an important part of their lives, it doesn't seem interested in their questions.

John's whole life is up in the air. He

has been a successful businessman, devoting long hours to his work. But, recently, his business turned sour. And he's been thinking about his relationship with his wife and children. He concludes he and Jennifer have drifted apart and admits he has never taken time to get to

which their life has been built they don't know how to handle it. Life is in transition, as it often is for men who have just passed 40. But it doesn't seem like something John can talk to his minister or elder about; it isn't spiritual enough!

Agnes is a widow in her 60s. Her hus-

band died about a year ago after a long battle with cancer. She hasn't finished grieving yet, although her children and many of her friends think she should have. She and Hank had so many plans for retirement. They never got to fulfil any of them. The couples she and Hank used to spend time with now make plans without her. That hurts. She finds it hard to keep up her home. And, lately, her heart has been giving her trouble. Her children think she should move to a retirement home nearby, but she's resisting it fiercely. Although Agnes has depended on God's grace throughout her life, she doesn't think she can stand another loss, even with God's help. But she

doesn't know how to explain it, and no one seems to understand.

Adults do grow!

Alice, Bill and Mary, John, and Agnes all have something in common: they are adults in development. They are experiencing the questions, stresses and



know his boys. But when he tried to change his ways, to spend less time at work and more time at home, his family treated him almost like an intruder. So he's been pulled apart. Something within insists relationships are more important than success. But his family lets him know that as he changes the rules on



*In the spring of life,
we need help to make
life-changing choices*

problems appropriate to their stages of development. Life has its seasons — its spring, summer, autumn and winter. Each season is unique; each has its own tasks, problems and blessings.

While we've always realized adulthood has its stages — young adults, middle-aged, elderly — we've had little understanding of what makes each stage different or what each stage contributes to our development. But in recent years, research into adult development has indicated that adults continue to grow, following the same pattern of alternating transition and stability periods found in children. Adult growth lacks the dramatic speed of childhood growth, but the basic pattern continues. And as children go through stages of development, adults also move through early, middle, late and, possibly, late-late adulthood. Each stage is composed of several periods of stability interrupted by times of transition.

Life has its seasons

The seasons of life are like the seasons of the year. Spring may come early one year and be late the next. Summer may be hot and dry or cool and wet. But the order is always the same. And as

each season has its own characteristics, so patterns of adult growth are also discernable, with the infinite variables of individual lives. We have our spring in which we learn who we are and what we can do, our summer in which we produce the most, our autumn in which we begin to reap the harvest, and our winter in which we face loss and prepare for death.

The care we need from the church differs in each season of life. God's good news comes to us with greatest impact when it addresses the issues that affect us at the moment.

Think of the people at the beginning of this article. What do they need? Alice needs to know she belongs, she is important to God and his people, there is a place for her in the church. She needs help in making the springtime choices that will affect her entire life.

Bill and Mary, entering the most productive period of their lives, are asking how they can make the most of it. They need to know, too, how they can best use these productive years for Christ and his kingdom.

John is facing that great transition sometimes called "the mid-life crisis." He needs to discover what he really believes in so he can make the most of the last half of his life. He requires sympathetic counsel, and so does his family.

Agnes needs someone to help her face and bear the losses so common in old age. She needs to work through her grief and come to accept her growing limitations. And she needs to know where God is in all this.

Sensitive pastoral care

Pastoral care has always been an important part of the church's ministry, and good pastoral care has always been sensitive to the needs of God's people. But, all too frequently, we have been unaware of these needs until they have erupted in some type of crisis. The quiet crises faced by Alice, Bill and Mary, John, and Agnes too easily go un-

noticed, and those hurting people go without the help they need. Sensitivity to the developmental needs of adults will make pastoral care more effective.

Sensitive pastoral care will seek to help people face the developmental tasks of each period of adulthood and carry out those tasks in ways that will lead them toward Christian maturity. Let's take a brief look at those tasks.

In the time of transition from adolescence to early adulthood, young people leave the peer group of which they have been a part for about 12 years. This is a time for developing relationships which can provide intimacy. (This intimacy is not only sexual; it is the development of close adult friendships.) Here, the church can provide support for young adult groups and for slightly older adults who are willing to give themselves to help novice adults establish firm and lasting relationships within the Body of Christ.

Early adulthood is time for choosing a life role. This happens through academic training, entering the work force (perhaps testing various jobs), sometimes marrying and becoming a parent. Both men and women need older people who will listen as they talk about the decisions they face.

Around age 30, most people seriously evaluate where their lives are going. Through the 20s, life seemed tentative;

*In the summer of life,
we want productive years
to count for Christ*



now a sense of permanence fills the air. Do I move on in the direction in which I am going? Or are some changes in order? This is a time for making more permanent commitments. Those who represent Christ can be available to walk with these men and women, encouraging them to make Christ-oriented commitments.

The decade of the 30s is often calm — a time of moving onward and upward, a time of creativity and productivity. The energy of these years can also be used for Christ and the church. Service given during these years needs to be encouraged. The ministry of encouragement becomes important in sensitive pastoral care.

The mid-life transition around age 40, when we move from young adulthood to middle adulthood, is a time we seek to discover our full identity. Typically, young adults have emphasized one side of their being. As we move into middle adulthood, those neglected parts of our life begin to demand expression. This new development may be frightening. Older Christian men and women can help if they pastorally support these changes, sharing some of their own experiences at that time of life, and providing assurance that life gets better as we express our entire selves more faithfully. Sensitive pastoral care can help avoid the dramatic disturbances often associated

with the "mid-life crisis."

After we pass through the mid-life transition, life is often smoother sailing again. In this more stable period, good pastoral care will enlist men and women to help others along the path they have travelled. The idea of "mentors" has become well-established in business. A more intentional development of mentors within the church could be helpful. This may involve training to assist people to feel more comfortable helping others.

Somewhere around 50, we begin to accept, really accept, our own mortality. Although we have always known everyone will die, we come to the place where we can say with acceptance, "I, too, am going to die." Reactions to this realization vary. Pastoral care can help us look at life from a new perspective. Now that I have a limited amount of time left, how shall I use it? This new perspective can often make the latter part of life especially useful and rewarding.

In the autumn of life, our task is to develop integrity. Now we look back. We may be happy with the person we have become, or feel life has been somewhat disappointing and wish we had another chance, or think we have really made a mess of life and don't know what to do about it. If the first is our response, we need encouragement to explore ways in which we can best express our gratitude to God by using our gifts in serving others. If we feel we have failed, we need the gospel message of forgiveness and hope. Sensitive pastoral care will help us accept that God will forgive us even for having failed in the whole business of living! And we need encouragement to see that life in autumn still holds opportunities to make our living meaningful.

This is also the time when both sides of our nature, the assertive and the nurturing, should be pulled together in an integrated whole. Christians who succeed in integrating their personalities in ways that centre their lives around Christ will be living examples of the effects of



*In the winter of life,
we need help to face
and bear loss*

God's grace in human life. They will be able to serve effectively in family, church and society. There will be an openness and flexibility about them that is attractive. They will have the wisdom that comes only with experience, and the opportunities to use it to help others.

If the church wants to give pastoral care to God's people in the most effective way, it must recognize that simply helping people through crises is not enough. At each stage in life, our goal should be to help people become all God wants and enables them to be at that point in their development. If we can be sensitive to the problems people are most likely to face at various ages; if we can help them understand we are interested in every area of life because God is; if we can use pastoral care opportunities to help people consider the potential and the challenges of the time of life they are facing; if we can bring people together in small groups to discuss openly the joys and the problems they face in daily living — then we may honestly say we are providing pastoral care in all the seasons of life. **R**

Frank Breisch is minister of St. Paul's Church, Banff, Alta.

*In the autumn of life,
our task is to develop
integrity*



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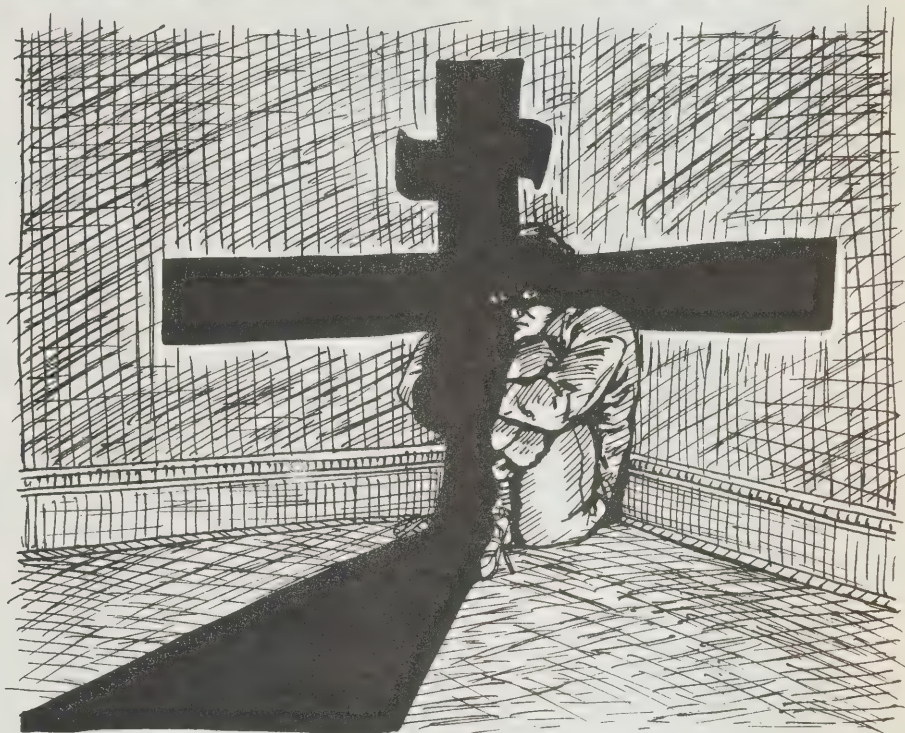
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Spiritual Abuse:

The Sin Christians Are Reluctant to Confess

by Melody Hewko



Claudio Ghirardo

For some people, the church doesn't feel like a safe place. Scripture reading, prayer, singing or sermons can be reminders of deep pain. These people are victims of spiritual abuse.

I've been cradling a stone in my hand for some months now. I chose it carefully. The stone fits comfortably in the fist with a slight depression for the thumb. The smooth side settles against the palm; the jagged edge faces outward. Propelled by a strong sense of rage and self-righteousness, it could smash a skull. But as I prepare to write about the issue of spiritual abuse, I hear Jesus' words, "Let anyone among you who is without sin be the first to throw a stone ..." (John 8:7, *NRSV*). Reluctantly, very reluctantly, I drop the stone in the dust. God, forgive me. I'm guilty, too.

Spiritual abuse is subtle. From the outside, all can look good and proper; but on the inside, the damage inflicted can be profound. As a victim, I am keenly aware of its consequences: fear, mistrust and guilt have been constant barriers to a relationship with God. As a perpetrator, I am shamefully aware of how easy it is to use a position of trust to assuage my own pain. I want my kids to make me proud.

Spiritual abusers take advantage of a person's (often a child's) deep desire for a restored relationship with the Creator. They prey upon precious, vulnerable longings: forgiveness, hope, purpose, fulfilment and love.

I define spiritual abuse as the imposition of one's will upon others using God, prayer, the Bible, church attendance or other

religious rituals to manipulate them, overtly or covertly, for the purpose of avoiding acknowledgement of one's own sense of powerlessness. It differs from physical, emotional and sexual abuse only in the medium used to exert power.

I once witnessed a sad scenario at a church family camp. A father was teaching his little girl about God.

"No!" he shouted. "Say it again!"

"It ... it ... is," she stammered, "it is a ... fear thing ..."

"No! Say it right! It-is-a-fearful-thing-to-fall-into-the-hands-of-the-living-God," he said.

The child, a girl of about four, stood before her 200-pound daddy trembling and crying. She hid her eyes with the back of her hand to shield herself from his angry glare and the curious stares of the other people coming into the dining hall for breakfast. I did nothing to help her. In fact, I recall feeling somewhat guilty I wasn't disciplining my children to memorize Scripture. That's what good Christian parents do, right?

That little girl was experiencing spiritual abuse. Her father appeared to be more concerned with exercising power over the child than nurturing her spiritual growth. Abuse, whether physical, sexual or spiritual, is a control issue. When people in positions of trust or authority use their positions to meet their own needs, they are abusers.

What were the father's needs? The fact that the episode took place in a public area revealed his need to have others think he was raising his children properly. His anger and choice of Scripture revealed his own insecurity and fear of

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what God might do to him.

Children who respond to God out of fear of what God might do to them are never free to respond in love. A gifted musician, whose mother put a knife through his hand to prevent him from playing secular music, told me: "It's as if God is saying 'Love me or die.' I'd rather die." His statement horrified me then; now, a few years later, I understand why he made it. When children are coerced by fear and guilt to behave in ways that will make parents (or pastor or teacher) look good, the children's souls are raped. Naturally they're bitter.

Fear is not the only tool. Guilt is probably the easiest to use. A chorus I remember singing in Sunday school went:
*Be careful little hands what you do,
Be careful little hands what you do,
There's a Father up above,
And he's looking down, in love,
So be careful little hands what you do.*
Subsequent verses warned little eyes, little mouths and little feet to be careful, because the Father up above is watching. The "in love" was added, I think, merely for rhyme's sake. It seems superfluous in the context.

Guilt-prods appear not only in songs. Scripture verses, frequently quoted out of context, can smart when applied to sensitive consciences. One lad was disagreeing with his grandmother about the details of an event. He remembered it differently.

"You go to church, don't you?" she asked him.

"Yes, Grandma."

"Well, the Bible says to honour your elders. If you love Jesus and are really a Christian boy, you will say that I am right."

Donald Sloat writes in *The Dangers of Growing Up in a Christian Home*: "In my opinion, one of the most harmful practices in evangelical homes is parents' use of God and Scripture to control children, avoid personal responsibility and justify negative child-rearing practices."

Prayer can also be turned into a weapon. When one woman was asked what family prayer meant to her as a child, she answered: "It was a way of telling God on me, of ending discussion, and of being held captive to a holy lecture."

"So," her friend responded, "something God intended to be beautiful was used against you."

She sat silent for a moment and then replied, "But that's what you would say about sexual abuse!"

When something God intended for our good is perverted and used against us in order to serve another person's need for control, it has the same devastating consequences as any other type of abuse — perhaps even more serious consequences. Spiritual abuse places impediments (Matthew 18:7) in the way of one of the most important aspects of life, spiritual wholeness.

What is the solution? I'm not sure. I thank God for kind, gentle people who were willing to listen to me and patiently endure my anger. They showed me a loving God of grace.

Some people have been so deeply hurt they have lost the ability to trust Christians. You won't find them in church. Others joylessly do their "duty." We in the church need to begin to acknowledge that there are victims of spiritual abuse. Then we ought to listen to them. As a corporate body, as the family of God, we need to accept responsibility for what has been done in the name of Christianity. We need to apologize to them and help them through the long and difficult process of forgiveness. Most of all, we need to say, "God, be merciful to me, a sinner!" (Luke 18:13). **R**

Melody Hewko is a free-lance writer who attends Knox Church in Cranbrook, B.C.

Beethoven (May 7, 1824 – Vienna)

The world
ground to an ugly stop
and sound was a silent
scream inside the brain.
Even then: song.
Broken bits
of anger, tears.
Even then:
song.

Robert C. Jones

The Day the Moderator Visited

by Mary Whitson

An elder and local farmer rang my doorbell. Sitting opposite me in my study, he said: "Mary, I just read in the paper that the nominee for Moderator of the General Assembly is a woman with a country background. Do you think such a Moderator would visit a little church like St. Andrew's, South Eldon?"

That question started it all. The invitation was issued. Then came the acceptance — Dr. Linda Bell, Moderator of the 118th General Assembly, would, during her moderatorial year, visit St. Andrew's and the other congregation in this charge, Knox, Woodville, Ontario, on the first Sunday in March. We received confirmation of this visit with feelings of joy and panic.

Joy — She was coming! She was actually going to come! For the first time in rememberable history, and possibly for the first time ever, a Moderator of the General Assembly was coming to visit us.


Panic — We get severe winter storms in our area. What if it snows and she cannot come? What if she gets here and it snows and the people cannot get out to meet her? What if ... ?

Joy — We have worked so hard to make our church attractive to others. Now we have a Moderator coming.

Panic — St. Andrew's Church, South Eldon, will be 150 years old in 1994. After the original log church was burned to the ground in 1888, the present structure was built. The building is 65 feet high and is not insulated. A small airtight stove and two industrial electric heaters provide the only heat. As a result, we do not heat the sanctuary in the winter-time. Can we entertain and worship with the Moderator in a basement sanctuary?

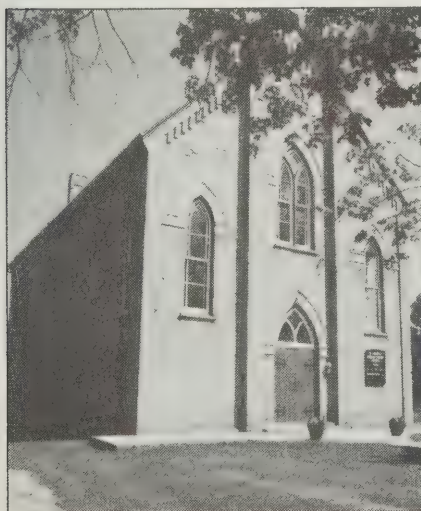
Joy — We could invite other churches and share our worship, our food and our fellowship with our neighbours.

On a beautiful winter day in March, piper Reid Torrey tuned up and piped Dr. Linda Bell into the basement sanctuary of our little church in the country. Sixty-five people were waiting to greet her. Her outgoing personality met the warm friendship of rural people. A worship service was held that will never be forgotten. To share their hospitality and worship with a Moderator of the General Assembly was something this small group of dedicated Christians never expected to do.

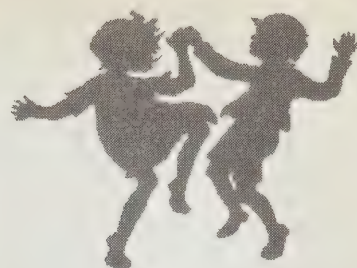
Busy farm folk cannot get away from the land to attend presbytery when it meets during the day. They cannot take a week off to attend a General Assembly. In 150 years, St. Andrew's has never sent a commissioner, other than the minister, to Assembly. We always believed Moderators attended only big city events in big city churches. But, today, we praise God for the day the Moderator came to us. It gave us the privilege to say: "We have met and entertained the Moderator. And it was wonderful." 



Dr. Linda Bell, Moderator of the 118th General Assembly.



St. Andrew's Church, South Eldon, Ontario.



Watch for
a new feature
in our January issue:
A Children's Page

CORRECTION

In the September issue, we ran a profile of Marjory Knaap. We indicated she attends St. Andrew's, Colborne, Ontario. It should have read St. Andrew's, Brighton, Ontario.



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Mary Whitson is minister of Knox, Woodville, and St. Andrew's, South Eldon in Ontario.

The Non-violent Power of God: A Litany for Peace

When some go without
and others have more than enough,
we need the non-violent power of God:
**Lord, in your mercy, grant us your grace,
and lead us in your peace.**

Whenever those with power use it to protect their privileges
or to ensure their children will be lords;
whenever the love of our own keeps us from the love of all,
we need the non-violent power of God:
**Lord, in your mercy, grant us your grace,
and lead us in your peace.**

When children die, malnourished
or by curable disease,
forgotten;
when they are tortured and abused,
and we remain at ease,
we need the non-violent power of God:
**Lord, in your mercy, grant us your grace,
and lead us in your peace.**



When we the people permit our leaders
to legislate selfishness and carelessness,
and our generals to implement strategies of death,
we need the non-violent power of God:
**Lord, in your mercy, grant us your grace,
and lead us in your peace.**

When we count our many blessings,
and keep them to ourselves;
when we tithe to God, but don't give twice as much to the neglected;
when we seek a feel-good spirit, but not the power of self-giving;
when we make faith a dulling of the mind and a cradling of the heart,
and not a call to carry the cross to regions beyond our comfort,
whatever the cost — even death!
when we sing of sacrifice and mean only something long ago
that someone else did once for us;
and when we make Christ's life and death a prize for the taking,
rather than a path to walk, in pain,
then we need the non-violent power of God:
**Lord, in your mercy, grant us your grace,
and lead us in your peace.**

When I condemn the evil in the world, the imperfections in the church,
 but fail to see the darkness within myself;
 when I pity the poor, yet remain within the comfort of my suburban home,
 enjoying beautiful music, fresh water, sufficient food;
 when I embrace my love with passion, attend church faithfully,
 but seldom find time for those in need around me;
 when I comfort my children, but do not care enough
 to sit with the comfortless;
 when I condemn public policy with words alone;
 when I turn down the cries of a broken world
 by turning up the sound of television;
 when I judge others more harshly than I judge myself,
 then I need the non-violent power of God:
more than anyone,
Lord, have mercy upon me, and grant me your grace.

**May we all walk the way of peace,
 and be the people we can be,
 through Jesus Christ our Lord.
 Amen!**

— Dennis Oliver

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A STORY OF TWO CHURCHES:

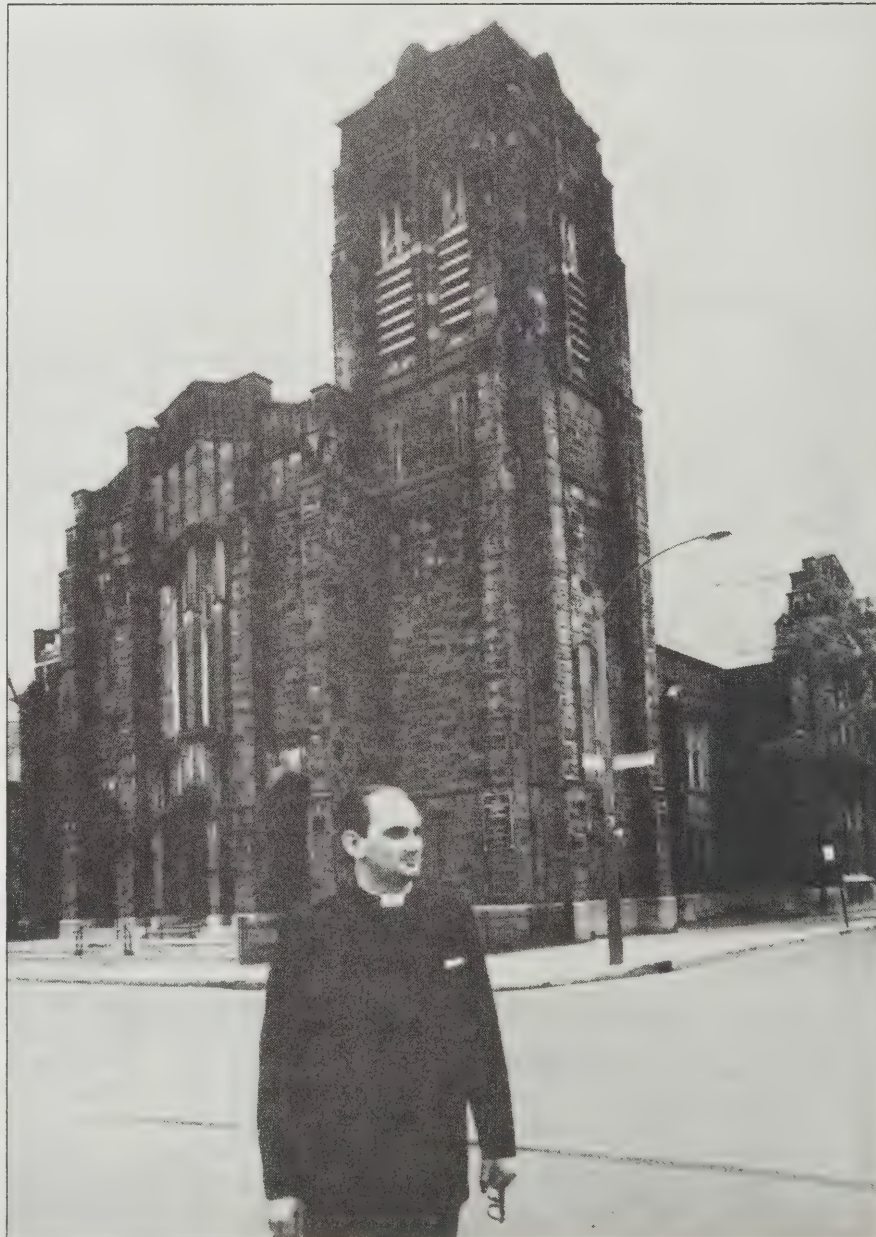
Ministry in the Inner City

by Sheldon MacKenzie

When we met in St. Andrew's, Scotland, we were postgraduate students at St. Mary's College. When we graduated, he went back to the Presbytery of Philadelphia, to an inner-city congregation called Holy Trinity-Bethlehem, a name reflecting the union of two older congregations in the north end of the city. The area was once the district in which fashionable homes predominated.

Within a few weeks of graduation, I began my ministry at First Presbyterian Church of Montreal — first, as a locum for a year and, then, as the inducted minister for six more years. Like Holy Trinity-Bethlehem, First Church had once been at the centre of a fashionable residential area of the city. Like its Philadelphia counterpart, it, too, was a union of two old congregations. In this case, it was a union in 1910 of St. Gabriel's and Chalmers congregations.

Although the two congregations were so far apart geographically neither one had ever heard of the other, they had many features in common. In Montreal and in Philadelphia, we were successors of the long-term ministries of our predecessors. There was nothing in Philadelphia at the time to rival the lengthy Montreal ministry of Dr. Malcolm Campbell, who had been the minister at First Church for 53 years, nor of his predecessor at St. Gabriel's Church who had been minister for 48 years. His predecessor at Chalmers Church, Dr. Colborne Heine, had been in his position for a lengthy period as well. Nevertheless, the influence at Holy Trinity-Bethlehem of its former lengthy ministries was



Sheldon MacKenzie in front of First Presbyterian Church, Montreal, Quebec.

everywhere evident in its attitude and programs.

The present members of each congregation had inherited magnificent church buildings. These buildings were a source of pride to the congregations and a reminder of other days when the building symbolized the role of the church in the community. In each case, there were facilities more than sufficient to meet all the demands of active memberships at the time they had been built.

In each congregation, as well, there was a deeply committed core of people who provided the leadership in both

Against this background of a long story of worship and witness, there were two ministers who had not been in an inner-city situation before. Coming straight from graduate school, one had previous experience in an established suburban congregation in Philadelphia while the other one had simply completed an ordained missionary year at Eckville, Benalto and Hespero in the Presbytery of Red Deer, Alberta. Independently of one another, we contacted ministers in inner-city situations in Scotland, England and the United States. With few exceptions, we found an extra-

The parish was an arbitrary geographical area around the church in which were many people who depended on the church in a variety of ways. At First Church, Dr. Campbell had made himself available one full evening a week to members of the community and congregation alike. This ministry, begun long before there was such an emphasis on pastoral counselling, had established First Church as the place in the community to which people could come with social, domestic and spiritual problems of every sort. The agenda of the community provided unexpected opportuni-



Holy Trinity-Bethlehem Presbyterian Church in Philadelphia, Pennsylvania.

*The church is
the one place
in the city
centre where
celebrations
are held that
have nothing
to do with
the Dow Jones
average*

administration and stewardship. At the time when the congregations received new leadership, many of these splendid laypeople had already given service beyond what might reasonably be expected of them. And they continued to give their time, encouragement and money in the new ministries that must, at times, have been difficult for them to understand.

There was the comfortable security of long traditions in both congregations. These traditions, which were respected by the new ministers in Philadelphia and Montreal, provided everyone with a continuity of worship and congregational life while other ideas and proposals were being considered.

ordinary willingness on the part of these people to share their experiences, dreams and frustrations with us. (The files on ministry in the inner city still occupy a large part of my filing cabinet.)

Ed Jones and I soon discovered we had both a parish and a congregation. The congregation comprised the people who came to worship on Sunday and at different times during the week. These were the people who supported every congregational venture and who were the office-bearers and members of all the traditional congregational organizations. They came, often from a considerable distance, to support the work of the church in a building they dearly loved.

ties for ministry in the area. As these opportunities were acted upon, one could sense the growing affection in the community for the church.

The members of First Church proved to be remarkably patient with their new minister. Without their support in whatever ways they could give it, and without their leadership and involvement, the various projects initiated during the '60s could not have taken place. Members of the Ladies Aid sponsored and staffed a Drop-In Centre for adults. They also provided the people and provisions for the first regular after-church coffee receptions in any church in Montreal. (These are regular patterns in

many churches now, but they were something new in 1963.) The same people were responsible a little later for the Meals On Wheels program operating once a week out of the kitchen at First Church. In the words of the late Douglas Wilkie, former minister of Stanley Church, Montreal: "If the things that happen at First Church were to happen in a congregation of a different tradition, they would be called miracles. Here, they are taken for granted!"

On Sunday evenings, there was an informal gathering called Talk Back, to which people who had been at the service of worship in the morning could come to "talk back" about the sermon and to enjoy a relaxed, informal time of fellowship with visitors and members alike. As part of these sessions, there was time spent on the Scripture readings for the following Sunday. This time provided an opportunity for those who would hear the sermon next week to reflect on what it meant to them on hearing it read for the first time. It was what Jacques Ellul would call reacting to

Scripture in complete naïvety, without the advantage of thinking it over in advance. These were times of special encouragement and correction for the preacher, and were sorely missed after leaving the congregation.

The basis of our congregational lives together, in Montreal as in Philadelphia, was the worship of the people of God on Sunday and at other times in the Church year — most notably, during Lent and Holy Week. The sacramental celebrations were occasions of particular joy and spiritual strength in Montreal as they still are to the people at Holy Trinity-Bethlehem in Philadelphia. The brief Service of Intercession on Thursday noon which, except for various international crisis situations, attracted few people, always prompted a list of prayer requests for issues both public and confidential.

The place of the Church in the inner city is a crucial one. In the midst of the cathedrals dedicated to professional and business life, a church tower or spire stands for an idea with which the world

is increasingly unfamiliar. Whatever else these secular institutions may do for us, the Church is the only place in which prayer is offered on our behalf. It is the only place, presumably, that exists for the benefit of those outside of it. It is the one place in the city centre where pledges are given and taken, where a Word is proclaimed and where celebrations are held that have nothing to do with the Dow Jones average.

In an area of Philadelphia that would be quite unrecognizable to those who lived there even a generation ago, the tower of Holy Trinity-Bethlehem is still a symbol of hope, forgiveness and love to people who don't know much of any one of these things. Similarly, the magnificent tower of First Church, Montreal, was once the sign of the spiritual home of people for whom it was a sign of reconciliation and peace, of forgiveness and healing in a city where these things are often in short supply. In a denomination where every resource is stretched to the limit, and where there are five claims for every dollar in the budget, we need to arrive at a policy with respect to inner-city churches to ensure their perpetuation when they are no longer able to finance themselves.

The people who once attended these old churches were the same ones who financed the suburban churches that are now at the centre of the life of our denomination. And what is true for financial security is also true for local leadership. If it is true, as some of our people claim, that we have the best brains in our history in our denomination at the moment, can we not come up with a scheme to relieve those who have carried more than their share of responsibility in the past so they do not resign their care in despair? And, at the same time, continue the ministry they were offering? Anyone who has ever taken part in the ministry of the inner city will never forget either the excitement of it or the exceedingly heavy demands it makes on its lay and clerical leadership. ■

Sheldon MacKenzie, a minister of The Presbyterian Church in Canada, teaches in the Department of Religious Studies, Memorial University, St. John's, Nfld., and is a contributing editor of this magazine.

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WHEN NOT TO BUILD

AN ARCHITECT'S UNCONVENTIONAL WISDOM FOR THE GROWING CHURCH

by Ray Bowman
and Eddy Hall

When a suburban Philadelphia congregation asked me to design a 1,000-seat sanctuary, that's exactly what I intended to do. They had called for the usual reasons: their sanctuary was full and they were running out of educational space. It was time to build.

To determine how best to design their facility, I met first with the church board for four hours on a Saturday morning. Next, I spent several days studying the church's ministries, finances and uses of facilities. Finally, I felt I had the facts I needed to draft my proposal.

I met with the board again the following Saturday. "What you really need to build," I announced, "is a storage shed."

Had the church invited me a year and a half earlier, I would have designed a 1,000-seat sanctuary and cheered them on. "The building will bring more people to Christ," I'd have said. "Its beauty will draw you closer to God. People will notice you're here and that you're an important part of the community."

During 30 years of designing church buildings, I'd heard all these claims from pastors and church boards. I'd seen no reason not to accept their assumption that bigger buildings translate into greater ministry. But then I began church consulting work. It was this new hat I was wearing — consultant rather than architect — that made the difference.

As an architect, my job had been to design the kind of building the church people expected. As a consultant, I had studied this fast-growing congregation through new eyes and come to a startling conclusion: a major building program at that time would, in all likelihood, stop the church's growth and create financial bondage for years to come.

Over the next 10 years, I consulted with scores of churches and learned from each of them. Because I was asking facility questions from a new perspective — the perspective of ministry and outreach — time after time I was forced to rethink some points of conventional wisdom I had embraced as an architect. Most churches, I realized, build too big, build too soon or build the wrong kind of building.

These hard lessons eventually pushed me to a conclusion so unconventional it sounds like architectural heresy: most

churches thinking of building shouldn't, at least not yet. I became convinced, in fact, that the single most valuable lesson a church can learn about building is *when not to build*. And that lesson can be summarized in three parts — three situations in which a church should not build.

SCRUTINIZE MOTIVATIONS

First, a church should not build if its reasons for building are wrong. Years ago, a church of about 150 people in Arkansas hired me as an architect to design a new sanctuary for them. When I saw their building, I was puzzled. Though the building was older, its location was good and the congregation had never filled it.

Finally, I asked the pastor, "Why do you want a new building?"

"The first reason," he answered, "is that these people haven't done anything significant for 25 years. This is a way to get them to do something significant."

"Second, the people aren't giving at anywhere near the level they could or should be. A building program would motivate them to give more."

"Third, a building program will unite the people behind a common goal."

I believed he was right on all three counts and designed the sanctuary. Now, I know this pastor was trying to do something that never works — solve non-building problems with a building. That church built for the wrong reasons.

SEEK OTHER ALTERNATIVES

Second, a church should not build when there is a better way to meet space needs. As I studied the Philadelphia church, I agreed at once it had a space problem. At its rate of growth, the congregation would outgrow the worship space. Between Sunday school and a Christian school, the educational space was full. They had no room for additional staff offices. Building was the obvious solution.

But the wrong one. "I found a room filled with missionary boxes," I told the board. "Now, those boxes don't need heat. They don't need lighting. They don't need windows or carpet, do they?" I recommended a low-cost storage and maintenance building to free-up existing space for educational use.

"This barn on your property is a historic structure," I told them. "It's worth preserving. But you're not getting good use out of it." Then we discussed how they could remodel it into a gymnasium, kitchen and educational space at half the cost of a comparable, new structure.

"You can meet your need for worship space for years to come," I went on, "without the tremendous commitment of time, energy and money involved in building a new sanctuary." The wall between the existing sanctuary and foyer could be removed to enlarge the worship area. A modest addition could provide a new, larger foyer, one that would make it practical to hold two Sunday morning services, immediately doubling the worship seating capacity. The new addition could also house the office space they would soon need for their growing staff.

Finally, I suggested they replace the fixed worship seating with movable seating. For the comparatively low cost of new chairs, the church could use the largest single space in the building for a wide range of activities — space that would otherwise lie useless for all but a few hours a week.

The church adopted the suggestions, completing the remodelling and most construction projects within a couple of years. They continued to reach out to the unchurched and within six years grew from 300 to 850.

What would have happened if the church had moved ahead with the original building plans? The growth histories of other churches suggest the answer.

A fast-growing church launches a major building program to create space for more growth, taking on heavy debt. Though not by design, the building program becomes the congregation's focus. People give correspondingly less attention to the outreach ministries that have been producing growth. Church attendance peaks, drops slightly, and levels off. The mind-set now changed from growth to maintenance, the church may continue for decades with no significant growth. Whenever the church seeks creative alternatives to building prematurely, however, "people ministry" can go on uninterrupted and growth can continue.

It was at the Philadelphia church I first began to realize that of the many

churches that had hired me to design new buildings, few actually needed them. What was most needed was to find ways to use existing buildings more effectively. What seems obvious to me now came then as a fresh revelation: until a church is fully using the space it has, it doesn't need more.

MINIMIZE DEBT

Third, a church should not build when building would increase the risk of financial bondage. When the Philadelphia church commissioned our study, it was still indebted for the existing building. The congregation planned to borrow most of the money for the new building,

15 QUESTIONS TO ANSWER BEFORE YOU BUILD

When a church asks me to help assess building needs, I often ask the pastor and board to fill out a questionnaire to help them determine if they need to build. If you think the time may have come for your church to build, simply answer each of the following questions *Yes*, *No* or *Maybe*.

1. Do you expect a new building to attract new people to the church?
2. Is it your goal to design a building that will inspire people to worship?
3. Do you expect your members to be more motivated to reach out to others once you have a new building?
4. Do you think a building will motivate your people to give more generously to the work of the church?
5. Do you expect the building program to unify your people behind a significant challenge?
6. Do you hope a building program will involve more people in the work of the church?
7. Do you see the building as a way to make a statement to the community about the church's importance?
8. Do you hope a new building will help your people take more pride in their church?
9. Do you need a larger sanctuary so the entire congregation can worship together at one time?
10. Do you need to add more educational space so all your classes can meet at once?
11. Is it possible your space needs could be met through more creative use of your present facilities, such as converting space to multiple use, changing furnishings, scheduling services and ministries at alternative times, or using off-campus meeting space?
12. Are you still paying debt on your last building?
13. Would you have to borrow a major part of the finances for a building program?
14. Would paying for the project depend on the church's future growth?
15. To help pay for the building, would you explore ways to cut spending on your present ministry, programs or staffing?

Now, add up your answers. Every *Yes* or *Maybe* is a possible reason not to build, to delay building, or to seek another more appropriate solution through prayer, research and re-evaluation.

Questions 1 through 8 relate to motivations for building. A congregation having *Yes* or *Maybe* answers here may be in danger of trying to meet non-building needs with a building program. Questions 9 through 11 deal with how best to meet space needs. A congregation with *Yes* or *Maybe* answers here probably doesn't need to build yet, but can grow through making full use of existing facilities until future growth makes building truly necessary. Questions 12 through 15 address financial readiness. A congregation with *Yes* or *Maybe* answers here needs to implement plans to pay off debt and save for future facility needs so future building will not require borrowing or dipping into funds needed for ministry.

Congregations that follow these guidelines are able to leave behind limiting ways of thinking about, using and paying for church buildings in favour of approaches that free up most of the time, money and energy traditionally invested in buildings. These resources can then be redirected to the true mission of the church — ministering to the needs of people in Christ's name.

but the loan payment would have been larger than the existing congregation could have met. The ability to repay the loan depended upon future growth.

I recommended that this congregation convert its finances onto a provision plan, living within its income. This meant paying off the existing mortgage first. They would do the necessary re-modelling and build their modest additions on a cash basis.

Operating on provision would mean setting aside regularly for future building needs so the congregation could pay cash for most or all of the next building. The many thousands of dollars saved on interest would be freed up for the church's true work — ministering to people.

The church followed this plan, paying off its debt and expanding the facilities on a cash basis. Then they began setting aside funds regularly so they could pay cash for an anticipated building program in five years.

Because they are not saddled with debt, they have been free to invest more money in ministry to people, including the Christian school and a multifaceted inner-city mission in a nearby neighbourhood.

WHEN TO BUILD

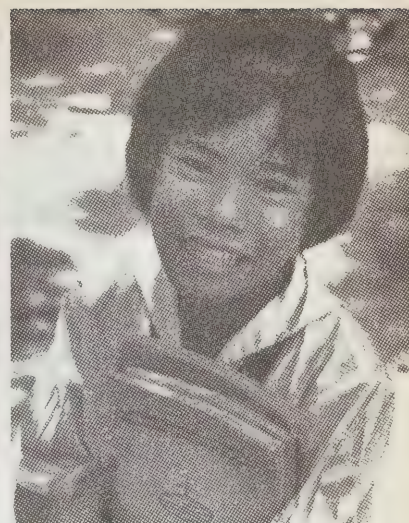
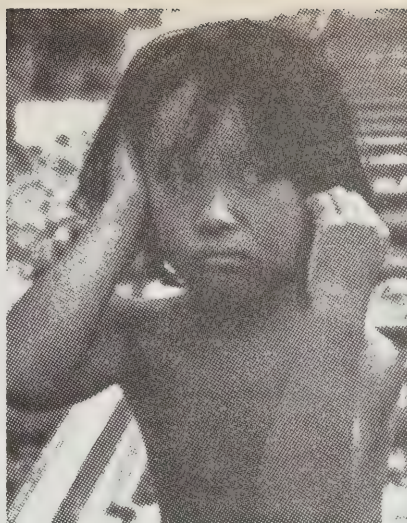
But there is a time to build. When pastor and people have come to see buildings merely as tools and nothing more, the church passes the *motivation* test.

When a church is so fully utilizing its facilities that it can find no alternative to building that is less costly in time, energy and money, it passes the *need* test.

And when a church is living within its income, and can build without resorting to borrowing or dipping into funds needed for ministry to people, the church passes the *financial readiness* test.

When a church wants to build for the right reasons, has no less costly alternatives, and has the funds to build without borrowing or taking funds from ministry — then, and only then, is it time to build. **R**

Adapted from *When Not to Build: An Architect's Unconventional Wisdom for the Growing Church* by Ray Bowman with Eddy Hall (Baker Book House, 1992). Used by permission.



Look at the difference \$27 a month makes

Chumpoonuch (*left*) and her family live in a squalid Bangkok slum. They have far too little food. Their drinking water is polluted. Hunger and sickness are steadily sapping Chumpoonuch's strength. And her desperately worried parents feel powerless to change things.

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The Author of

"In Flanders Fields"

Over the years, many schoolchildren have memorized, recited and sung the words to the poem "In Flanders Fields." The poem commemorates the memory and sacrifice of those who gave their lives on the battlefields of Europe during the First World War.

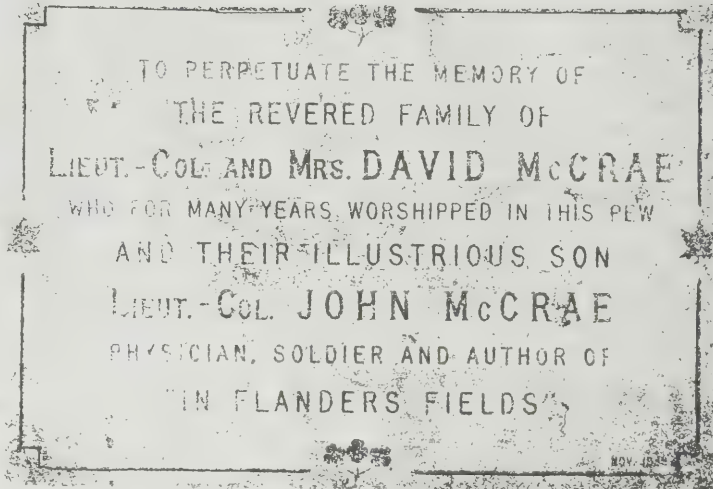
However, most do not know that the author of this poem, John McCrae, grew up in Guelph, Ontario, where he and his family were members of St. Andrew's Presbyterian Church. His father, David McCrae, was an elder in St. Andrew's and superintendent of the church school for 50 years.

John McCrae was born in Guelph on St. Andrew's Day, November 30, 1872. He excelled at school and was a prominent member of the Guelph Highland Cadet Corps. As a young boy, he was known for his remarkable compassion and affection for both human and animal creatures.

He graduated in medicine and taught at McGill University. When the First World War broke out, he enlisted with the Canadian Medical Corps and served in Europe. He died in France on January 28, 1918, and is buried at Wimereux.

McCrae House in Guelph, the birthplace of John McCrae, has become a national historic site and museum. Besides being a physician, McCrae was a talented artist and poet — his most famous poem being "In Flanders Fields."

If you visit St. Andrew's Church in Guelph, you will see a plaque on the McCrae pew (shown above) as well as a large one on the east wall of the church commemorating John McCrae's contribution. It reads:



The plaque that marks the McCrae pew at St. Andrew's Church in Guelph, Ontario.

In Flanders Fields

*In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.*

*We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved, and were loved, and now we lie
In Flanders fields.*

*Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields*

Punch
Dec 8, 1915

John McCrae

Until the day break and the shadows flee away

*In memory of
Lt. Col. John McCrae, M.D.
of Montreal.*

Graduate and fellow of Toronto University. Lecturer in Medicine McGill University, Lieutenant C.F.H. South Africa 1900. Surgeon First Brigade, Field Artillery C.E.F. 1914-1915. In Charge Medical Division No. 3 Canadian General Hospital 1915-1918. Second Son of Lt. Col. David and Janet McCrae. Born at Guelph, Nov. 30, 1872. Died in France, Jan. 28, 1918. Buried at Wimereux.

Physician, Soldier, Poet and the well beloved of his friends.

What I spent I had: What I saved I lost: What I gave I have.

*..... Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders Fields.*

Thanks to Alan Smart, editor of St. Andrew's newsletter, *The Advance*, for submitting this material.

The Day Thou Gavest

by Ruth Sadler



The place exuded warmth and security. Our little church, part of a three-point charge, held services in the evening. The gasoline lamps hissed and gave off a bright light in the little white-frame building. A fire crackled and glowed in the wood-burning stove. The light and warmth provided a haven from the cold Manitoba night.


This place provided emotional security, too. My grandparents and three other couples had been the first settlers in the area. They raised large families and their children intermarried — almost everyone in the church was family. Aunt Julia played the organ. Aunt Margaret and Uncle Colin sang in the choir. Dad and Uncle Bob took up the offering. Grandma sat in her pew about half-way from the front, keeping an eye on the grandchildren. If my brother and cousins began whispering or drawing pictures in the hymn-books during the sermon, one look from Grandma brought them into line. There were standards of behaviour to maintain in that little church.

Grandpa served as elder, caretaker

and Sunday school superintendent. He sat in a chair by the door and sometimes dozed off — it had been a long day. He rose early to milk the cows and tend to the livestock before coming to Sunday school. Then he repeated the chores before the evening service. About half-way through the sermon, Grandpa would rise. New ministers soon learned to raise their voices over the clanging of the stove door and clattering of wood as he stoked the fire. Nobody minded the noise. It was an act of Christian caring on Grandpa's part. He wanted to be sure everyone was warm before going out into the winter night.

The sermon was over, the offering taken and the fire stoked. It was time to close the service. The minister announced the closing hymn and the congregation rose to sing: "Day is dying in the west; heaven is touching earth with rest ..." or "Now God be with us, for the night is closing; the light and darkness are of his disposing ..." or, my favourite, "The day thou gavest, Lord, is ended; the darkness falls at thy behest ..."

The same theme pervades all of these beautiful evening hymns — the darkness is part of God's plan. When it was time to leave this place of warmth and light, and go out into the cold and darkness (and past the graveyard!), I was not afraid. God was with me.

I have given instructions to my children that, when my day is over, one of these evening hymns will be part of my funeral service. As I leave this place of warmth and light and love, and venture into the unknown, I know "The day thou gavest, Lord, is ended; the darkness falls at thy behest ..." There is nothing to fear. God is with me. 

Ruth Sadler is an elder in First Church, Winnipeg.



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Four Keys to Build Adult Classes

by Marilyn D. Brenden

When launching adult classes or rejuvenating existing ones, here are four keys to bring fresh vitality to your program.

The first key is to **read the pulse** of the congregation by conducting a brief survey. Gather information about topics, needs and ministry skills members would like to study. Ideally, this congregational pulse should be taken during the spring in order to develop a whole year's plan of study. However, even a fall survey can help select adult electives to offer later in the year.

You might think it easier to poll members during regular class time. However, if you distribute the survey at the worship service, you'll discover the needs of a broader cross-section of the congregation, and will be able to design a more inclusive program.

The second key is to **recruit the people**. Congregations often underpublicize their classes and then wonder why more people don't attend.

Church growth specialists emphasize that the average person needs to receive information through five different means before the message is remembered. So, the secret to effective publicity is frequency and variety.

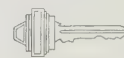
Begin publicity at least six to eight weeks before the first session, using at least two forms of publicity each week. These could include bulletin announcements, inserts, computer-generated posters, banners, verbal announcements by the pastor or class leaders, newsletter pieces, postcards, special mailings, an information booth during the coffee hour, telephone calls and announcements or skits to other congregational groups. Also, remember to run publicity the first couple of weeks after the class starts. You'll gain some latecomers that way.



The third key is to **retain the participants**.

Make people feel welcome by writing a personal letter the first time they visit the class. Let them know how happy you are to have them attend.

One congregation uses another informal but effective method of welcoming new people. "The Out To Lunch Bunch" is the tongue-in-cheek name for a group of church members who dine out together each Sunday. Visitors are invited to accompany the group to lunch and are made to feel welcome.



The fourth key to keep vitality in adult classes is to **re-evaluate the**

program. Don't get locked into a holding pattern. Re-survey the people at least once a year to keep the adult classes targeted to *current* needs.

Also, look for ways to interact socially with inactive members and unchurched people. As you listen to these individuals, you will discover other possible subject areas to address in the classes in order to attract the non-involved.

Using these four keys will open the door to new members and keep adult classes growing, vital and healthy. **R**

Marilyn D. Brenden is a national trainer for Tebunah Ministries of St. Louis, Missouri, an organization which equips church members to minister to inactive members.

When Not to Build: An Architect's Unconventional Wisdom for the Growing Church by Ray Bowman with Eddy Hall (Baker Book House, 1992, \$13.50). Reviewed by Ralph Kendall.

The author spent 30 years as a church architect. In 1979, he sold his practice to become a church growth consultant. He began to question many of the reasons for building he had previously taken for granted — attracting new people, generating new money, inspiring worship, motivating increased giving and making a statement to the community. He discovered some building programs actually led to a decline in the congregation's effectiveness in the community. He found himself advising churches against building when to do so would divert funds from ministry, or when they had not made the best use of the space they already had.

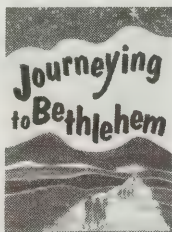
The book centres on three principles — Focus, Use and Provision. In Focus, Bowman explores the reasons why the ministry of the church must take priority over a building program. In Use, he has some excellent suggestions for taking advantage of what you have or can easily modify before going to the expense of new construction. In Provision, he deals with financing, favouring a pay-as-you-go approach. He defines a borrowing church as "slave to the lender" (Proverbs 22:7, *NRSV*) — "under an authority other than God's."

The book comes out of the church growth movement — the foreword is by Charles Arn. The style is personal and informal. It is a thought-starter, and would be useful reading for congregations considering a building program or wondering how to get the most out of their present facilities.

Ralph Kendall serves as general manager of the Presbyterian Church Building Corporation.

Children's Books

Journeying to Bethlehem by Marilyn Perry, illustrated by Margaret Vouladakis (Wood Lake Books, 1993, \$2.95).



This is a lively and imaginative retelling of the Christmas story. It will delight children and adults alike with its clear narrative and lovely, four-colour watercolour paintings. It is suitable for children ages two to six.



Living God's Way: Bible Stories Retold for Children in Today's World by Ralph Milton (Wood Lake Books, 1992, \$16.95 softcover, \$26.95 hardcover). Reviewed by Laurence DeWolfe.

The night I brought this book home, I read a couple of stories to my daughter at bedtime, then listened as she read a story. I left it with her after our "good nights." An hour later, she came downstairs saying the book was very good and she had read "lots of stories."

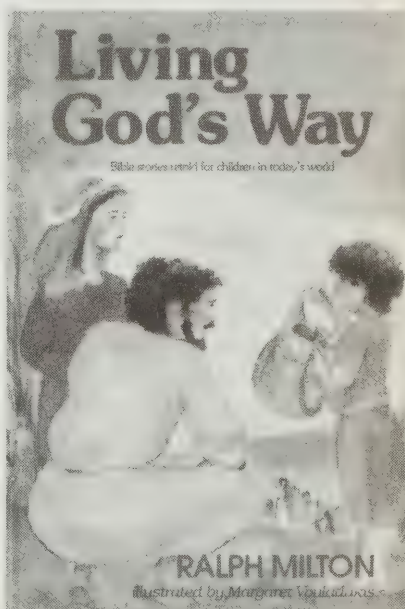
Ralph Milton wrote *Living God's Way* after examining several collections of Bible stories for children. He was looking for a book that could be a companion to *The Whole People of God* curriculum; but he was dismayed by what he read: "It is true there is much that is sexist, racist, triumphalist and militarist in the Bible. But I was dismayed at how these books of children's Bible stories had emphasized those traits. It seemed, in some instances, that a concerted attempt had been made to ignore the contribution of women. Some even added an anti-children bias. And violence was used

quite gratuitously in many instances."

When I remember the Bible stories that impressed me as a child, I have to cut through all the smiting, plaguing and punishing to tales of creating, caring and healing. The stories I heard, and later taught, in Sunday school were about great heroes of the faith — brave and manly Elijah and Paul, fearless David, wise Solomon, fierce Moses, magical Jesus. The most memorable woman was Jezebel.

Milton has worked hard to emphasize the role of women in the biblical record. Miriam, Deborah, Mary, Mary of Magdala, the woman of Samaria, Dorcas, Anna, Lydia and many others are represented. He is also concerned that stories from the whole Bible be shared with children. *Living God's Way* includes three paraphrased psalms (a good start), and two stories based on Isaiah. Jeremiah, Daniel, Hosea, Amos and Jonah are also included. So is Job. Parents may rush to vet the pages given to the Song of Songs. No shock, just delight.

The old standards are here, too: "Joseph's Coat of Many Colours," "David and Goliath," "The Magi Visit



Jesus," "The Lost Sheep." Then there are "Lydia Starts a New Church," "Paul Writes a Letter" (a good summary of I Corinthians in two short pages), and "John's Wonderful Dream." There's also a simple story about "How the Bible Came to Be."

Ralph Milton isn't afraid to flesh out a story with a few details children invariably ask about. Often he provides a preface to a story for adults and older children. He points out he has filled in some blanks, and encourages the reader's own imagination about the setting, sights, sounds and feelings.

Milton brings together the heavy concepts of law, grace, obedience, repentance and discipleship in the recurring phrases "living God's way" and "growing in God's way." Simple enough for even an adult to appreciate. He doesn't gloss over the concept of sin; nor does he draw the traditional picture of a vengeful God, waiting to smite any child who does wrong. He writes: "Sin is when people act and think as if they don't care about themselves, or other people, or about God's world." Not a catechism formula, perhaps, but plenty there to explore with a child.

My daughter hasn't had much chance to read this book since that first night. Since then it has been with me. It provides inspiration for children's stories and for retelling biblical narrative in sermons. It's not perfect. Some of the author's biases show through. Ralph Milton admits as much in his "important word to adults" at the beginning. He asks all adult readers to take note. Such honesty is refreshing.

This book is a delight to read and to hear read. It is an open-ended story-book, presenting endless possibilities for discussion with children. The beautiful illustrations by Margaret Vouladakis are a far cry from the cartoonish pictures in so many children's Bible story-books. They enhance the stories and blend with the printed words on nearly every page.

Could we persuade Ralph Milton and Wood Lake Books to produce a second volume?

Laurence DeWolfe is minister of St. Andrew's, Petrolia, and Knox, Dawn Township, Ont.



Come to the Desert With Me and Come to the Ocean With Me by *Mary Carpenter Reid*, illustrated by *June Goldsborough* (Augsburg, 1991, \$6 each). Reviewed by *Dorothy Henderson*.

As Christmas and birthdays approach, I browse through bookstores looking for picture-books for the children in my life. These two story-books are delightful. They describe the adventures of two young children spending a day in God's creation.

The prose reads like poetry — "The sand rolled out a plushy, mushy carpet for our feet, while the sky came from all around the world." The detailed pictures have the appearance of a well-tended colouring book.

While reading the Ocean book, I thought, "Yes, this sounds like the ocean." (I've been to an ocean but never to a desert.) And when I read the Desert book, I thought, "I would like to see that for myself."

But my favourite part was the author's extensive engagement of our senses. By the time I had finished the Desert book, I felt I had tasted, seen, felt, heard and touched the desert. "Desert plants curled in crispy balls and crispy heaps, and waved at us with crispy arms, in sunlight so bright that most things looked white ... we crushed sagebrush leaves in our fingers, and thought that desert smells seemed small and shy ..."

I loved the books! But I decided to take them to some real experts — a group of children. They loved them, too, and for reasons I hadn't noticed.

They liked that the children in the pictures could be either boys or girls. They also liked the fact that the children were cousins rather than friends. (That's what they told me.) They liked

that the children went to the ocean or the desert simply to play. They liked the pictures. The books were just right in length (31 pages but prose on only 15). And they liked all the animals in the books.

These educational books would be suitable for children from three to nine. My "reviewers" ranged from two to 10. But, later, when I was busy in the kitchen, I noticed two 13-year-old boys reading them, too. I don't blame them. The books were great.

Dorothy Henderson is a curriculum development editor for The Presbyterian Church in Canada.

Another Path to My Garden: My Life as a Quadriplegic by *Marilyn Noell* (Dundurn, 1992, \$19.99). Reviewed by *Kathleen Grant*.

In the '90s, we think society accepts people with physical disabilities as whole individuals and as active, useful members of society. Marilyn Noell's account of her life as a quadriplegic tells a different story. A diving accident in the summer of 1949 transformed the life of an active 19-year-old student. She entered the world of hospitalization and rehabilitation at a time when independent living for people with disabilities was not considered an option.

Marilyn faced the realities of her situation head-on. We live with her through the depression and frustration: "I winced at the mention of my disability. Its influence dominated my life, intruding its necessities over and over and over again." But she was a fighter, and her account of her increasing adaptability to her situation parallels her need to live under her own direction, to follow educational goals and her chosen career of social work.

This is not a sober story. Personal struggles and the insensitivity of an unenlightened community are certainly there, but so also is the author's capacity for overcoming obstacles. She is the first to acknowledge the love and support of family and friends; but,

Books

CONTINUED FROM PAGE 34

throughout, her own spirit drives her. We recognize the traveller, the activist, the gardener, the colleague.

This is more than a story of perseverance in the face of adversity. It is a social commentary on the changing treatment of the disabled, our institutions and rehabilitation and, most significantly, on recognition of individual worth.

Marilyn Noell often attends St. Mark's Presbyterian Church in Don Mills, Ontario, where, for the past six years, she has actively supported the congregation in building housing for the physically challenged. This year she is serving as president of St. Mark's Support Services.

Kathleen Grant is an elder in St. Mark's, Don Mills, Ont.

Maud: The Life of L. M. Montgomery by Harry Bruce (*Seal Books*, 1992, \$18). Reviewed by Heath Macquarrie.

Although brash commercialization of Anne of Green Gables may have reached the satiation point, there is still much to learn about her illustrious creator, L. M. Montgomery. This excellent and well-written book by Harry Bruce broadens our knowledge and appreciation of the famous Island author.

Drawing largely from Montgomery's own journals, Bruce gives an interesting and lively account of the author's life from her early 20s to her somewhat reluctant marriage to Presbyterian minister Ewan MacDonald. These years were marked by deep unhappiness and frustration. Life with a tyrannical grandmother, coupled with anxieties about her own love life, made for a dreary existence.

Through these difficult years, Maud survived in large measure because of her strong sense of duty. Bruce shrewdly observes that Maud's discipline had become an addiction. The same dutifulness helped her in the



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BOOKS

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long years as a preacher's wife in small Ontario parishes.

Maud's deep love for the beauties of Prince Edward Island, the land of "the most sumptuous sand-dunes and beaches," also helped sustain her. Of her homeland, Montgomery confided to her journals: "In our secret soul there is no place like the little province that gave us birth. As a land for children, I can think of none better." It is fitting this dedicated Island author has, through her novels, become the greatest contributor to Prince Edward Island's successful tourist industry.

Perhaps, as is often the case, adversity was a stimulus to her creativity. For it is out of this dreary decade that Anne of Green Gables emerged, launching Montgomery into the world of letters.

Recent scholarship has plumbed new depths in L. M. Montgomery. In this book, Bruce examines her likeness to the character Anne and some of Montgomery's internal personality struggles. Marilla once told Anne, "I am afraid you both laugh and cry too much." Montgomery was also prone to such extremes.

The writer of the Anne books believed her "conscience and sense of public duty" were inherited from the MacNeills and her "hot romantic streak" from the Montgomerys. Having also had a MacNeill grandparent, I'm loath to pursue that genealogical path!

On the age-old question as to how much of *Anne of Green Gables* is autobiographical, Bruce proffers a perceptive judgement. "All the characters were composites but by far the biggest part of the Anne composite was the girl Maud that the woman Maud remembered."

This is a graceful, thoughtful book about a great Canadian writer who, like her heroine Anne, fascinates us still.

Senator Heath Macquarrie is the author of *Red Tory Blues* and a former convener of the Committee on International Affairs of The Presbyterian Church in Canada.

The Square Rigger by Adam Zimmerman (Hall Printing, 1991, \$17.50). Reviewed by John Congram.

Adam Zimmerman was the senior elder in Central Presbyterian Church in Hamilton, Ontario, for many years. Before his death this past summer, he brought together over 200 of his poems in one volume called *The Square Rigger*.

Many poems are about the Kawartha Lakes district in Ontario, reflecting the author's love of the outdoors. Other poems centre on Hamilton and the life of the church there — poems such as "A Joyful Psalm for the Ordination of a Young Man," "Paul at the Organ" and "Home," a poem inspired by a sermon of the present minister of Central Church, Alan McPherson.

The attractiveness of these poems lies in the fact they cover the whole range of human experience from birth to death. The author uses his keen sense of observation and skill with the English language to communicate the warmth and tragedy of these events to the reader.

This 247-page, hardcover book is enhanced by several black and white sketches. It is available from Bryan Prince, Bookseller, 1060 King St. W., Hamilton, Ont. L8S 1L7 (416) 528-4508.

Single in the Church: New Ways to Minister With 52% of God's People by Kay Collier-Slone (Alban Institute, 1992, \$21). Reviewed by Bert Vancook.

What a great book! And useful, too!

Collier-Slone gives faces to the single people who worship (or who stay away from worship) in our congregations and then confronts the stereotypes we have used to relegate singles to the background.

"Today's 'family tables' find single fathers, divorced sisters, widowed aunts and their lovers, stepbrothers and sisters, homosexual sons and daughters,

unmarried friends seated together in unlikely tableaux, seeking communion and community. So also does the table of our Lord."

My only quibble with the book is that the examples of ministries with singles are taken from huge American congregations that have budgeted more for singles ministries than many of our congregations budget for the whole range of their activities. Still, it is the attitude about ministries with singles that can be translated into the work of a congregation of any size.

A warning: to follow through on the attitudes, suggestions and examples given will mean major changes in the way many churches see themselves. Collier-Slone asks us to identify ourselves as collections of individuals who struggle to believe in Christ, rather than as mainly nuclear families who have gathered a few extra people.

There are all kinds of tips, and over half the book is made up of appendices and resources, including a stunningly detailed plan for one parish's ministry of, to and by single people, and liturgies for various life events appropriate to single people.

This is one of the books that shows the Alban Institute at its best: bringing ministries to light and prodding others to try them out.

Bert Vancook is minister of Summerside Presbyterian Church, P.E.I.

Beyond the Social Gospel: Church Protest on the Prairies by Ben Smillie (United Church Publishing House, 1991, \$15.95). Reviewed by Jim McKay.

The author's thesis, briefly stated, is that the "cohesive force on the Prairies" centres upon protest of the oppressive decisions imposed upon the Prairies by outside forces such as federal governments, national corporations or international economic markets and agreements. This protest developed out of the Social Gospel

Books

CONTINUED FROM PAGE 36

movement of the early 20th century in Canada and developed into political protest parties — the CCF and the NDP.

Ben Smillie proposes a new theological framework he calls Hinterland Theology. It goes beyond the historic Social Gospel to take more seriously the biblical doctrines of creation, redemption and conversion. Since God can change social structures and people, Hinterland Theology expects nothing less than the conversion of capitalists and the exploitive economic systems they have created to maximize profits.

The author foresees the church as being in the vanguard of political change in this country and points to the comparatively recent history of the mainline churches' involvement in real political, social and economic change.

Unquestionably, the author is constructing a new Canadian, made-in-Western Canada theological dynamic which he hopes will rouse the church to bring, with calculated determination, justice to the poor and oppressed. He eschews the theology of generalities which is proclaimed from too many pulpits. He challenges the church to address those who hold the poor captive in terms and with actions those oppressors understand.

Smillie makes this telling concluding remark: "When all church people share in the main task of ministry ... they should be political by virtue of their faith."

For Presbyterians who cherish a theological stance in what some of us call the "dynamic middle," Smillie's book will disturb and challenge. It will stimulate discussion in adult Bible study groups and challenge participants to re-examine the biblical theology of justice.

Jim McKay is minister of St. Andrew's, Saskatoon.

You Don't Have to Be Neurotic to Feel Insecure by Reginald Stackhouse (Stoddart, 1993, \$15.95). Reviewed by Zander Dunn.

An easy-to-read, helpful book for anybody who feels insecure because of guilt, meaninglessness or despair — in other words, everybody.

Stackhouse writes about profound stuff in the language of the people. He explains theological words and illustrates all his points with real-life stories. Often his examples are autobiographical. He also weaves the insights of the giants of the faith into his narrative. He knows and easily cites Aquinas, Augustine, Kierkegaard and Tillich, to name a few.

You may also be surprised to see how much Stackhouse has been influenced by Robert Schuller. He has accepted much of Schuller's "positive thinking, positive action" message and has been influenced by Schuller's style. For example, Stackhouse applies to each of the three problem areas of life — guilt, meaninglessness and despair — the ABCs of life. These "three tenets you can live by" are: A. Acknowledge only one absolute in your life, B. Build yourself up — don't let others tear you down, C. Choose each

day the kind of person you want to be.

At the end of the book, Stackhouse advises us to remind ourselves everyday we have the four best things in life. One, life itself. Two, health. (Prize the degree of health you enjoy, however limited it is.) Three, a sense of purpose. (If you lack that, make it your purpose to help somebody else.) Four, somebody who cares for you. (If you don't have somebody, then know this: "Anyone who accepts Jesus as Saviour and Lord has someone who cares.")

I found the ABC formula too simplistic and the Schuller style too neat, but that sort of presentation aids the memory and reminds one of some basic points. There is much good in this book. I gained many insights from it.

Zander Dunn is minister of Knox Church, Guelph, Ont.

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PEOPLE AND PLACES



THE CONGREGATIONS OF First Church, North Pelham, and Rockway Church, Rockway, Ont., recently celebrated 100 years as a two-point charge. Pictured with session clerks Henry Wegman of Rockway and Frances Johnson of North Pelham is Rev. Lorna Thompson, who was inducted as minister of the charge during the anniversary celebration.



BETHEL CHURCH, WEST RIVER STATION, N.S., held its first Vacation Bible School in many years this summer. The church has recently reopened and is being renovated. Pictured are some of the children who attended the school with two of the leaders, presbytery worker Joanne Vines (centre) and Shelly Pettipas (bottom left).



THE VACATION BIBLE SCHOOL at First Church, Hopewell, N.S., participated in the Atlantic Mission Society's Learning/Sharing Project for 1993: learning about the work of Flora House and the Anishinabe Fellowship Centre in Winnipeg's inner city. Pictured are students Vickie Matheson (left) and her cousin Dawn Matheson, with instructor Carol Smith (rear left) and Bible school co-ordinator Marlene Sinnis. The banner was created for Flora House by the junior high students.



THE CONGREGATION OF St. Andrew's Church, Valcartier Village, Que., celebrated its 160th anniversary this year. Rev. Tom Saulters, a former student minister of the church, was the guest speaker. He and his wife, Jean, were also guests at a congregational dinner held the Friday evening before the anniversary service. At that time, the church was presented with a framed letter from Prime Minister Mulroney by local MP Monique Tardif.



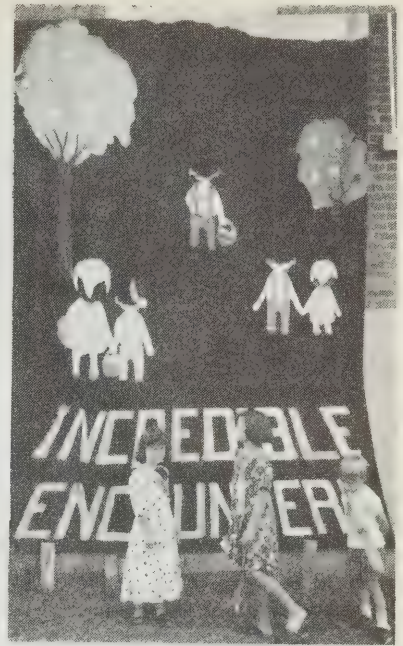
ABOUT 80 CHILDREN attended the Vacation Bible School held at First Church, Collingwood, Ont., in August. The theme for the school was "Celebration Park — Proclaiming Jesus Throughout the Year."



TWO OCTAVES OF HANDBELLS given by an anonymous donor, and another octave of bells given by the family of the late Leonard Wyatt Sr., were dedicated at St. Andrew's Church, Welland, Ont., recently. Music stands were provided by Marg and Gene Reese. During the service, the newly formed handbell choir performed two selections under the direction of Kay Brown. Mrs. Leonard Wyatt is pictured (centre) with her family (left to right): Douglas, George, Betty Ann (Martin), Janet (Blais), Margaret (Tisi), Linda (Moore), David and Leonard Jr.



THE CONGREGATION OF Lucknow Church, Lucknow, Ont., recently recognized Virdin Mowbray, a ruling elder of the congregation for 50 years, with the presentation of a plaque and a luncheon in his honour. Pictured, left to right, are: clerk of session Ken Laidlaw; Virdin and his wife Margaret, who received a bouquet of roses; Rev. Peggy Kinsman.



FOR A WEEK IN AUGUST, the basement of Knox Church, Bluevale, Ont., was transformed into a spaceship. Each day, 70 children from the church and community entered the spaceship to take off for exciting new adventures. The summer program, "Incredible Encounters," was written by Cecilia and Rev. Ivan Dambrowitz. Pictured in front of a banner announcing the program are Britany Campbell (left), Ashley Campbell and Scott McGlynn.



THE CONGREGATION OF Memorial Church, Sylvan Lake, Alta., bid farewell to area educational consultant Lois Snider at a barbecue held at the home of Ray and Edie Niemela. Lois served the congregation well for nine years, delighting everyone with her singing voice and pleasant disposition. She is pictured (left) receiving gifts from Christine Murphy on behalf of one of the church's Bible study groups. Pictured behind Lois is Ray Niemela.



TWO MEMBERS OF Victoria Church, Birch Grove, N.S., were honoured recently. Organist Janet Johnson (far right) and treasurer Kenneth MacRury were recognized for 40 years of dedicated service. Also pictured is Thelma MacRury.



A FAREWELL RECEPTION was held for Rev. John and Jill Fraser at Grace Church, Calgary, where John had served as assistant minister for almost 12 years. He has left Grace Church to become minister of Westminster Church, Barrie, Ont. Shown presenting a congregational gift to the Frasers are: Jack Reid, clerk of session; Margaret Montgomery (second from left), convener of the board of managers; and Rev. Jack Stewart, senior minister.



A FAREWELL LUNCHEON was held for Rev. Cameron and Linda Bigelow and family at Central Church, Brantford, Ont. Gifts were presented in appreciation of Cameron's ministry with the congregation since 1981 and best wishes were extended on the family's move to Orillia, where he has assumed duties as senior minister of St. Andrew's Church. The Bigelows are pictured with their sons, Wilson (left) and Charles.



MORE THAN 30 CHILDREN participated in the Vacation Bible School held at St. Andrew's Church, Virden, Man., this summer. The group explored the theme "I Am a Promise." Some of the children are shown with volunteer leader Faith Walker.



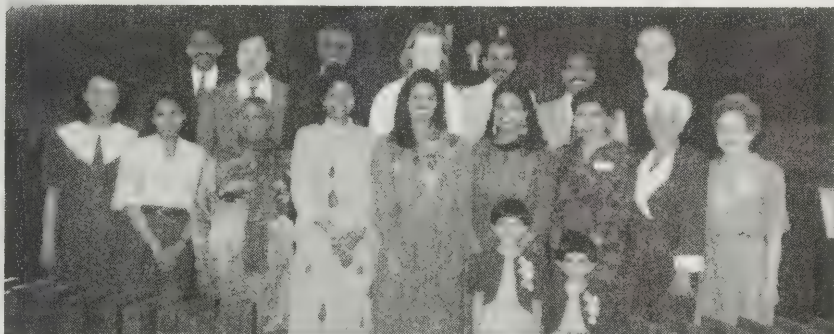
REV. CLAIR MACLEOD of St. James Church, Truro, N.S., (pictured, left), was sworn in as Truro's first police chaplain at a ceremony held in the church. Shown with him are: Truro Police Chief Lonnie Murray; Rev. Lloyd O'Neil; and Rev. Neil Price, coordinator of the Police Chaplaincy of Nova Scotia.



KNOX CHURCH, MITCHELL, ONT., is currently celebrating its 100th anniversary. Pictured following a special service held earlier this year are (from left): Rev. J. Wallace Murray, a former minister of Knox; Rev. J. William Milne, present minister; Clarke Moses, elder and convener of the centennial committee; Rev. James Ferguson, a longtime friend of the congregation.



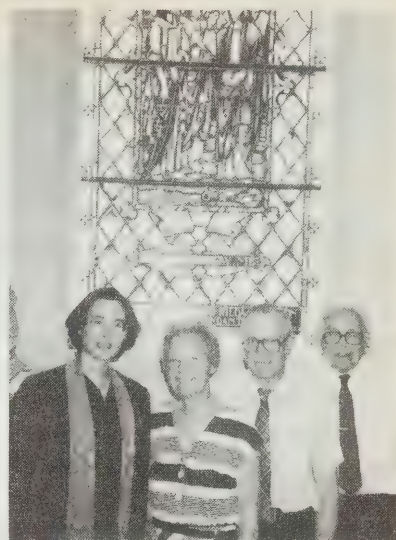
A BRONZE PLAQUE erected at the graveside of a pioneer Ontario minister, Rev. William Ross Sutherland, was dedicated recently by the congregations of Burns Church, Mosa, and Glencoe Church, Glencoe, Ont. In 1848, Sutherland was ordained and inducted into the charge of Burns, Mosa, and Knox, Ekfrid. In the first 10 years of his ministry, he toured settlements in Huron and Bruce counties, helping to establish 11 congregations. Pictured, left to right, are: Ken MacKellar and Rev. Daniel Roushorne of Burns Church; Blake McGill and Rev. Calvin Lewis of Glencoe Church; and Ken McEachren, a great-grandson of Sutherland's.



FIVE COUNTRIES – Canada, India, Indonesia, Pakistan and Taiwan – were represented by 14 new members of Wexford Church, Scarborough, Ont., who are pictured with Rev. Ted Ellis (third row, far right) and clerk of session Florence Milne (second row, far right).



FIVE ELDERS OF St. Andrew's Church, Welland, Ont., – Thomas Ferguson, Claude Laughner, Orval Gonyou, Hugh Stewart and Ernest Taylor – were recognized for their long and faithful service by being designated "elders emeritus." Pictured are: Meghan Ferguson, accepting for her grandfather Thomas; Nancy (Laughner) Warden, accepting for her father Claude; Dolores McLeod, roll clerk; Ernest Taylor; and Rev. James Goldsmith.



A STAINED GLASS WINDOW with the theme "Come Follow Me" was presented to Avonton Church, Avonton, Ont., by Doug and Hilda Anderson. The Andersons are pictured with Rev. Catherine Calkin, minister of Avonton Church, and Rev. James Ferguson.



THE CONGREGATIONS OF Knox Church, Indian Brook, and St. Andrew's Church, North River, Cape Breton, honoured Diane MacEachern for 39 years of devoted service as organist to both congregations. Presentations were made to Diane during the 120th anniversary dinner at St. Andrew's Church in July.

Joan Bosomworth, a member of Knox Church, Elora, Ont., was presented with the Florence Nightingale community service award by the Elora Festival and St. John's Anglican Church, Elora. Joan is an active member of several local organizations and is well-known for her volunteer work throughout the community. As a member of the pastoral care committee of Knox, she makes weekly visits to hospital patients, the bereaved and shut-ins. She is also public relations officer for the Knox service club.



YOU WERE ASKING?

Tony Plomp

The Importance of Funerals

What are your views on cremation without memorial services?

A few years ago, the director of the local funeral home invited me for lunch, together with some officials from the home office of the international conglomerate with which the funeral home had become associated. As far as I can recall, the purpose of the luncheon was to discuss how to deal with the increasing phenomenon of what they called "simple disposal"; that is, release of the deceased to the crematorium without any services whatsoever. A cynic could suggest their concern was motivated solely by decreasing business: the fewer funerals, the less a funeral home will earn.

Yet, I had known the director of the local funeral home for many years. I had always been impressed by the gen-

uine pastoral concern he and his staff had shown for the bereaved. On more than one occasion, when I had been asked to conduct a service for someone other than a member of our congregation, he would phone me to enquire whether or not I had visited the family both prior to and after the funeral. He saw himself as part of a pastoral-care team and, as far as I was concerned, he was. So I did not cynically discount his concern about so many people opting out of funerals or memorial services. He sincerely felt there was a need for "closing" when a death had occurred and that "simple disposal" hindered the grieving process.

I tend to agree. Although I *never* press the point, I always share with people my views about the importance of having a funeral service in the church, with the casket present, and

then a committal to cremation or burial. It is the best way I know of having a proper and helpful "closing" for those left behind. People need to face the reality of death and have an opportunity to come to terms with it. I believe it is a good spiritual and psychological principle. Although the reference in the Beatitudes probably refers to "mourning for sin"; nevertheless, the words of Jesus are also relevant to the grieving process: "Blessed are those who mourn, for they will be comforted" (Matthew 5:4). We must mourn or else the comfort cannot come.

Unfortunately, we live in a death-denying age, especially here on the West Coast. Even in the church, we often try to avoid the painful reality of death. By speaking so triumphantly of the Christian hope, we do not allow people to grieve. In the funeral or memorial services I conduct, I seek to stress both the reality of our grief as well as the gospel of Christian hope.

Whenever I suggest to people that a proper funeral service in the church is, in my view, usually the best option, I must face the fact that this may place an additional financial burden on the family. To have the casket brought to the sanctuary, and the consequent greater involvement of the funeral home personnel in the service, is always more expensive than a memorial service. At our local funeral home, the cost for a full funeral is \$2,389. If there is a memorial service, the savings amount to about \$500. This is a significant amount for many people and may well discourage them from having a full funeral service. ■

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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General Secretary of Taiwanese Church receives jail sentence

C. S. Yang, General Secretary of The Presbyterian Church in Taiwan, was one of four defendants recently found guilty by the Taipei District Court of instigating a public boycott of one of Taiwan's biggest and most influential newspapers, the *United Daily News*.

The case has its beginnings in a press conference held in Beijing in October 1992, at which a reporter asked a high-ranking Communist officer a question concerning Taiwanese independence. The question was phrased in a provocative way, implying that "a few Americans" were working behind the scenes to promote Taiwanese independence.

The *United Daily News* reacted with a front-page headline quoting the Chinese official as saying China would even use bloodshed to prevent Taiwanese independence.

General Secretary Yang and his three co-defendants — professors Lin Shan-Tien and Lin Feng-Ching of National Taiwan University, and Dr. Lee Chen-Yuan of the Taiwan Medical Association — felt that giving such

prominent coverage to a Communist statement of aggression against Taiwan amounted to little more than Communist propaganda and placed the newspaper clearly on the side of China. This was all the more intolerable since the *United Daily News* is a loyal organ of the anti-communist KMT Party.

Furthermore, the four men objected to the manner in which the newspaper had quoted the Communist official out of context and distorted the story.

The defendants emphasized that the *United Daily News* had a long history of intimidation against democratic trends in Taiwan.

Lin Shan-Tien was given a five-month sentence because, according to the judge, he was an expert in criminal law and "should have known better how not to transgress its rules." General Secretary Yang and the two others received sentences of 50 days.

The four defendants have received support from many quarters and an appeal was planned.

Presbyterian College chapel receives award

The Designs Award Jury of the Interfaith Forum on Religion, Art and Architecture, meeting at Washington University, St. Louis, Missouri, in September, presented The Presbyterian College chapel and its architects (Gersovitz, Becker and Moss) with its Honors Award. Thirteen projects in the United States and Canada were so designated, including Seamen's Church Institute in New York and St. Andrew's Presbyterian Church, Sonoma, California. The only other Canadian project that received an award was the Chapelle de l'amitié in Montreal. The Presbyterian College chapel design will be exhibited at the 1994 IFRAA Conference in Tampa, Florida, and the 1994 Convention of the American Institute of Architects in Los Angeles. It will also be published in the Winter 1993-94 Awards Issue of *Faith and Forum* magazine. The chapel was featured on the back cover of the June *Presbyterian Record*.

C.S. Lewis on film

A film of the Oxford scholar, Christian publicist and apologist C. S. Lewis will première in Los Angeles two weeks before Christmas.

Titled *Shadowlands*, the film is based on British playwright William Nicholson's acclaimed stage play detailing Lewis's love for the outspoken Joy Davidman, who died of cancer four years after their wedding. Award-winning actors Anthony Hopkins and Debra Winger play the lead roles, and the film is directed by veteran actor and director Richard Attenborough.

Stanley Mattson, president of the C. S. Lewis Foundation in Redlands, California, feels society is ready for the film's message. "*Shadowlands*

touches every aspect of what we deal with today — the phenomenon of growing old, the discovery of romantic love late in life, death. Here is someone who is brilliant, who is genuinely committed spiritually, but who asks questions for which he can find no answers. People are willing to acknowledge now that there is a 'problem of pain.' Lewis's public wrestling with that is no longer offensive to them." (*Nat'l & Internat'l Rel. Report*)

[Editor's note: A video entitled *Through the Shadowlands*, which deals with the above story, is available from the Audio-Visual Resources Library at church offices.]

South African church council calls for end to sanctions

The South African Council of Churches (SACC) has called on its international partners, including the Canadian Council of Churches, to "cease all campaigns for the economic isolation of South Africa."

In a statement issued September 23, the SACC stated that, with the formation of a Transitional Executive Council, and the setting of a date for democratic, non-racial elections, it was satisfied "the process of transforming South Africa from apartheid to democratic rule has now entered an irreversible stage." The SACC also hoped to encourage business, especially foreign investors, to "make a contribution to the social reconstruction and development of South Africa." (*CCC News*)

New Hakka Bible published

After eight years of work by a group of scholars and pastors, including Paul McLean, a missionary of The Presbyterian Church in Canada serving in Taiwan, the first new Hakka Bible since 1883 was published this summer.

The Bible, called *Today's Taiwanese Hakka Version*, was necessitated by the changes in the Hakka language over the past 110 years. It is being hailed not only as a major tool for mission but also for the preservation and rediscovery of the Hakka language.

Presbytery issues letter in response to sexuality report

The Presbytery of Montreal has issued an open letter to all members and adherents of The Presbyterian Church in Canada, the presbyteries of the church and the Committee on Church Doctrine concerning the committee's Report on Human Sexuality.

In the letter, the presbytery states that after giving the report serious consideration, in accordance with the wishes of the 118th General Assembly, it became clear that within its court and many of its congregations there were "substantially differing perspectives" on the matter of human sexuality and, in particular, homosexuality. It was also apparent that these differing perspectives are rooted in the different ways people interpret the Bible — something foundational to the Presby-

terian faith. The presbytery feels that adopting the Report on Human Sexuality, which articulates only one of the faith perspectives within its bounds, would be divisive to Christian community and witness.

The presbytery has therefore decided not to be "consumed by arguments and decisions for or against the report and instead has felt called to enter into covenant with each other, confessing a common faith in Jesus Christ that is secure amidst a diversity of applications."

The letter concludes by stating that the presbytery will continue to work "for God's glory and our good," exploring human sexuality and other issues of Christian faith and life together.

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Not like a mighty army

The Salvation Army's new general, Bramwell H. Tillsley, has given indications that he wants to tone down some of the Army's military imagery.

Tillsley, a Canadian who became the 14th general of the Salvation Army in July, said any change would probably stop short of calling officers such as lieutenants, captains and majors by the title pastor, but he expressed discontent with "holding on to tradition for tradition's sake."

"I'm not interested in doing that," Tillsley said. "That would apply in the area of language. I want language that will adequately communicate what we are and what we're all about."

According to Kenneth Hood, second-in-command of the Army in the United States, problems with the Army's language are most evident at the local level, where people may not realize the Army is a church because of all its talk about captains and majors, corps units and Articles of War.

Proponents of change believe it best to make it more obvious that the Army is a church, Hood says. (*RNS; The Banner*)

Defrocked priests keep the faith

Hundreds of defrocked Roman Catholic priests and their wives and children celebrated mass in Madrid on August 22 — an act they said was not a challenge to the Vatican, but rather a model for the church to follow. While the Pope upholds an 800-year-old rule that priests not marry, those who have started families insist that theirs is the way of the future. They said it is only a matter of time before the church falls into line with them. "The seed is planted, watered and growing," Argentine Jeronimo Podesta said at the close of the Third Congress of the International Federation of Married Catholic Priests. Podesta married in 1972 and was removed as bishop of a Buenos Aires suburb. The Vatican considers priests who marry to have left the priesthood; the federation says they are still priests. (AP)

Freely given

The Jesuits are donating to the National Gallery of Ireland a \$100-million painting that has been hanging in one of their houses for 60 years.

The painting, recently confirmed to be *The Taking of Christ* by Caravaggio, was given to the Jesuits by a local doctor in 1922.

Fr. Bernard McGuckian commented on the decision to give away the painting by quoting Jesuit founder St. Ignatius Loyola: "What is freely received should be freely given." (*Anglican Journal*)

Korean "mission work" in U.S.

The Presbyterian Center in Louisville, Kentucky, denominational headquarters of the Presbyterian Church (U.S.A.), may at long last get a chapel, thanks to the efforts of Korean Presbyterians. Expressing disbelief that the Center does not have a chapel, the Presbyterian Church of Korea sent a \$100,000 cheque to be used to complete such a facility. (*Presbyterian Survey*)

Industrial-strength chaplains

General Motors, Carolina Telephone and Telegraph, and Allied Systems (a shipping company) are a few of the more than 50 American corporations that now employ full-time chaplains.

According to experts involved in training and supplying chaplains, industrial chaplains are extremely valuable in factories and offices. They offer immediate counselling to employees who receive bad news, and they also help employees through marital or family disputes. Ultimately, chaplains, who help lift workers' morale and thus increase their job productivity, have proven to be a bottom-line benefit to corporations.

According to Rev. Rodney Brown, a United Methodist minister who is

director of employment counselling at R. J. Reynolds Tobacco Co. in Winston-Salem, North Carolina, the greatest stresses hitting employees today are marriage and family issues, followed by alcohol and drug addiction. Number three is job security related to lay-offs and corporate take-overs. (RNS; *The Banner*)

And this just in ...

The human soul weighs 21 grams according to Swedish doctor Nils-Olof Jacobson, who placed the beds of terminal patients on scales and said he calculated that this was the average weight drop at the moment of death. (*The Globe and Mail*)

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Surviving Death

A moving journey of one father's growth through grief.

by Jim Taylor



Jim and Joan Taylor's son Stephen suffered from Cystic Fibrosis, so Stephen's death at age 21 was not unexpected. But for Jim, grief had unexpected dimensions. Jim found himself writing letters to his dead son, sharing with him the suffering and eventual growth he felt through his grieving process.

These personal letters, along with Jim's reflections on the grief process, form a personal and moving account of a day-to-day struggle to deal with death, and to reach longer range, more mature wisdom.

Surviving Death encourages readers to reflect on the losses in their own lives, whether it is the loss of a job or a loved one. *Surviving Death* shows us that all loss leads to grief of some kind, and through grief comes growth and learning.

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ALLAN MACKENZIE MEMORIAL FUND

St. Andrew's Presbyterian Church, Fort Coulonge, Quebec, has established a fund in memory of the late Rev. Allan G. MacKenzie. He was the much loved minister of St. Andrew's and of Bristol Memorial Church, Bristol, Quebec (1980-1991).

Donations may be sent to: St. Andrew's Presbyterian Church, Fort Coulonge, Quebec J0X 1V0 and receipts for tax purposes will be issued. The entire fund will be given to and administered by the Presbytery of Lanark and Renfrew.

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November 1968 (25 years)

British Arms in Nigeria

We are not surprised that the government of the United Kingdom and Northern Ireland is finding it difficult to justify its policy on Nigeria before the British public. To claim that the supply of arms and munitions to federal Nigeria will help to maintain influence with that country is far from acceptable. To make the excuse that Britain is supplying only 15 per cent of the arms and no aircraft is ridiculous. This is an infantry war, and Britain is providing at least 50 per cent of the tanks and arms used by federal troops.

We would like to see the British government use the influence that it claims to have bought by putting pressure on Nigeria to terminate the conflict. The whole world is waiting for a just and viable settlement of the dispute.

November 1943 (50 years)

Every Day

The first issue of a quarterly magazine entitled as above in very attractive form for use in family and private devotions has been printed under the auspices of the Committee on Home Religion. The aim is to bring to the homes of our Church brief devotional messages, Scriptural selections, and prayers, as devotional helps. These will be furnished regularly by a company of ministers who are specially qualified for such service.

November 1918 (75 years)

Influenza

Never before, in all her history, has Canada had such a period of closed churches and Sabbath Schools as during the month of October on account of the pestilence of influenza which has swept the Continent and much of Europe, and taken such a toll of death.

Pans and Pots all Lose Their Spots



November 1893 (100 years)

The Record for 1894

It seems but a few days since we were planning for 1893, and one more issue will complete the year.

A number of congregations, at the beginning of the year, adopted the plan of ordering a copy for each family, and many testimonies have been given as to the satisfactory results of such a course. One great advantage is that the most careless half, who would otherwise know little of our Church work, is reached. In many of these a deeper interest is awakened, they do more, and the investment thus becomes a good one for the congregation, as well as beneficial to the Church at large. It is hoped that many more will try this plan for 1894.

To all who now send in new orders for next year the December issue will be sent free.

Parcels in any quantity will be sent free to all who wish to distribute them as samples.

[Editor's note: 100 years later, we still make this offer.]

DEATHS

FARADAY, REV. DR. GORDON A., 78, died in Penticton, B.C., September 11 after a lengthy illness.

Gordon Faraday was born in Ottawa. He studied at McGill University, Montreal, and graduated from The Presbyterian College in 1944. He ministered at Knox, Halifax (1944-47), Vankleek Hill, Ont. (1949-52), St. Andrew's, Penticton (1970-81). After his retirement, he assisted for short terms at Knox, Victoria; St. Andrew's, Penticton; and St. James, Charlottetown. Faraday served The Presbyterian Church in Canada as secretary for missionary education (1947-49). From 1952-70, he joined the Royal Canadian Navy as chaplain, spending some time in Korea. He was moderator of the Synod of British Columbia in 1967.

Gordon was loved throughout the community for his low-key, friendly personality and his involvement in the community. "He was totally selfless." Some concerns included the Red Cross, the Arthritis Society, building Penticton and District Retirement Centre and Abbott Towers Senior's Housing, the Royal Canadian Legion of which he was a padre and life member, Vernon Cadet Camp, and the Rotary Club which presented him with a Paul Harris Fellowship.

Gordon Faraday is survived by wife Ann of 50 years; daughter Barbara Rippin (Penticton); sons Norman (Penticton), Graham (Vancouver), Michael (London, England); seven grandchildren, two great-grandchildren; brother Stewart and sister Anne Faraday (Ottawa). He was predeceased by son Ian.

ADAMS, LAWRENCE HUGH, faithful elder many years, former convener trustee board, St. Columba, Saint John, N.B., Aug. 4.

BRUNK, KEN, 63, elder, choir member over 25 years, worship and doctrine committee member, St. Andrew's, Kitchener, Ont., Aug. 5.

CAMPBELL, THOMAS, 92, member 40 years, Knox, St. Catharines, Ont., June 15.

CHAMBERLAIN, ARTHUR, 94, member Knox, St. Catharines, Ont.; former member, Leaside, Toronto, July 6.

COOPER, LAWRENCE, 73, elder 32 years, leader in Presbyterian Men, First, Collingwood, Ont., Sept. 24.

COULTER, JAMES, 68, elder, former treasurer, Knox, Goderich, Ont., July 14.

DELL, GLADYS, member of Rogers Memorial, Toronto, June 2.

ELDER, EDRIE M., longtime active mem-

ber and Sunday school teacher, Knox, Burlington, Ont., Sept. 22; mother of Rev. Diane Clark, Elmvale, Ont.

EMBREE, SHERMAN BLAIR, 72, member of West Point Grey, Vancouver, Aug. 17.

ENNIS, EVA M. (MOULTON), 82, past ruling elder, faithful member and supporter, Petawawa Church, Petawawa, Ont.

FAIRLEY, HILDA, 81, faithful member 60 years, Morningside, Toronto, July 26.

FORBES, JAMES GORDON, 77, longtime member, former member board of managers, St. Andrew's, St. Lambert, Que., Sept. 22.

GILES, ERNIE, 86, elder 25 years, faithful member, past-representative elder, Almonte Church, Almonte, Ont., Aug. 21.

HENDERSON, MARY CUMMING, 80, longtime member, First, New Glasgow, N.S., Sept. 6.

LITTLE, DAVID RUSSELL, elder 30 years, St. John's, Cresswell, Ont.; former elder, clerk of session 14 years, Melville, West Hill, Ont., Aug. 30.

LOWTHER, CHARLES WALTER, 90, longtime elder, former session clerk, St. Andrew's, Owen Sound, Ont., Sept. 5.

MacLEAN, GERALDINE, 75, longtime member, elder, clerk of session, Elmvale Church, Elmvale, Ont., Sept. 12.

McKIBBEN, JOHN R. "JACK," 91, elder, St. Andrew's, Victoria, June 17.

McLAREN, RETA, 95, active member, elder 25 years, women's group leader, Almonte Church, Almonte, Ont., June 17.

McNAUGHTON, EARL, 92, elder emeritus, Sunday school treasurer 19 years, St. Andrew's, Kitchener, Ont., Sept. 13.

McPHAIL, GLADYS, 89, member over 50 years, former board member, Knox, St. Catharines, Ont., Sept. 6; grandmother of Rev. Andrew Fullerton, Montreal.

MILLER, EVELYN, longtime member, WMS life member, St. Andrew's, New Glasgow, N.S., April 29.

MORRISON, JAMES S., 85, longtime member, treasurer 43 years, St. Andrew's, New Glasgow, N.S., Sept. 14.

MUNRO, MALCOLM "MACK," 79, longtime member, elder, Dorchester Church, Dorchester, Ont., Sept. 15.

OSTER, MURRAY FULTON, 69, clerk of session 30 years, Coldstream, Toronto, Sept. 22.

PATERSON, NEIL A., 78, faithful member, dedicated elder, clerk of session 31 years, Knox, Leamington, Ont., Aug. 18.

PERRIE, MILDRED, 83, WMS member, member Melville, Brussels, Ont., Sept. 7; mother of Rev. James Perrie, Chesley, Ont.

PERRY, WILLIAM ALBERT, faithful longtime elder, former clerk of session, Westminster, Scarborough, Ont., Aug. 29.

PRIESTLY, SAMUEL, 88, member Trinity-York Mills, North York, Ont., June 29.

REID, JAMES "FRASER," 60, elder since 1977, former member board of managers, cook for men's breakfasts, active with youth and Scouting groups, First, Chatham, Ont., July 19; uncle of Rev. Peggy Reid, former missionary in Malawi.

REID, JOHN ALEXANDER, 78, elder 32 years, clerk of session 6 years, roll clerk 4 years, Geneva, Chesley, Ont., Aug. 24.

ROSS, WILLIAM THOMPSON, 84, longtime faithful member, elder, Lakeview, Thunder Bay, Ont., July 6.

SADLER, R.W. "BOB," 79, respected longtime elder, Knox, Burlington, Ont., July 26.

SINCLAIR, DR. GEORGE, 80, former elder and member board of managers, longtime member, Trinity-York Mills, North York, Ont.; member board of directors, Ecumenical Foundation of Canada; former member, Armour Heights, Toronto, Aug. 16.

SINCLAIR, HELEN MARIE, 73, longtime member, flower committee convener, Trinity-York Mills, North York, Ont.; former member, Armour Heights, Toronto, July 21.

SINCLAIR, MILTON L., longtime member, elder over 40 years, Erskine, Ottawa, July 10.

SUTTIE, PETER, 80, member 30 years, Knox, St. Catharines, Ont., June 12.

TATTIE, ARTHUR D., 85, elder 45 years, former choir member and assistant church school superintendent, Saint David's, Halifax, N.S.; father of Dr. George A. Tattie, St. Catharines, Ont.

THOMAS, KENNETH CHARLES, 80, elder, St. Andrew's, Victoria; former elder, St. Andrew's, Markham, Ont.; active in Presbytery of East Toronto and Synod of Toronto-Kingston, Aug. 15.

WRIGHT, ROBERT, 88, elder, St. Andrew's, Kitchener, Ont., Sept. 2.

ORDINATIONS

Marsh, Rev. M.E. (Betty), St. David's, Kelowna, B.C., June 22.

Thompson, Rev. Lorna J.M., Presbytery of Lindsay-Peterborough, Ont., June 25.

INDUCTIONS and RECOGNITIONS

Beaton, Rev. David A. (Sandy), St. John's, Port Perry, Ont., Sept. 12.

DeVries, Rev. Frank, pastoral charge of St. Andrew's, Beamsville, and Smithville, Ont., Aug. 26.

Dowds, Rev. John, Dayspring, Edmonton, Aug. 8.

Johnston, Rev. William G., West River pastoral charge, N.S., Sept. 16.

Marsh, Rev. M.E. (Betty), First, Edmonton, July 5.

Samuel, Rev. Terry, St. Giles, Sarnia, Ont., Sept. 12.

Sand, Rev. Richard, Kerrisdale, Vancouver, Sept. 12.

Thompson, Rev. Lorna J.M., pastoral charge of First, North Pelham, and Rockway, Ont., Aug. 8.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

Chatham, N.B. pastoral charge. Rev. Philip Chiang, 7 Hierlihy Rd., Tabusintac, N.B. E0C 2A0.

East River, N.S. pastoral charge (Springville, St. Paul's; Sunny Brae) and Caledonia. Dr. J. Bruce Robertson, PO Box 1078, Westville, N.S. B0K 2A0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Moncton, N.B., St. Andrew's. Rev. Herbert Hilder, PO Box 1604, Sackville, N.B. E0A 3C0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Springhill, N.S., St. David's; Oxford, St.

James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

Windsor, N.S., St. John's; Noel Road, St. James. Rev. Jane Johnson, 7 Brookhouse Rd., Dartmouth, N.S. B2W 1W5.

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Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Dunvegan, Kenyon, Ont., part-time ministry (commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kirk Hill, Ont., St. Columba Presbyterian; Kirk Hill United. Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Montreal, Chinese. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, Ont. K1R 6J2.

Richmond, Ont., St. Andrew's. Rev. Ted Stevens, 971 Woodroffe Ave., Ottawa, Ont. K2A 3G9.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

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Aurora, St. Andrew's. Rev. Jean Armstrong, PO Box 411, Aurora, Ont. L4G 3L5.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Colborne, Old St. Andrew's; Brighton, St. Andrew's; Lakeport, St. Paul's pastoral charge. Rev. Stuart Macdonald, 200 King St. W., Cobourg, Ont. K9A 2N1.

Etobicoke, Grace. Rev. George French, 190 Medland St., Toronto, Ont. M6P 2N7.

Kapuskasing, St. John's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

King City, St. Andrew's. Rev. Blaine W. Dunnett, PO Box 535, Nobleton, Ont. L0G 1N0.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Norval, Norval Church; Union, Union Church. Rev. John Deyarmond, RR 4, Belwood, Ont. N0B 1J0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Stouffville, St. James. Rev. Wes Denyer, 600 Village Parkway, Unionville, Ont., L3R 6C2.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, First Hungarian. Rev. Chris Costerus, 500 Coldstream Ave., Toronto, Ont. M6B 2K6.

Toronto, Formosan. Rev. Donald V. Wade, 105-333 Clark Ave. W., Thornhill, Ont. L4J 7K4.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Toronto, Riverdale. Rev. W. Kendrick Borden, 26 Delisle Ave., Toronto, Ont. M4V 1S5.

Synod of Hamilton and London

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Dresden, St. Andrew's; Rutherford. Rev. William Ball, 54 Craven Dr., Chatham, Ont. N7L 3T8.

Hamilton, Eastmount. Rev. John-Peter Smit, 865 Mohawk Rd. W., Hamilton, Ont. L9C 7B9.

Hamilton, MacNab Street. Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4 - 1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, DaySpring. Rev. Peter Coutts, 862 Freele St., London, Ont. N6H 3P3.

London, London Korean Christian Church. Rev. Dr. Robert R. Robinson, 521 Village Green Ave., London, Ont. N6K 1G3.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

Priceville, St. Andrew's (half-time ministry). Rev. James Perrie, Box 894, Chesley, Ont. N0G 1L0.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Duncan Cameron, Box 137, Chatsworth, Ont. N0H 1G0.

TRANSITIONS

CONTINUED FROM PAGE 48

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Portage, Man., First. Rev. Margaret Mullin, 361 Russell St., Brandon, Man. R7A 5H6.

Synod of Saskatchewan

Prince Albert, St. Paul's. Rev. Andrew A. Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Synod of Alberta

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Calvin (Hungarian). Rev. Dr. John Carr, 9668-77 St., Edmonton, Alta. T6C 2M7. Fax: 403-465-7313.

Edmonton, Eastminster. Rev. Lloyd Fournay, 10025-105 St., Edmonton, Alta. T5J 1C8.

Lloydminster, Knox; Ganton. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Creston, St. Stephen's. Rev. Dr. Ron Foubister, 204-12th St. S., Cranbrook, B.C. V1C 1V9.

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

Vancouver, St. Columba. Rev. Robert J.P. Foulis, #506, 620-7th Ave., New Westminster, B.C. V3M 5T6.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Victoria, Chinese. Rev. Lance Weisser, RR 3, 1340 Prillaman Ave., Victoria, B.C. V8X 3X1.

LIFE AND MISSION AGENCY International Ministries

China ESL Teachers

Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, CP 86, Richmond, Que. J0B 2H0.

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Celebrating the Reformation in Quebec

Read: Ephesians 2:1-10

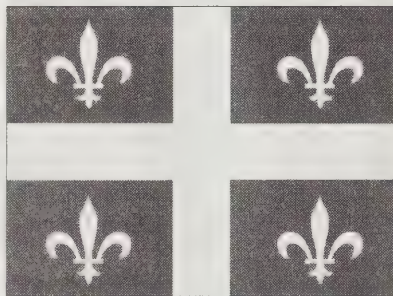
Reformation Sunday has particular importance for Franco-Protestants in Canada. It carries a variety of memories based on what one learns in history courses, in church school or in reading. It is a heritage that is specific and unique to us in Quebec, although a great deal of this history is obscured, hidden and often forgotten.

But shreds of remembrance remain, sometimes surfacing in surprising ways. I came to learn of some of the historical significance of the Huguenot (hence, Protestant) legacy in French Canada through articles published by Madame H  l  ne Poulain, wife of our former longtime minister, Dr. Andr   Poulain. Over the years, she had written a number of texts which I was permitted to use in a university assignment.

We all know the Reformation was born of the Middle Ages and, as fruit falls from the tree when it is ripe, it burst upon the Western World in the 16th century. While its spread was rapid in Western Europe from its beginnings in Germany and France, the process was not easy; but it was relentless.

With the Edict of Nantes in 1598, which made the Reformed Church legal in France, Protestants were permitted to carry on their religious observances in public. When the Edict was rescinded in 1685 by Louis XIV, Protestants lost all privileges, churches were destroyed and a veritable system of persecution was instituted against them.

From 200,000 to 300,000 Huguenots left France, emigrating to various European countries and to North



**Memories of many
vexations suffered,
of deportations, forced
conversions and other
means of subjugation
have left their mark on us
and encourage a
humble disposition**

America. It is known that many of the first colonists arriving on the shores of what became Canada were Huguenots, who eventually either returned to France or to other European countries, emigrated south into what was to become the United States, or were integrated, often forcibly, into the Roman Catholic society which was developing here. Memories are faint as every effort was made to erase any trace of their presence.

However, memories of the many vexations suffered, of deportations, forced conversions and other means of subjugation have left their mark on us and encourage a humble disposition.

Have these early Protestants left traces in the French Canadian population? Probably, but it would be up to a historian or a sociologist to discern them. I can only state personal inklings. It seems to me that the business savvy one sees blossoming at last in Quebec over the past few years can be traced to those early hard-working Huguenot colonists whose personality had been imprinted with the Protestant work ethic. This may be surprising for one not living here or not aware of these traits in our population. Although these are only personal notions, I find the idea interesting and moving.

What Franco-Protestants celebrate on Reformation Sunday is the remembrance of a collective memory. It is the distinctive testimony of a minority — Franco-Protestants among the minority of the Anglo-Protestants. It is their persistence, tenacity, roots going back over distance and time, and gratefulness to God for salvation through faith, without intermediaries. This manifests itself when we gather with one another around the Lord's Table, in the Calvinist tradition, to partake of a meal shared in the unity of faith.

Perhaps, as was our experience in our shared service and warm encounter with members of St. James Presbyterian Church in Stouffville, Ontario, two years ago, we can all join in our unity of faith through Christ Jesus when, with all Protestants, we sing:

*C'est un rampart que notre Dieu ...
A mighty fortress is our God ...*

Monique Landa is a member of Eglise Presbyt  rienne Saint-Luc in Montreal.

Sandi Estabrooks:

Struggling With Doubt

by Lorna Raper Hillian

Twenty years! Think of what you have done for the past 20 years. Think of what you plan to do for the next 20 ...

Sandi Estabrooks is at that juncture in her life. For the past 20 years, she has lived in a house community in Ottawa, counselling and sharing a home with young people who want to build a Christian community. She has been financially supported through Presbyterians Sharing and the Presbytery of Ottawa.

Her counselling with young people, often referred by churches in the city, led her to study at St. Paul's University in Ottawa. She graduated with a degree in pastoral studies (marital counselling).

Sandi grew up in St. Giles Presbyterian Church, Peterborough, Ontario, and received her undergraduate degree at Trent University there. She has struggled since the age of eight with rheumatoid arthritis. Dealing with her own pain and disability has given her great sensitivity with all who suffer in any way.

Many have come to Sandi for help. Some have come concerned about getting their lives together. Others have come as a part of their rehabilitation from alcohol or drug dependency. Sandi has developed long-term friendships with people from all walks of life.

When Sandi came to visit us in Kelowna, B.C., I persuaded her to share in a dialogue sermon with me about Thomas and our Lord's appearance to him (John 20). Sandi said this:

"Two things struck me as I read the story. The first was that Thomas, with his doubts, was still there with the others. The other disciples did not seem to need to rid their fellowship of the one who doubted. In waiting it out with Thomas, they revealed their confidence in Christ and his certain victory.

"Secondly, Thomas was willing to



stay with the disciples and to share his unbelief honestly. He did not try to please the others by affirming something he could not believe at the time.

"In short, the faith community did not shun Thomas, and Thomas did not run away from the community with his doubts. Thomas's doubts, in fact, became an avenue for a deeper discipleship. His words 'My Lord and my God' are the strongest profession of faith made by anyone in John's Gospel."

Each of us went on to share a period of doubting in our lives. I shared a crisis of faith which I experienced the summer between my second and third years at university. It was a painful time. After graduation, I worked with students in high school and university. My own "loss of faith" helped me to understand students and their faith journeys.

What had shattered Sandi's faith was dealing with friends and clients who had been abused — emotionally, physically or sexually. Here are her words:

"Since I viewed the world through Christian and biblical eyes, I was blown out of the water. The hardest part was to see how the church, like the rest of society, had a role, whether unintentionally

or intentionally, in minimizing the problem or contributing to it. It hasn't been easy for us as a faith community to talk about sexuality, let alone abuse.

"My way of looking at Christian faith, spiritual life and the Bible has taken a 380 degree turn. I began to see people emerging from the pit and claiming a spiritual source.

"As I celebrated the presence of God's Spirit, I became frightened of sharing my perspectives with those of more traditional faith. Unlike Thomas, I tried to please people by not saying how my faith had changed. This caused me more and more discomfort. Finally, at an Advent retreat I led, I became braver. As I expected, some people felt threatened and asked if I didn't think beliefs should be stated unequivocally. I said I felt I could state what I believed strongly, but I felt very frightened at sharing my doubts honestly and openly within the church community. Discussion followed. At the end of the weekend, I thanked the people for allowing me to express my doubts. One woman said: 'It is we who thank you! Maybe, now, we will have the courage to share our doubts!'

"Doubts, confusion and crises, I've learned, are part of faith as well as any other part of life. I am grateful to those who, in their recovery, expressed fears, anger and grief about God. They showed me how and helped me learn that where there is a home to shelter doubts, into the house of doubts, Christ enters."

Friends like Sandi enrich our lives by their acceptance, humour and faith. As a valued and gifted servant of God, Sandi has given 20 years in ministry, working with "strugglers" whom the official church often cannot reach. **R**

Lorna (Raper) Hillian is minister of St. David's Church in Kelowna, B.C.

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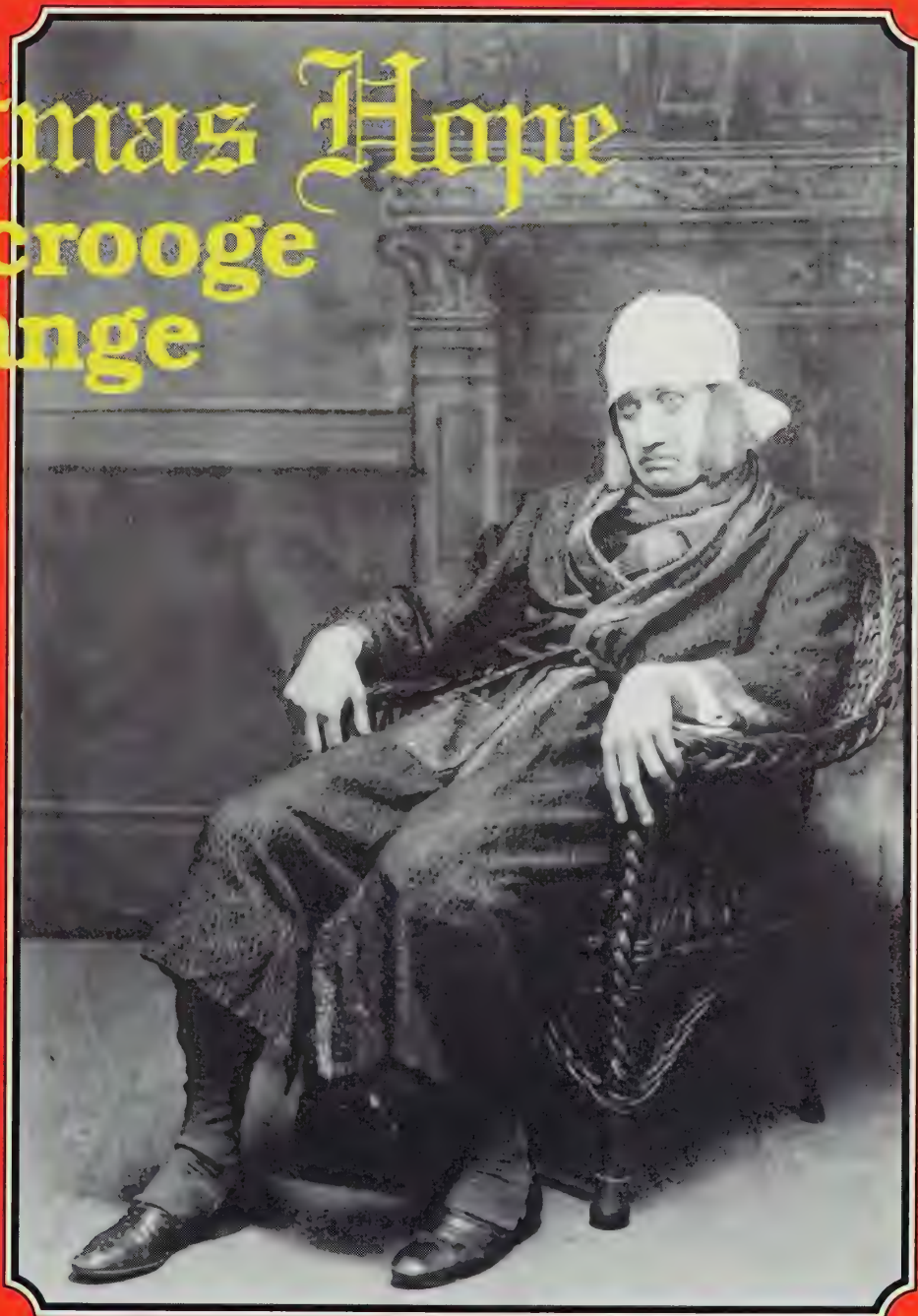
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*Taking a
Fresh Look
at Christmas*

*Useless
Presents*

*Celebrating
Christmas
as if It
Matters*



Wake-up Call

Advent is a wake-up call. It calls us to wake up to the hope that defines our faith. To wake up to the hope that the promised reign of light and life and love is coming. To wake up to the hope that keeps us participating in God's new creation in spite of so much working against us. To wake up to the hope that the glad tidings of Christ's birth and the good news of God's love may be realized in our lives and in our world.

— William Van Gelder

A Time for Doing Nothing

There I was, 11:30 Christmas Eve, in the darkened church, singing carols, listening to Scripture and, all of a sudden, Karen, the preacher, said, "Now we shall have a time for doing nothing." ...

I started doing nothing, and it was wonderful. It was a nourishing time that I hated to see end when it became time to do something once more. It gave me a new respect for midnight worship, a chance to get together and to do nothing....

Well, there surely is something to nothing. I learned that Christmas Eve. I wonder if Christmas Eve is the only time when it is appropriate to have a time to do nothing. How about Sunday morning in regular worship?

— David Steele

God as Our Example

We should be like the Jesus of Christmas. We should be *vulnerable*, as God became vulnerable at the Incarnation. We should be *tender*, as God is tender. We should make ourselves *accessible* to those who are weary, hurting and alone — particularly at Christmas. In that way, as Martin Luther wrote, "This little child, of lowly birth, shall be the joy of all the earth."

— James Montgomery Boice

Four Stages of Life

1. When you believe in Santa Claus.
2. When you don't believe in Santa Claus.
3. When you are Santa Claus.
4. When you look like Santa Claus.

— Melville Church, Scarborough, Ont., church bulletin



Blue Christmas

Think about it. This may be the first Christmas without a spouse or a child who has died ... or after a divorce. It may be the time when the empty bank account hurts the most because the kids don't understand why Santa Claus doesn't bring them any gifts. It may be the days when the year-long loneliness is felt the most keenly because the message on radio and television, in shopping malls and churches, is that this is the season of love shared, of families and celebration.

— Patricia Van Gelder

New Dark Age

We live in a new dark age. Having elevated the individual as the measure of all things, modern men and women are guided solely by their own dark passions; having nothing above themselves to respect or obey, no principles to live or die for. Personal advancement, personal feeling, and personal autonomy are the only shrines at which they worship.... They have lived so long in the dark, they don't even realize the lights are out.

— Charles Colson

Peacemaker

The Christian's role as peacemaker is a multidimensional task which includes peace between God and man, through faith in the reconciling Saviour. It includes peace of heart and soul as a fruit of the Holy Spirit. It includes peace on every level of relationship — peace in marriages, families, churches, businesses and industries. It must include peace among the nations of the world. In my life, my discipleship, my witness are to be shaped in keeping with the pattern of Jesus. I have no option but to give myself to the multidimensional task of peacemaking.

— John Stott

On Taking Polls

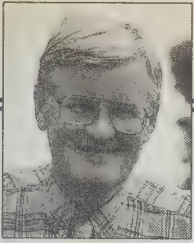
"I wonder how far Moses would have gone if he'd taken a poll in Egypt?" Harry Truman wrote in a memo to himself. "What would Jesus Christ have preached if he'd taken a poll in Israel?... It isn't polls or public opinion of the moment that counts. It's right and wrong."

— as quoted by Peter Trueman

Giving People What They Want

Pastors should not give people what they want just because it brings in customers ... which it does. The biggest enemy to the Church is the development and proliferation of programs to meet people's needs. Everyone has a hunger for God, but our tastes (needs) are screwed up. We've been raised on junk food, so what we ask for is often wrong or twisted. The art of spiritual leadership is not to tell people that they can't have what they want, but to give them something of what they've asked for and not let it go at that. You try to shift the dimensions of their lives slowly toward what God wants.

— Eugene H. Peterson.



FROM THE EDITOR

John Congram

Christmas — I Needed That

Christmas comes to empower us to live with passion and sensitivity

I sometimes ruminate about the things that have happened to me since I came to live in the city. One of the more unpleasant — the city has gradually desensitized me. Of course, this is, in part, for my own survival. How long can one afford to feel tense every time a siren sounds in Toronto or experience a panic attack when driving on the 401? But in this process, one can easily become less sensitive to people and human need as well. Stepping over or going around the person in the ditch becomes easier both literally and figuratively.

I wonder if television is doing for the whole world what the city has done to me? I offer an example from the past year which particularly affected me.

Near the end of June, the United States launched 23 Tomahawk cruise missiles at Iraq's intelligence headquarters. The attack was in response to an alleged plot by Iraq to assassinate former President Bush while he was visiting Kuwait.

The immediate mood of Americans following the attack was described by the media as "euphoric." Clinton's popularity shot up in the polls, causing joy among Democrats. Twenty per cent, we were told, were now more confident in Clinton's leadership. Even Republicans, like Bob Dole, "loved it."

Those who launched the attack watched it on television and were described as "in awe." The director of intelligence joked that Iraq's intelligence office would need a lot of "office redecoration on Monday morning."

A reality check for Canadians occurred a few days later. Zainab Juraidan, living in Toronto, saw her father's body carted away on television after the missile attack. Her mother was also killed and her sister critically injured.

The attack, the papers trumpeted, made Americans feel good. It should have made us all sick. How can anyone feel good about such missile attacks, even if they can be proven necessary? The most that can be said might be that they were an evil necessity. What point is there to church membership, worship attendance and all our religion if it does

not make us weep, rather than rejoice, in the face of such tragedy?

That's why we need Christmas — the real one, that is.

The recent birth of a baby to a member of our staff reminded me of the birth of my own children and the power of this event to change us all. An otherwise intelligent, rational man has been transformed into a babbling, blithering mass of emotions who keeps repeating to friend and

stranger: "He's a beautiful boy. What more can I say?" Now, instead of reading John Updike and the *Globe and Mail*, he's majoring in baby talk.

But wasn't it Martin Luther who said when God speaks to us he always speaks in baby talk? The reason, Luther added, is because God is love. God knows both our limits and our needs.

Researchers claim that without significant baby talk, a child will grow up with difficulties in language, perception, co-ordination — not to mention trust and sensitivity. Some may die.

So, God, in coming to us as a baby, knew what he was doing after all. And although much in our human celebrations may continue to desensitize us, the real Christmas sensitizes us.

At Christmas, God stoops once more into our violent nursery with an action and baby talk we cannot afford to miss. Here, God holds, feeds and loves us — as children. All the learned discourses of theologians ever since, Luther claimed, were but footnotes on this basic baby talk. We may continue to exist without this experience, but life lived with passion and sensitivity depends on it.

John Congram

**When the United States launched
a missile attack against Iraq in June,
newspapers reported
it made people feel good.
Christians ought to have felt sick**

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OUR COVER

Rev. A. Norman McMillan as Ebenezer Scrooge.

LETTERS

How Calvin Voted

How would John Calvin have voted in the federal election? (Daring supposition made in the October *Presbyterian Record*.)

Elementary, my dear editor: his "ectoplast" would have exiled from Ottawa (if not already burnt at the stake) all the buffoons and charlatans; and, at the same time, he would have forcefully preached about:

*God brought perfect man to fruition
but viewing the scraps with contrition
he collected the junk
and created the skunk
the snake and the first politician
thus leaving him no time to vote!*

Bruce Bokhout,
North York, Ont.

The October issue was a particularly good one with the editor's helpful comments on Calvin, Tony Plomp's on grace, and William Klempa's on the Reformation. Perhaps Reformation would come to us again if we followed Dr. Klempa's counsel and example, and made known boldly the biblical emphases of our Reformed tradition.

John Vaudry,
Wingham, Ont.

I found it helpful amid the confusion of a federal election campaign to read your application of Calvin's Reformation principles to modern life. You point out rightly that we need to recapture his teaching that we cannot compartmentalize life into sacred and secular — Christ is lord over all of life. I hope many Presbyterians read and heeded your editorial when deciding how to vote.

Perhaps, in some future issues, you would be able to apply Calvin's Reformation principles to other pressing issues. For example, I would welcome an editorial entitled "To which school would John Calvin send his children?"

Robert Moore,
Lindsay, Ont.

Support for the Family

Thank you for your September editorial, "Dan Quayle Was Right — At Least Once." It is heartening to find people who are prepared to speak out against the breakdown of the traditional family when so many people appear to be in favour of the loosening of our moral standards. Not only do you clearly state the problem, you offer some possible solutions to help change

the situation. I appreciate that. Please carry on; we need to hear your words.

Brown Milne,
Calgary

To use misleading statistics from meaningless studies is a misuse of the editorial page. To state that children of single parent families are poorer, have more behavioural problems and get into more trouble with the law, without considering other factors in their lives is irresponsible. There is no way to compare how those children would have fared had they grown up with both parents. I suspect there have been no studies done to give statistics about the children of parents who stay together in impossible marriages.

Many conscientious and responsible parents choose to raise their children alone because it is the better of two choices. Many more are single parents not by their own choice.

I hope your readers support and enrich the lives of these families by displaying God's love, not by making judgements on how and why they are in this situation.

Jean Mills,
Tara, Ont.

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication, however, does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

WATSON'S WORLD

Noel Watson



LETTERS

CONTINUED FROM PAGE 5

Gloomy Predictions

I regret this is my first letter to the *Record*. I feel almost ashamed because the *Record* has turned out to be a "very excellent" magazine. I like the new design throughout.

I write to add a positive note into the gloomy predictions about Presbyterianism in Canada. Our church is intellectually focused and yet has the proper elements of social action to keep it relevant. If there is a neglected element, it is evangelism. I'm sure, given the right conditions, we'll eventually begin acting.

Catherine M. Brown,
Calgary

Bad Ads?

Page 31 in the September *Record* consists of an advertisement for the Christian Children's Fund. An insert from Presbyterian World Service and Development in the same issue contains a too brief but useful column on helpful and harmful advertising slogans that "sell" aid. The latter suggests three questions to ask when we read aid agency advertisements. By the PWS&D reckoning, the Christian Children's Fund ad fails on all three counts and is, therefore, a wholly harmful advertisement.

The ad appeals to people's lowest instincts and is profoundly unchristian. It is designed to salve the consciences of those of us who are lucky enough, usually through accident of birth, to have surplus income. We will not have to see our children go to sleep hungry or lack basic education. We are the minority. To be lucky enough to have money over and above our basic needs to share with those who do not have enough should make us feel ashamed of the political and economic systems that create such inequalities, not feel like "a legitimate hero ... and bask in the glory of knowing you have saved a life," as the ad tells us.

The PWS&D insert is a complete contrast. It informs us about projects

that are designed to get to the root of problems. It doesn't say we will be "heroes" if we support such projects; it assumes that sharing our wealth is the *natural* response of Christian folk to the needs of our world.

No publication can be expected to accept only advertising which is entirely consistent with editorial or organizational policy. However, the appearance of an ad in the *Presbyterian Record* will not fail to give the impression that the cause being promoted is endorsed by The Presbyterian Church in Canada. We feel that to have printed this Christian Children's Fund advertisement in the *Record* is wrong; to have printed it only a few pages after the PWS&D's laudable effort at educating our constituency strikes us as being sheer perversity.

Brian and Elizabeth Crosby,
Mauritius

Memories

It was a pleasant surprise to see my father's name (Rev. R. DePierro) in your editorial in the July/August *Record*. He died in 1945; so few people still living remember him well.

Some of the immigrants who came from Italy in the '20s tended to be attached to their old political parties. I can remember my father and mother saying to various people, "You chose to come to this country, so now be loyal to Canada." It worked in most cases.

Your column brought back some old memories. Thank you.

Rita DePierro,
Montreal

Support for Campus Ministry

With the beginning of a new academic year on campuses across the country, Pauline Grant's article in the September issue of the *Record*, "A Ministry Challenge: Presbyterian Chaplaincy on Campus," was very timely.

I recall my own years as a student at Queen's University in Belfast in the 1960s. Having grown up in a small Ulster town, I was not particularly active in the Presbyterian Centre when I went up to "the big city" and Queen's.

However, I was always aware of the support group on campus and, as it turned out, I *did* attend church fairly regularly as a student.

Many students come from out of town, another province or even another country. In spite of campuses being busy places, they can often be lonely places. In my role at the University of Alberta as a Professor of Physics and Acting Dean of Graduate Studies, I encounter many students and faculty colleagues on a daily basis. In making *academic* decisions which can often affect students' futures, I try to make them in a caring way, such that ethical and moral standards which I adhere to as a Presbyterian are consistently upheld. However, students seek assistance and guidance in other non-academic matters which I am unable to provide. While there are counselling services available, I always suggest they might like to talk to one of the campus chaplains as well.

Having been in academic life for over 30 years, I am firmly convinced our church has a vital role to play in today's student society through campus ministries in universities and colleges across the country. We must support not only the concept of "chaplaincy" but ensure this ministry flourishes by offering our prayers and financial backing.

J. A. Kernahan,
Edmonton

Second Mile Givings

I was amazed to see a statement in a news item in the September *Record* regarding the anticipated deficit in 1993 indicating that one of the contributing factors was the reduction of the grant by the Women's Missionary Society (WMS).

Members of the WMS support Presbyterians Sharing through their individual congregations. Their grant is "second mile givings for MISSION" and should never have been included in the budget calculations in the first place.

Joanne Instance,
Winnipeg

LETTERS

CONTINUED FROM PAGE 6

Patch and Bail

I respond to Alex Greer's letter in the October *Record*. The idea of a mutiny struck my fancy, but I feel that the author did not go far enough. How about a nice, friendly, McCarthy-style inquisition? Not only could we weed out dissenting voices, it would make great television. A rousing witch hunt is also highly recommended. Bring your own marshmallows. I would also suggest a real sword-swinging crusade be held in all metropolitan centres. Both productive and profitable, a properly run crusade provides exercise, wins souls, and brings in a little extra booty that can easily be converted into cash.

Seriously, I ask Mr. Greer if he is aware that mutiny is punishable by death? Not only that, but such revolts are rarely profitable or successful. If our ship is sinking, we need to work together to patch the holes and bail out the water. If the crew and commanders are busy fighting one another, the ship will surely sink.

Our church government may not be perfect, but it does work. It works even better when people participate willingly and whole-heartedly in it. Sharing in the work, supporting the church financially and in prayer — these are the tools that help maintain and repair the ship. I assure Mr. Greer that I agree with the timeliness and urgency of his sentiments. Only his methodology I find lacking.

*John A. Giurin,
Etobicoke, Ont.*

Treasurer Responds

I respond to Alister K. Mason's letter concerning church finances (September issue). At the spring meeting of Assembly Council, I said: "The Presbyterian Church is financially sound, fiscally responsible, has a frugal membership and is faced with many opportunities." I believe these statements are true.

It is difficult for most to appreciate the substantial change in the church

office staff and organization which restructuring brought about. Unfortunately, one of the details that did not receive appropriate attention during this reorganization was the budgeting process.

Since then, Assembly Council, church staff and budget committee volunteers have responded with substantial effort, total dedication, open-mindedness and understanding, and a spirit of co-operative support which has been amazing for me to observe. As a result, significant progress has been achieved: there is a sound budgeting process in place; a rigorous budget methodology has been introduced and applied with diligence and competence by our church staff; and the 1994 budget is approaching completion.

This has not been an easy or simple process for our Wynford Drive staff. Restructuring changed the distribution of the budget significantly. This occurred at a most difficult time for the church — the country's worst recession in a long time.

The staff and committee have spent many long and anguished hours trying to interpret and apply the will of General Assembly as they conform their budgets to the much smaller resources available to fund them. While the 1994 budget process will be concluded in the near future, the church will have to assess its priorities and how best to allocate resources to meet them. We will have to decide where to cut and where to increase spending among Canadian missions, overseas missions, colleges, the annual General Assembly, services to the church and pensions.

I believe there is little fat in the budget. Our church gets good value for its money from Presbyterians Sharing. The opportunities I see are twofold. Can value be increased by changing Assembly mandated priorities? Can Presbyterians increase their support to the church during these difficult times? We haven't for the past 20 years.

*G. W. Jones, Treasurer,
The Presbyterian Church in Canada*



WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

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Suggested share \$35,157
Cash & pledges \$27,297

St. Luke's, Salt Springs, NS
Suggested share \$3,663
Cash & pledges \$3,015

St. Andrew's, Sherbrooke, PQ
Suggested share \$13,011
Cash & pledges \$10,880

St. Andrew's, Lancaster, ON
Suggested share \$13,790
Cash & pledges \$17,031

Beaches, Toronto, ON
Suggested share \$10,035
Cash & pledges \$12,350

Knox, Oakville, ON
Suggested share \$70,935
Cash & pledges \$54,589

St. Andrew's, Hillsdale, ON
Suggested share \$1,029
Cash & pledges \$1,167

Brant Hills, Burlington, ON
Suggested share \$14,700
Cash & pledges \$19,027

Knox, Preston, ON
Suggested share \$28,720
Cash & pledges \$54,180

St. Andrew's, Mt. Forest, ON
Suggested share \$16,490
Cash & pledges \$12,830

St. James, Forest, ON
Suggested share \$15,099
Cash & pledges \$12,315

St. Andrew's, Qu'Appelle, SK
Suggested share \$2,070
Cash & pledges \$1,400

First, Edmonton, AB
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Cash & pledges \$48,852

Westmount, Edmonton, AB
Suggested share \$14,349
Cash & pledges \$38,010

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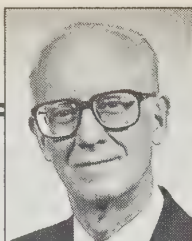
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be by assisting them to
better understand
themselves,
the world
and Christ.*



FROM THE MODERATOR *Earle Roberts*

Advent: Season of Hope

Recapture the joy and excitement of Advent

December 1993! The year has rushed by more quickly than ever. As this issue of the *Presbyterian Record* arrives in your home, we will already be in the Advent season.

Our new *Book of Common Worship* states: "Advent begins on the fourth Sunday before Christmas and continues to Christmas Eve. It is a season of about four weeks in which the Church anticipates the coming of Christ and prepares for the coming kingdom. The traditional colour has been purple, the royal colour of the coming king, but blue is now in common use as a colour of hope."

Dorothy and I are expecting the arrival of a fourth grandchild within the next few days. Will it be a boy or a girl? This is not a question that concerns our son and his wife or us. It is the gift of a child that is so important.

Naturally, there are concerns regarding the health of the baby and the mother. But overall, this is a period of excitement and joy as we anticipate the birth and visualize the integration of a new member into the family. It is a time of preparation. For our son and his wife, this means making sure baby clothing is in place, the infant's crib and car seat are in good repair, and that the other children are ready for the new member in their family.

The birth of a child means change. Some of the changes are made readily; some are a bit more difficult. One

thing is certain: there will be some loss of freedom. Under normal circumstances, these changes are made without resentment because of the joy a new child brings to the home.

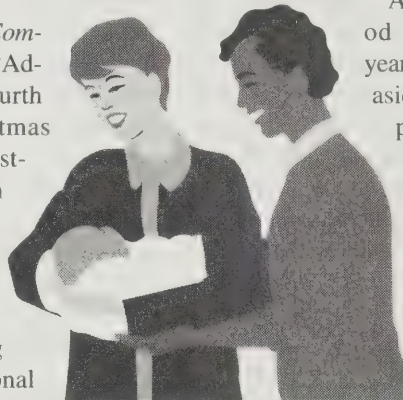
Advent is the period in the Christian year that has been set aside as the time of preparation for the celebration of the birth of Jesus Christ. It is an important time for the Christian and should not be neglected. Unfortunately,

commercialism surrounding Christmas can, at times, be so overpowering that in trying to tune it out, we end up turning off our Advent preparations.

Like the anticipation that builds while awaiting the birth of a new son or daughter, grandson or granddaughter, let us recapture the excitement and joy of the Advent season. Let us approach the time of the birth of Christ with new anticipation and new hope, recognizing that the entering of Christ into our lives does mean change, and with the change comes new joy.

May God grant to each of you an exciting and joyous 1993 Advent season.

Earle Roberts



Let's Stop Whining About Christmas

Yes, this is a Christmas column. And, yes, I'm writing it well before Hallowe'en.

What's that, you say? It's too early for a column about Christmas?

Hey, that's why I mentioned my early start. I'm here to deal with and dismiss the familiar criticisms of Christmas.

You say the Christmas season starts too soon. Well, I agree it's amazing how early the stores put up their decorations. By late November, more store trees are covered with dust than tinsel.

And it's not just the retailers who hurry the season. Honest, some householders, in just one trip, take down their Hallowe'en decorations and substitute their Christmas ornaments.

Anyhow, I'll concede if Christmas keeps getting earlier, one of these years we'll be greeting the season in shorts around a holly-draped barbecue.

Each year has its reasons for starting the season early. Take last year. After the frost-bitten summer and amid the lingering economic malaise, it was only human nature to want something bright with hope.

This year, the recession/depression is still with us. We've also had a marathon of an ugly election campaign. Incidental reasons like these come and go; but the big basic reason for the season is always the same.

The birth in Bethlehem brought the most wondrous tidings ever. And our battered old world, beset by this or that, is eager each autumn to rush the celebration of good news.

Another criticism? "Christmas is for kids."

I don't know how the promise that lies in the birth at Bethlehem could be just for kids. Not at all. But it's true the youngsters provide a model. They tap

into the wellsprings of wonder because they bring to Christmas the simple faith all of us should bring.

Probably because he didn't want to disillusion his elders, my grandson feigned a belief in Santa for the past two years. On Christmas Eve, his eyes still sparkle with the wonder of it all. There's only one thing that ever bothered him: how Santa gets his tens of millions of gifts into one bag. "Benji," I said to him, "have you ever seen what's in Grandma's purse?"

**How can you demean
a day that celebrates
the promise of eternal
life and shows us
what the world could be
if we lived its message?**

Now for the threadbare criticism "Christmas is too commercialized." Aw, come on. Condemning Christmas because of commercialism is like chopping down a redwood to make toothpicks.

It's true the emphasis on sales brings some distortions. Take the stress on batteries as a for-instance. There's so much talk about batteries at Christmas, you can't blame the kids for being confused. They may think the real message of Christmas is "Batteries not included."

Another criticism: "There's too much of the carols — over and over again." I'm not musically inclined, and I couldn't carry a tune in a pail, but I love the carols. I especially love the

one that goes: "Tis the season to be jolly, tra-la-la-la-la, la-la-la-la." (I can never remember the words either.) I'm always sad on December 26 because the carols are gone.

Christmas and criticism seem to go together like turkey and stuffing. Christmas is too much this, too much that, too much the other thing. I get weary of all the carping.

How can you demean a day that celebrates the promise of eternal life, a celebration that brings out the best in folks and shows us what the world could be if we lived its message the year around?

And let's not forget Christmas gives our church a chance to reach out to those touched by the Christmas story. It's true, all of us have moments of deep reflection at Christmas as at no other time in the year. The Christmas story strikes home with all but the unfeeling few. No one can be unaware there could be no Christmas without the babe in the manger. And no celebration of Christmas, early or late.

No other time offers so much beauty. I think of the sanctuary of my home church in its Christmas garb: the twin trees with their lights aglow and their ornaments agleam, the banks of red and white poinsettias, fernery that bespeaks a simplicity that echoes the manger, and candles shimmering as they have for centuries.

For lyric splendour, I think of the Christmas Eve service when the organ has a special majesty and the carols have a special lilt. And the smiles and the hearts are warm with the wonder.

It's glorious. Truly glorious. **R**

Sandy Baird is the retired publisher of the *Kitchener-Waterloo Record* and an elder in St. Andrew's Church, Kitchener, Ont.



The House That God Built

Fourth Sunday of Advent — December 19

II Samuel 7:1-11, 16; Psalm 89:1-4, 19-26; Romans 16:25-27; Luke 1:26-38.

God's neighbourhood should be in the best part of town. Location, location, location are the three rules of real estate, and God should have the best, don't you think?

The king had in mind a house for God (II Samuel 7:2). But where? And what kind? Something magnificent. Next to the palace on a hilltop where any good tour guide could point and say: "That's where our God lives. *There* — the place with the gold and marble."

Even the prophet was on side for a change. "Go, do all that you have in mind; for the Lord is with you" (vs 3). But it can never be simple, can it, with the words "The Lord is with you"?

It turns out that a room with a view in the best part of town was *not* what God had in mind. "The Lord is with you" will not be established by a classy address or custom-built digs. In fact, David will not build a house for God at all; God will build a house for David (v 11).

David had in mind something with bricks and mortar. God dreamed of flesh and blood. The king planned to make a palace. God promised to make a people. Here's what God had on the drawing board: a Promise. Long after David was gone, one of his sons would have his throne and rule with God's help. "His line shall continue forever, and his throne endure before me like the sun. It shall be established forever like the moon, an enduring witness in the skies" (Psalm 89:36, 37).

Let's understand the "House" here. Bricks and mortar will crumble, but the flesh and blood of David's sons will know God's promise forever. That's where God will live. That's how you

will know "The Lord is with you."

So stood the House of David for people to see. Generations pointed out how God lived up to his promise. Others just pointed, however, and said: "God lives *there*? With those kind of people?"

It was a strange house God built. David's sons were the usual mixed bag of politicians — some good, some bad, most mediocre. Some had heads of heaven. All had feet of clay. More than one godly person wondered why God stayed with such ungodly people. But God dwelt there in David's House just as God had promised.

A strange encampment brought an angel to a girl named Mary who was betrothed to the House of David. "Greetings, favoured one! The Lord is with you" (Luke 1:28). Nothing can be simple, remember, when it comes to the words "The Lord is with you." Once again, flesh and blood was heir to God's promise. Once again, God was coming to stay, not in the hilltop palace but in the lives of his people. "The Lord is with you." Mary wondered what sort of greeting this might be (vs 29).

We still do. How often we go searching White Houses and Kremlins for where the real power lies. How easily we speak of our churches as "God's House." The greeting "The Lord is with you" stuns us, like Mary, by its simplicity and sometimes by its scandal. Poor Mary, teenaged and pregnant, not quite wed. More than one godly person echoed her shock: "How can this be, since I am a virgin?" (vs 34). Remember, the beloved Christmas song "What Child Is This?" was first sung not by troubadours but by gossips.

The answer, if we dare believe it, is that God's power will do this. Build a house. Conceive a child. Save a people. It's all the same. Ultimately, Christmas is our problem, not God's. While we are busy preparing suitable housing for our God, our God has already laid the foundation in flesh and blood.

Beginning with Mary. She said Yes. The hopes and fears of all the years were met not in a place but in a word and in a girl. She could have said No like so many others. But she said Yes, and the Promise made so long ago was born.

Has anything ever changed? What is suitable housing for God? Not the great palace, nor the high places of gold and marble. Where does God have his house? Flesh and blood is where God is pleased to dwell. It is among us that God chooses to establish his home. In Jesus Christ, David's son wears our humanity and owns our frailty. Some squalling peasant birth guides our step as we look for proof of "The Lord is with you." Some homeless child names the address of the house where God lives.

Now, can we understand why the angel says, "For nothing will be impossible with God" (vs 37)? Catch a glimmer of why Paul exults in "the mystery that was kept secret for long ages but is now disclosed ..." (Romans 16:25). Now, we know where God lives.

Location, location, location. God does deserve the best, don't you think? We can point to a child and say: "That's where our God lives. *Here* — in the palace of flesh and blood." ■

Michael Farris is minister of First Church in Winnipeg.



The Pregnant Pause

The experience of pregnancy symbolizes the expectant longing of Advent

It was probably men who invented Advent. It was certainly men (the so-called "Fathers" of the Early Church) who provided the rationale for Advent — that we are waiting patiently for the coming of the promised Messiah — and who also provided us with such symbols as lights burning in the night, watchmen peering from towers and bridal parties waiting for the groom to arrive.

If women had been in charge of worship and liturgy and symbols for all those years, we'd probably be talking about pregnancy. But men don't know about those things ...

To me, pregnancy makes a much better analogy for the experience of waiting.

We are, first of all, waiting for the Christ Child. Not for the full-grown Messiah riding in on a war-horse. But for a child, born as helpless as any other infant. Born to a poor family, social outcasts because of the mother's pregnancy before she was formally married. Born in an underdeveloped country, occupied by a foreign power, having a high infant mortality rate ... A child, in other words, who might well be born in Haiti, or Guatemala or Bosnia.

We are, secondly, waiting for something both uncertain and inevitable. I find it intriguing that pregnancy takes approximately 40 weeks. A magic number, 40. The Israelites wandered for 40 years in the desert; Jesus was tempted for 40 days in the wilderness. It's a time period that will, that *must*, come to an end. But like a pregnancy, we never know exactly when. Probably at a most inconvenient time: in the middle of the night, in a

strange place, with no friends around.

Thirdly, the birth is painful. If that Christ Child is genuinely born into our lives, we may have to give up much we have grown accustomed to. We may have to open our homes to refugees, or give away a chunk of our income, or start making friends with gays and lesbians.

We have no idea how that coming will change our lives. But like the birth of a baby, it will. The birth of any baby means sleepless nights. It means subordinating our personal needs to the baby's. It means taking second place to someone else's agenda.

And, finally, the act of waiting expectantly has already changed our lives.

New life does not begin when the baby takes its first breath. Long before the child emerges, it starts to affect the lives of its parents.

A young friend of ours had a miscarriage. People sometimes think a miscarriage shouldn't have much impact; after all, the fetus was never a real person, was it? But the parents grieved for over a year — though they didn't realize that's what they were doing. Because that child didn't have to be born to be real. While still in the

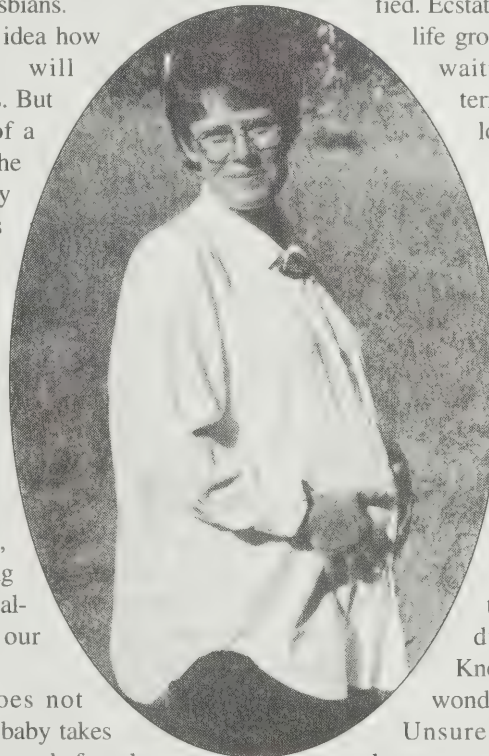
womb, it was already influencing their thoughts, their plans, their dreams. They were making plans. They were choosing names. They were envisioning what their family would be like with a new child.

When our friend conceived again, she was both ecstatic and terrified. Ecstatic at the sense of life growing within her, waiting to be born; terrified she might lose that growing life again, that hopes would turn to ashes. And as her pregnancy matured, strangely looking forward — from a male perspective — to the pain of labour.

But isn't that how we wait during Advent? Knowing something wonderful is coming. Unsure how it will change our lives. Knowing the coming may be painful, even dangerous. But longing for it just the same.

Perhaps we should pray that the tinsel and the credit cards, the frantic shopping and the socializing, will not cause a miscarriage of the coming of the Christ Child into our lives. **R**

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.



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SUGGESTION BOX

Joanne Slote

From Small Beginnings

The smallest group can do God's work

One fall night three years ago, the Women's Association of St. Andrew's Church in Qu'Appelle, Saskatchewan, was holding its monthly meeting. One of the members remarked that she wished there were some way of keeping track of her *Glad Tidings* magazines. No matter how hard she tried, the one she wanted was always somewhere else in the house.

"Wouldn't it be great," she said, "if we could keep them together where we could always be sure of being able to find a poem, worship service or address in a back issue." All of us had been in the same boat at one time or another.

From that chance remark, a project developed on which the women of St. Andrew's have worked for the past two and a half years. One person, good at thinking up new ideas, and a second person, talented in needlework, got together and "invented" a loose-leaf binder in which to keep *Glad Tidings*. It consisted of plastic canvas, wool and ingenuity.

At first, only two of the six-person group had ever worked with plastic canvas. And there were no patterns or designs for the covers. Gradually, over the months, our expertise with the designs grew until now we have developed a range of birds, flowers and Christian symbols.

From the beginning, the proceeds from the sale of *Glad Tidings* binders have been designated for the mission



Rev. Joanne Slote (left) presents WMS executive secretary Tam Corbett with a *Glad Tidings* binder (the 160th sold) from the Women's Association of St. Andrew's Church, Qu'Appelle, Sask.

work of the Women's Missionary Society (WMS). Amazingly, we have been able to send \$1,600 to WMS work.

Our area education consultant for Saskatchewan takes the covers on her journeys. Advertisements in *Glad Tidings* have resulted in sales across the country.

It has been an exciting project for our small group. We have been able to contribute far more than we could have donated to the work of the WMS ourselves.

Our message is that no group is too small to do God's work. We hope this project will encourage other small, struggling groups to find a need and seek a solution.

One tiny candle in a dark room is still enough to dispel the darkness. **R**

Joanne Slote is minister of the pastoral charge of Qu'Appelle, Indian Head, and Grenfell, Sask.

PASTORAL EPISTLES FROM PETER PLYMLEY II

My dear editor:

'Tis the season for mandatory jolliness, and I am both pleased and amazed the institution of the Christmas Concert remains relatively unshakable in adding to the terror and delight of the season. The demise of Sunday schools, the generator of most of these productions, continues apace; but however reduced in numbers or narrowed in age-range, they manage to rally in the interests of parental trepidation and grandparents' pleasure.

Moreover, I am impressed with the efforts made to adapt this annual ritual to various ends. Fewer, indeed, are the programs consisting of eight renditions of "Silent Night," each more inaudible than the last. Creativity, whether stimulated by the necessity of smaller numbers or by boredom like unto death, has been unleashed.

Let me illustrate from one such production it has been my privilege to attend.

You may remember Fiona Fitzhenry-Whiteside and her small but loyal congregation at St. Paul's-by-the-Petro-Can. Her Christmas Concert came to some little grief two years ago (as I reported) when her "Birthday for Jesus" celebrations, with accompanying cake and candles, ran afoul of the smoke detectors in the school in which they were meeting. She determined then that from henceforth she would celebrate "The Anniversary of the Incarnation" without cake. They are in their new edifice now and are happy with it, save for the "ding" that is audible in the sanctuary when a car pulls in for gas at the Petro-Can next door. In this ecumenical age, she has several ex-Roman Catholic folk who are always tempted to kneel and cross themselves each time this happens.

Anyway, last year, not only did she decide to revise the name under which the feast would be celebrated in con-



Claudio Ghirardo

cert, she decided to update same. The usual crowd scene at the manger, with the shepherds and wise men all lining up and waiting to be served (unbiblical, of course, but practical in that it expands the cast and thereby the audience), was staged with significant changes.

The gifts presented by the wise men were not the traditional ones. Gold was considered to be too symbolic of a crassly materialistic society. Frankincense was an air pollutant and an offence to the nasally sensitive. Myrrh was a product of the *Commiflora myrrha*, a shrub native to the Arabian deserts and certain African territories, no doubt an endangered species.

These wise men bore, instead, gifts of a supply of ecologically correct "swaddling clothes" (i.e., cloth diapers), a *Consumers' Report Guide to Safe and Educational Toys*, and a Palestine Safety Council Approved donkey seat, good for speeds up to eight kilometres per hour.

I discovered, later, the committee in charge considered, at least for a time, giving Joseph some lines to indicate he had attended pre-natal classes with

Mary; but they thought that might be taking a little too much liberty with the text, and the kids were confused enough.

The "herdspersons" were of both sexes (the text isn't gender-specific here) and were also given gifts to offer to the Christ Child (played by an anatomically correct doll, though decently covered). It was felt that while children need to be made aware of the injustices of the social scale and the plight of first-century agricultural workers, it would be elitist to allow the wise men alone to bear presents. A successful compromise was reached by having them wrap their gifts in newspaper, recyclable pages from the *Jerusalem Post*.

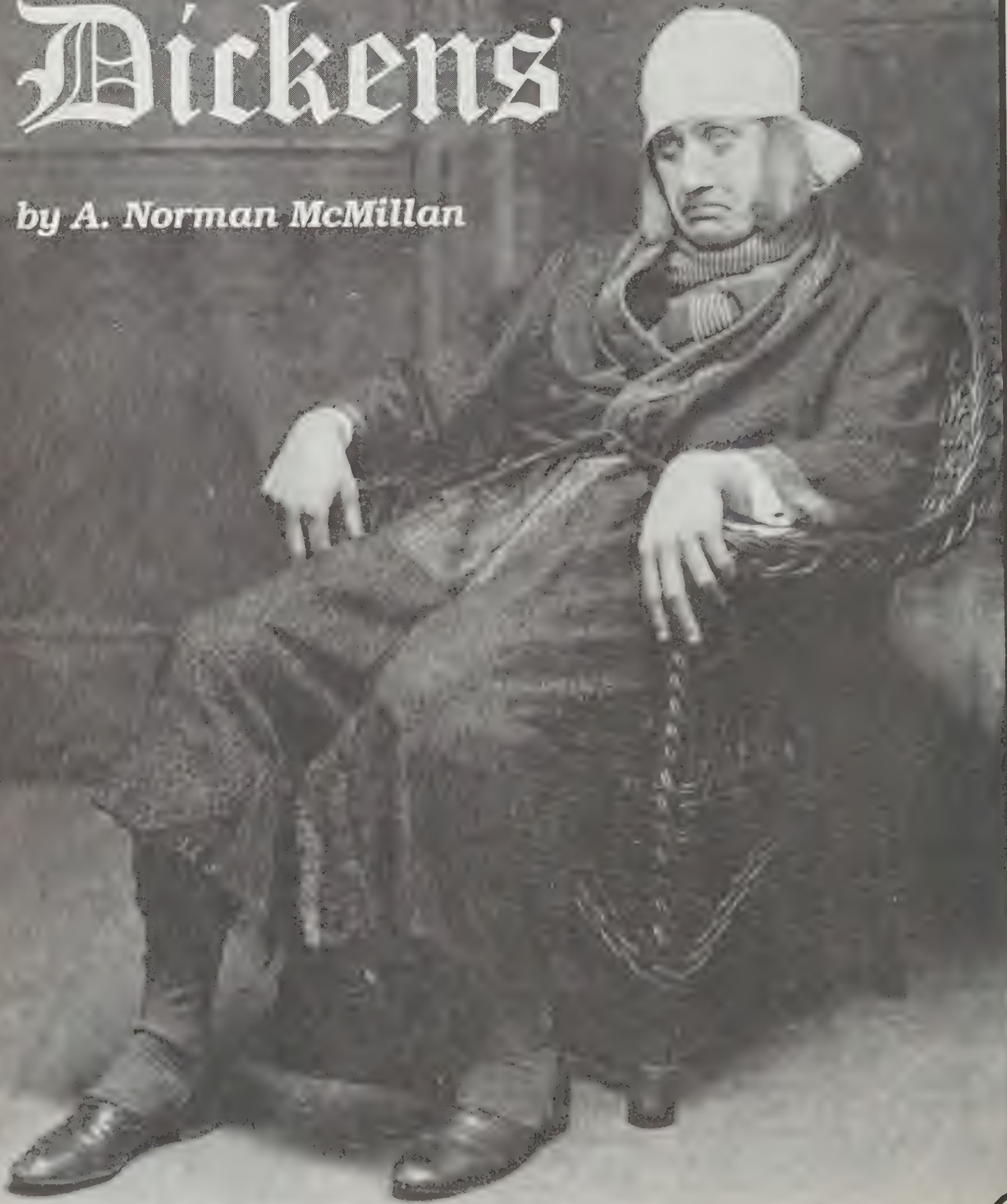
An instructive, consciousness-raising good time was held by all, and the manufacturers of cotton batten and bathrobes once more witnessed an upward spike in their sales charts.

Merry be *your* Christmas, dear editor,

Peter Plymley II

My Years With Dickens

by A. Norman McMillan



Around Caledonia, Ontario, some people call him Scrooge, the miser from Charles Dickens' *A Christmas Carol*. For almost 60 years, Norman McMillan, the former minister of Caledonia Presbyterian Church, has played Ebenezer Scrooge in his one-person show entitled "Character Sketches From Dickens." He has presented the show well over 2,000 times since starting in 1934 and still performs once or twice a year. He shares his love of and life with Dickens.

I fell in love with Dickens when I was a boy in my early teens. My stepmother, who had been a teacher in the mining town of Springhill, Nova Scotia, introduced me to him. With a mind thoroughly steeped in a love for good literature, she had taught two generations of Springhill children.

I started with *David Copperfield* which is, in part, the autobiography of the Victorian novelist. I went on to *Oliver Twist* and *A Tale of Two Cities*. During a summer in the Lake of Bays area of Ontario, my mother suggested we read *A Child's History of England*. I rebelled for it was summertime and the lake and the woods called. However, she was an easy taskmaster and only on wet or dull days did we pick up Dickens.

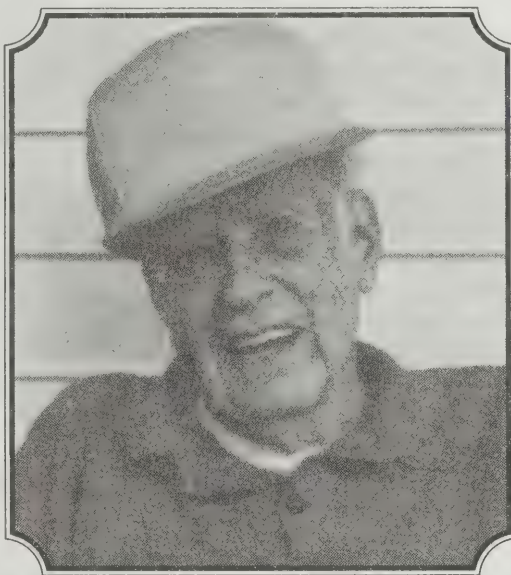
Several times a year, the Dickens Fellowship in Toronto produced scenes from Dickens at Hart House Theatre. We went along and met the immortal characters Pickwick, Mrs. Gummidge, Micawber and Ebenezer Scrooge.

I chose the Christian ministry for my life work. After graduation from Knox College, I journeyed west to Kimberley in the Kootenays of British Columbia. Here, in 1934, I was ordained and entered into the many diverse duties of a pastoral charge.

Churches always seem to be in need of money, and women's organizations are always seeking ways and means of meeting that need. I suggested a literary night called "A Night With Dickens." I offered to give readings from my *Dickens Reciter*. Along with two talented

members in the church, I prepared three scenes from *A Tale of Two Cities*. Selections of English and French songs filled out the program.

Thus began my years with Dickens. Little did I dream on that night "a hobby" was begun that would take me to many parts of Canada with what was later called "Character Sketches From Dickens." To date, these characters have been presented over 2,000 times. Several years ago, the act was the subject of a human interest story in New York's theatrical paper *Variety*. The article was headed: "Stage-struck minister offering Dickens Readings in Canada: Fee \$12.00."



Norman McMillan as Norman McMillan

Stage-struck! It was true. As a young lad in Toronto, I had two ambitions: the first was to achieve to the heights as an actor; the second, to enter the ministry. I became a minister, but I never lost my love for the theatre nor my interest in histrionics.

A year after my debut in Kimberley, B.C., I returned to my Ontario home. Clement May, the English Dickensian interpreter, was appearing in Toronto at the Royal Alexandra Theatre. I went and was entranced. Inspired with what I had seen, I purchased some wigs and proceeded to develop my readings into character sketches. I used only wigs, a scarf and hats as props. "Press notices everywhere have been uniformly favourable," said *Variety*.

Almost overnight, I found myself deluged with invitations to present "Charac-

ter Sketches from Dickens" to audiences large and small at literary clubs, service clubs, church groups, public and high schools, summer camps and teachers' federations in Western Canada, Ontario, the Maritimes and twice on board the *Empress of Britain* en route to England.

While in England, I visited the birthplace of Dickens in Portsmouth. I spent a night at The Bull Hotel in Rochester, where *Pickwick* remained overnight, as well as visiting Yarmouth, Canterbury and Dover. This enabled me to gain background for the lecture and to add to the realism of the characterizations.

The most appreciative audiences have been composed of those familiar with the works of Dickens, but almost every audience knows and enjoys Ebenezer Scrooge. The character of the old miser has been part of our life. His story is a message of hope — people can change!

I recall performing at a concert that followed a turkey supper. Although I like turkey, I hate turkey suppers. People are too stuffed to respond. They want to sleep. However, one old gentleman shook my hand. "Enjoyed what you did," he exclaimed, "even if I didn't know what it was all about!"

On another occasion, my wife who is somewhat younger than I, accompanied me. It was Ladies' Night at a Lions Club. After the performance, a gushing member approached my spouse with hand outstretched and exclaimed: "Your *dad* gave us a splendid time tonight!"

When I first played Scrooge, it was necessary to add to my actual age (I was a boyish 28). But now, it is not necessary — I am bald, and what hair I have is white as the driven snow.

The characters of the repertoire are Daniel Peggotty, Uriah Heep, Mrs. Gummidge and Wilkins Micawber — all from *David Copperfield*; Ebenezer Scrooge from *A Christmas Carol*; Daniel Quilp from *The Old Curiosity Shop*; Reverend Mr. Chadband from *Bleak House*. I have always concluded with Sydney Carton from *A Tale of Two Cities*: "It is a far, far better thing I do ..." followed by his text "I am the Resurrection and the Life."

A Christmas Conversation

Gazing at his infant son,
who lies swaddled
in a Sesame Street blanket
and cradled
in his arms,
he sees the faces
of his mother and father,
and of their mothers and fathers.
His eyes begin to mist.

His son stares back,
curious and amused.
His small, soft lips part
in a bubbled smile.
Rejoice!
he seems to say.

— T.M.D.

I have always enjoyed the reactions of children to Dickens. Naturally, they are amused by the change of characterization as personality succeeds personality with only a few preliminary words and a change of wig and hat. It is also gratifying to know the characterizations have sent older readers back to Dickens to rediscover the treasures in stories of far-away Victorian days.

Every actor or performer knows introductory remarks must be well chosen. They must grip the attention of the audience immediately. If they are humorous, the audience reacts by thinking, "Well, this lecture may not be too dry after all!"

In speaking of the life of Charles Dickens, I try to assess their sense of humour with the line: "Charles Dickens was born when he was very, very young. The place was Portsmouth. The date was February 7th, 1812."

In the characterization of Daniel Quilp, I preface the part with: "It is difficult for one as handsome as I to portray such a character without considerable make-up." Only once did this draw the comment "Rather conceited, isn't he!" from one naïve member of the audience.

"I hesitate to impersonate Quilp," I inform them, "because I have been told that an actor once became so involved in the part he was performing he became Quilp in real life." I then relate how my greatest fear is that I will explode in the pulpit and end my career as a preacher.

Uriah Heep is always introduced with the words: "This part I find the easiest of all to portray — it is the part of a hypocrite."

I have read of actors who would repeat over and over again before a performance "I love my audience. I love my audience" (apparently to create the right mood and bring that something that must exist between the actor and his audience).

I recall one occasion when I *hated* my audience. The reason: a nagging toothache. I could not obtain relief. But as "the show must go on," I threw myself into the parts. The audience didn't seem to respond. Did they sense my animosity? Or was it only my suffering I succeeded in getting across to them? Perhaps I should have shouted "Wake up!" as I did once during the lecture part

of the presentation when I perceived interest was lacking.

On two occasions, I have been invited, odd as it may seem, to present Dickens at suppers honouring Robert Burns. Both Burns and Dickens touched the hearts of ordinary people. They had that in common.

My first published work for which I received remuneration was an article entitled "Dickens' Favourite City" (Rochester in Kent), the scene of *Edwin Drood*, the great novelist's last novel.

Shortly after Charles Dickens had been laid to rest in Westminster Abbey in 1870, an English bishop spoke of him as one "who had a cheery, joyous, glad-some message which the people understood and by which they could hardly help being bettered; for it was the gospel of kindness, of brotherly love, of sympathy in the widest sense of the word."


Perhaps it is not strange that a minister of this gospel of love should enjoy portraying characters that have enriched the literary world and moved people to nobler deeds and much needed reforms in public life. Charles Dickens wrote to his youngest son in Australia laying bare some of his soul: "As your brothers have gone away, one by one, I have written to each such words as I am writing to you, entreating them all to guide themselves by this Book. Only one thing more — never abandon the practice of private prayer — I know the comfort of it."

This was Charles Dickens, the man with whom I fell in love almost 65 years ago.

I never realized my ambition to go on the stage; I became a minister of the gospel instead. I do not regret my decision. But this "hobby" and these years with Dickens have given me a chance to retain my love for "the boards" and what I believe to be a God-given histrionic ability.

Perhaps, some might call it a bad case of exhibitionism. Perhaps it is; but the people seem to enjoy it judging by the hundreds of invitations that have come my way. And if it has helped to lighten the load, and to bring a laugh to sad hearts, one has not lived in vain. **R**

A. Norman McMillan is a retired minister of The Presbyterian Church in Canada.



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Useless Presents

by Joseph C. McLelland



Claudio Ghirardo

One thing about children — they know how to accept gifts. Is this what Jesus meant: become like children to enter God's Kingdom? You know what kids are like — no polite hedging with them — they accept because they *expect* things. They don't question the giver, only the gifts. What does it do? What's it for?

Now some gifts clearly *do* things, they're *for* some purpose. In his marvellous poem *A Child's Christmas in Wales*, Dylan Thomas makes the right distinction. After listing Useful Presents like "engulfing mufflers of the old coach days, and mittens made for giant sloths," he bids us: "Go on to the Useless Presents." These include a false nose, games and sweets — "never a catapult; once, by mistake that no one could explain, a little hatchet; and a celluloid duck that made, when you pressed it, a most unducklike sound, a mewing moo that an ambitious cat might make who wished to be a cow ..."

Ah, those childhood presents of no earthly use, good for nothing as it were, just for fun! The great Augustine liked the distinction between means and ends, things to be used and things to be enjoyed, in his book *On Christian Doctrine* especially. "Objects of enjoyment make us happy" while useful objects support our striving after happiness. If we rest in useful things as if they are ends in themselves, this is rather "abuse" than use. The true object of human enjoyment — the end or goal of happiness — must be eternal and unchangeable, not temporary; in fact, none other than God.

Augustine recognized that we humans both use and enjoy many things, including other people. The ideal situation would be to use things and enjoy people — never to enjoy things as if they are the goal of life or the way to happiness, and never to

use people as if they are means at our disposal. Both abuses are kinds of sin, sources of evil. Thus, we have a sort of divine logic: use things, enjoy people; but God is greater even than persons, so enjoy God absolutely, for God is absolutely useless!

This recalls the traditional Potlatch ceremony of our Northwest Native People. So extravagant were the gifts in that strange ritual that the giver was impoverished. Just like the Logos who exchanged the riches of divinity for the "form of a servant ... he humbled himself and became obedient unto death, even death on a cross." So says Paul (Philippians 2) who, no doubt, has in mind that the cross was reserved for traitors and slaves. Such self-giving or self-emptying turns the wholly enjoyable One into a useful Servant; indeed, his is the necessary service if we are to know who God is and who we ourselves are.

So bring on those useless presents, relax and enjoy what is good for nothing! Let them signify the divine mercy, extravagant in its overflowing love. *But be warned:* they also signify the terrible judgement that God's Gift brings on our woeful injustice, the widening gap between rich and poor. As our shops begin to fill up with gifts, the sad state of our society is clearer than ever. Whence this superabundance of "goods" that mocks the poor of our land, and the poor lands around the globe? Useless presents aplenty, temporary and glossy, but costly and even scandalous.

Commercial displays often include a crèche, the manger scene so incongruous amid such plenty, such abuse. Even the experts can't tell us what's wrong; even our exorbitant taxes can't set things right. Once again, the Advent story rings true: it's just this kind of warped and confused world to which God's Word comes. In the world's eyes, the Child can't solve our problems or realign our priorities. To the world's ears, the message of peace and reconciliation can't address barriers of power and poverty and prejudice.

What is to be done? If only the "enjoyable" constitutes life's true "goods," then the Good News of the manger-cross event is the only hope for genuine peace, justice and humaneness. To preach and to enact God's useless Present — such is the paradox of God-as-servant — is the only way to recover the goal of human being and, therefore, the way toward that goal. For "happiness" is both goal and way: we cannot travel selfishly; we must seek the company of all God's beloved, especially those who don't know of their inheritance. We must supply their bodily needs with useful "goods" just because we know of the ultimate need: the Good that is pure Joy. ■

Joseph McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

Celebrating Christmas As If It Matters

by David Lambert

All of us — especially children — can become so excited about new possessions that the gifts themselves become the whole point of the holiday. And we can easily fall into the consumer Christmas trap: spending money we can't afford. To avoid that trap, set a goal to spend less on gifts.

Why spend less? If we're to have funds available for new Christmas activities and for giving to others outside the family circle, we need to limit the amount we spend on those we consider "family."

Spending less on gifts isn't easy in a consumer-oriented society. Here are some practical ideas that are not only less expensive but also more meaningful:

Coupons

"One thing we did a couple of years ago when we were destitute at Christmas was to give the kids coupons for things we knew they'd appreciate," says Mike Yaconelli, author and editor of *The Door*. "One coupon said, 'Good for stopping one lecture sometime when you think we're reacting unfairly to something you've done.' Others were simple: 'Good for a free hug' or 'Good for a game of *Monopoly* on demand.'"

Messages

At Christmas, we parents worry about what kind of message we're sending our kids by the way we celebrate, by the money we spend, by the frazzled emotions. This year, stop to figure out exactly what message you *want* to send them, and send it.

It's true actions speak louder than words. But people need the words, too. Don't let your embarrassment or uneasiness deny your children or spouse or friend the comfort and reassurance you can provide them. If you merely act and don't speak, they may misunderstand the message. If you merely speak and don't

act, they may mistrust the message. Do both. Convey and confirm.

Freedom

One of the most difficult aspects of parenthood is balancing your children's need for supervision and guidance with their growing independence. Here's a suggestion from author Alice Lawhead. "Christmas can become a rite of passage when you give a gift of freedom and, consequently, responsibility to your child. Children and teenagers will appreciate such gifts as an extended weekend curfew or a set of keys to the family car and resultant privileges to use the car. Freedom gifts are sometimes difficult to give and equally hard to receive. When they are given formally, though, at Christmas, they tend to be respected and used wisely."

Something of your own

The effective propaganda of our consumer-driven economy has led us to believe that gifts, to be meaningful and generous, must be newly purchased. Even so, why not give your friends, or even family members, something you own that they've always admired?

That fishing reel your brother has commented on each time he's used it. That travel iron the Smiths have bor-

rowed three times in the past year. Reluctant to give those things up? That's understandable. But remember, the more important such a gift is to you, the more its recipient will appreciate it.

A charitable donation

Many people will be overjoyed to find, instead of wasting money on trinkets, you made charitable contributions in their names. But be sure to match such contributions with their personal concerns and interests.

Drawing names

When you don't have the money to buy a gift for each family member or relative, or when you choose to spend that money on others who need it more, drawing names among siblings or cousins works fine.

White elephant exchange

Gifts don't always have to be expensive to be fun — in fact, the sillier and more useless, the more fun the gift can be. Here's a suggestion from author Evelyn Bence: "The highlight of the Christmas celebration has become a white-elephant exchange where everyone draws a number, picks a gift, and then trades or 'steals' someone else's yard-sale-type treasure if they'd prefer it to their own. Even grade-school children really get into this. It's the laughter that's memorable, not the gifts."

Reaching the goal of spending less on Christmas gifts takes, perhaps, Herculean restraint and extra creativity. The rewards, however, more than compensate for the effort. ■

From *Celebrating Christmas As If It Matters* by David Lambert (Grand Rapids: Zondervan, 1992). Reprinted with permission.

Taking a Fresh Look at Christmas

Finding Hope and Comfort in the Unbroken Chain of Tradition

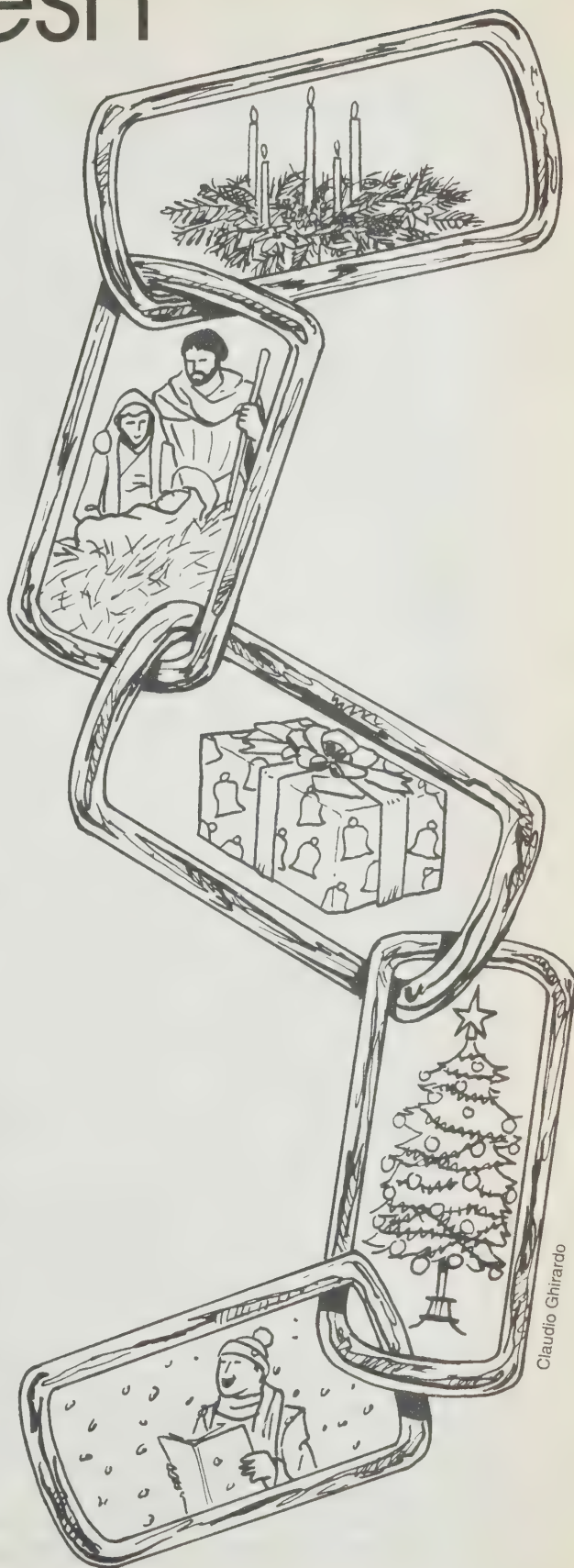
by Darlene Polachic

Some believe our celebration of Christmas is meaningless. Unspiritual. Full of empty traditions that have their roots in pagan practices. But when we think of dispensing with the trappings and trimmings we've long associated with Christmas, the whole event seems flat, somehow, and joyless.

Let's take a fresh look at Christmas. Focusing anew on the spiritual symbolism of familiar traditions can deepen and reinforce our appreciation and reverence for the celebration of our Saviour Christ's coming to earth.

The day we observe Christmas is a concern to some. Almost certainly, Jesus was not born on December 25. Even more disturbing, that same date marked the ancient Roman festival of Saturnalia which had nothing remotely Christian about it. The festival was intended to lighten the oppressive cold and gloom that existed at the height of winter solstice.

DECEMBER 1993



Claudio Ghirardo

Before the 4th century, scholars believe, Christ's birth was honoured on January 6 during the festival of Epiphany which celebrated his baptism and the Magi's visit. But in AD 353, the Church claimed December 25 as the official Christian holiday to mark Jesus' birth. Believers immediately began infusing Christian meaning into old customs to help strengthen the faith and give new Christians an alternative to the popular pagan celebration of the day. After all, who could be better honoured at that darkest time of the year than the one who brings true light and everlasting life?

Once December 25 was chosen, the month prior was set aside by the Christian community for preparatory fasting and prayer. Advent, as it was called after the Latin word for "to come," began the fourth Sunday before Christmas and ended on Christmas Day. It is still observed by many Christians today in special services on each of the four Sundays and by the placing of the advent wreath.

Advent wreaths were first included in worship by Lutheran Christians in 16th-century Germany. The wreath's round shape symbolizes God's love — eternal, without beginning or end; the evergreen boughs denote God's gift of everlasting life through Christ. Four candles nestle in the greenery, a reminder of the Light of the World. One is lit each Sunday of Advent. On Christmas Eve, a large central candle is burned to honour the joyous event of Christ's birth.

Considering whose birthday we remember, it is appropriate that we decorate our homes to make them look as festive as possible. The long-standing tradition of "decking the halls" with greenery is not an empty one. Holly, laurel, pine, spruce and fir — evergreen and vibrantly alive the whole year — have always been considered a symbol of life. They remind believers of the life that is everlasting and available because of Christ's coming. Scandinavian Christians attribute special significance to the holly bush, Christ-thorn they call it. They compare the sharply pointed evergreen leaves to the crown of thorns Jesus was forced to wear, and the red berries to his blood which was spilled for the forgiveness of our sins.

Lighted candles comprise part of our traditional Christmas trimmings. An old legend says that on Christmas Eve the Christ Child wanders throughout the world looking for places where he will be welcomed. Those who loved Jesus placed lighted candles in their windows, hoping he might come to their home. Since Jesus might appear in the rags of a beggar or as a poor lost child, all who knocked at the door on Christmas Eve were welcomed in.

In Scripture, light is equated with goodness, truth, life, love and wisdom. So light is symbolic of Jesus. "The people who walked in darkness have seen a great light ..." (Isaiah 9:2). "The true light, which enlightens everyone,

Considering
whose birthday
we remember,
it's appropriate
that we decorate
our homes

was coming into the world ..." (John 1:9). A lighted candle in our window can suggest to neighbours and friends that Christ is our guest and has a place of honour in our homes and in our hearts.

The crèche depicts the night Christ took on human form in the Bethlehem stable. Its name may come from the French word for manger or crib, or from the Italian town where the first crèche scene was set up in 1224. St. Francis of Assisi believed people should remember that Jesus was born in a humble stable. He arranged for a friend to take a donkey, an ox and a manger filled with straw to a nearby cave. The local people met in the cave on Christmas Eve and acted out the event of Jesus' birth by candlelight.

The crèche tradition lives on today in various forms. Many homes decorate with miniature crèches. In one family,

pieces of the crèche are added a few at a time to correspond with the Christmas story. A week before Christmas, the stable is brought out along with the figures of Mary, Joseph and the animals, and the children are allowed to play with them. On Christmas morning, the figure of the baby Jesus is placed in the manger and the shepherds are gathered around. On Epiphany (January 6), the wise men make their appearance. This re-enactment of Jesus' birth adds a special dimension to the sacred season.

A new tradition is the poinsettia plant, introduced to North America over 150 years ago by Joel R. Poinsett, first U.S. diplomat to Mexico. People eagerly embraced this plant for the festive splash of colour it provided in churches and homes. Some prize it for its reminder of the star that shone over Bethlehem and for the Mexican legend that gave the flower the name *Flor de la Noche Buena* or "Flower of the Holy Night." Long ago, the story goes, worshippers in Cuernavaca, Mexico, flocked to church one Christmas Eve to fill a replica of Christ's manger with flowers. One poor lad had no flowers. An angel told him to pick some weeds from the side of the road. He did. When he placed them in the manger, the weeds were transformed into the beautiful scarlet blooms we know today as poinsettia.

How the custom of the Christmas tree began remains obscure. Past generations of Christians called it "Paradise Tree," believing it represented the Tree of Life in the Old Testament. They hung apples on it to remind them of Adam and Eve's temptation and subsequent fall from grace in the Garden of Eden.

The custom of cutting down trees and bringing them indoors is attributed to Martin Luther. Tradition says Luther was walking in the woods one Christmas Eve when he looked up to see the stars sparkling in glorious splendour through the branches of a fir tree. Perhaps the sight brought to mind David's psalm of praise and thanks in I Chronicles 16:33: "Then shall the trees of the forest sing for joy before the Lord ..." The picture so inspired Luther that he cut down the tree and took it home where he adorned it with tiny lighted candles to show how it had looked ablaze with starlight.

Moravians in Pennsylvania introduced the custom to North America as early as 1741. But it wasn't until the mid-1800s that decorating an evergreen became universally popular. Credit goes to Queen Victoria's husband, Albert, who brought his fondness for the Christmas tree to England from Germany.

Today, decorating the Christmas tree expresses all the excitement and anticipation of the season. We choose an evergreen reminding us of Christ, the only way to enduring and everlasting life. We trim its branches with lights and sparkly ornaments which symbolize the Light of the World reaching out like the tree branches to all people. We top the tree with a star like the one that led the wise men to Jesus or with an angel to depict the heavenly host that heralded Christ's birth.

The gifts beneath the tree reflect God's ultimate expression of love and giving. They also represent the gifts the wise men brought to Jesus. Many Christians try to shift the emphasis from the commercialism of present day gift-giving to the idea of giving to others. One family chooses someone different each year — a family member, friend, shut-in, neighbour, elderly or disabled person. Each day of the Twelve Days of Christmas, a small gift is presented (anonymously, if possible) or some act of kindness is done. If the individual chosen does not live nearby (as in the case of a missionary, a student away at college, or someone in the military), a box containing 12 separately wrapped and numbered gifts, with instructions for opening, is delivered on December 13. Another family practises a variation of the same idea, meeting each night for 12 days to prepare surprises for the selected person or family. Excitement heightens as family members think up things to include in the box which will be delivered on Christmas Eve. Both valuable exercises guarantee to turn thoughts of Christmas giving outward.


The practice of carol singing may be as old as Christmas itself, but the earliest Christmas hymns can be traced back only to the 13th century. About that time, St. Francis of Assisi and other friars wrote many sacred Christmas hymns that became known in Italy, throughout

Europe, and eventually spread to Great Britain. There, strolling singers and troubadours played instruments and sang in front of people's houses.

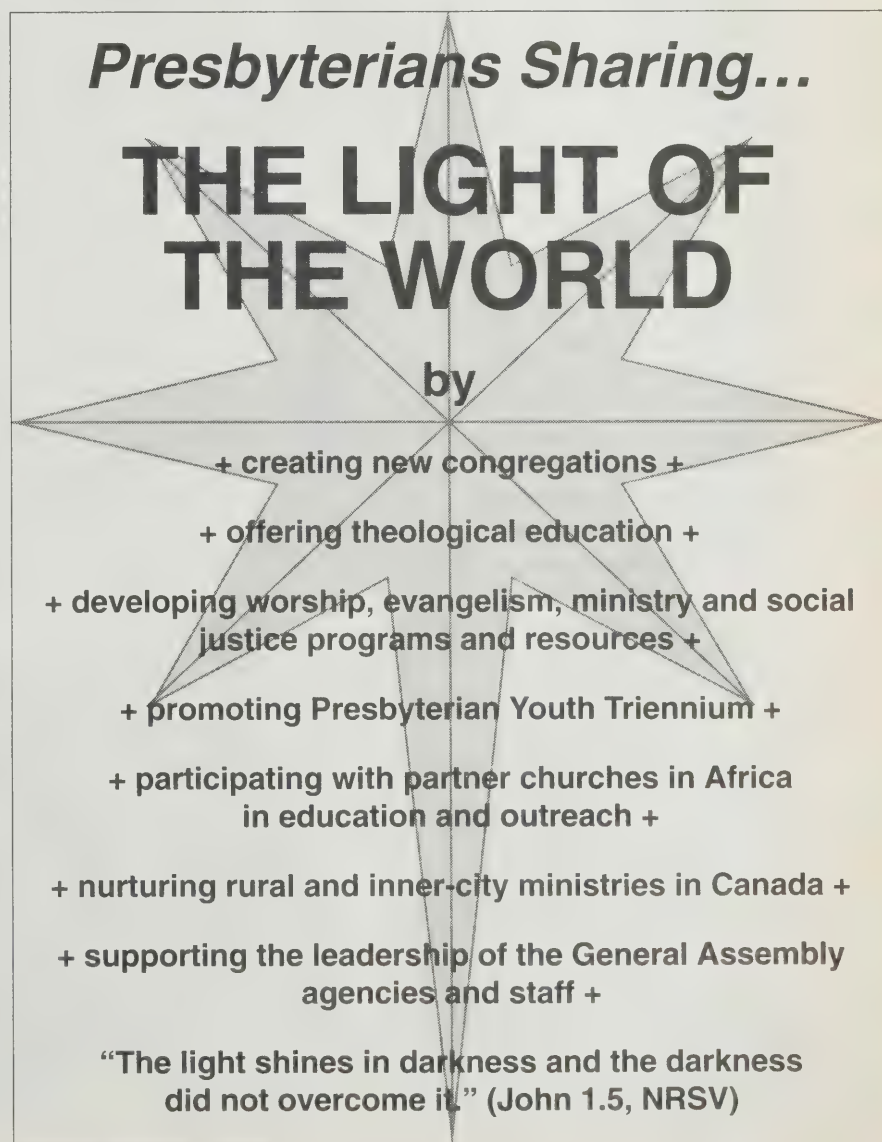
Oliver Cromwell, in power in England from 1647-1660, outlawed carol singing because he believed Christmas should be a solemn day, marked only by a sermon and prayer. But the British cherished their celebrations and carried on behind Cromwell's back. During the Victorian era, Christmas carols were collected and published in a book. Some dated back to the early 1500s. The oldest traditional carols are recognizable by their limited range of notes, a concession to instruments of the day that could only play a few notes.

Some believe the Huron Indians were the first to sing the carols in North

America in the 17th century. "Jesus Is Born," known as "The Huron Carol," is still sung today. Written in 1649 by Father Jean de Brébeuf, it was first sung to honour the birth of Christ by Indians gathered around a makeshift manger in a driving snowstorm.

Traditions, Charles L. Allan has said, are links with the past that cheer us and bring us hope for the years ahead. And so it can be this Christmas. Prepare by taking a fresh look at the customs that make your celebration. Be strengthened in the faith by the solid, unbroken chain of tradition that binds us with that first joyous Christmas, the birthday of our Saviour Jesus. 

Darlene Polachic is a free-lance writer who lives in Calgary.



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"The light shines in darkness and the darkness did not overcome it" (John 1.5, NRSV)

Bethlehem Revisited

by Rory Leishman

It was the best Christmas pageant yet at Oakridge Presbyterian Church in London, Ontario.

It all started a few weeks before the big night, when a trumpet blast interrupted announcement time at our Sunday morning service. Two fearsome-looking Roman soldiers dressed in full battle regalia — swords, shields, helmets and breastplates — strode down the centre aisle to the front of the sanctuary. They wheeled about and one soldier read out an official proclamation advising the congregation of 700 that Augustus had ordered a census to be taken at Bethlehem, in the basement of Oakridge Church, on Friday night, December 11. "Citizens who fail to sign in with their families," the soldier sternly warned, "will be prosecuted."

At first, our senior minister, Terry Ingram, seemed a little shaken by this intrusion, but he quickly recovered. He wondered aloud to the congregation whether the session might authorize these soldiers to go out into the surrounding neighbourhood and summon people to attend church next Sunday as well.

A large crowd of congregants, young and old, turned up at Oakridge at the appointed time, many of them dressed in turbans and robes like the people of old. Sure enough, the entire ground floor of the church, which usually consists of a large meeting hall and several Sunday school classrooms, had been transformed into a replica of Bethlehem in the time of Jesus.

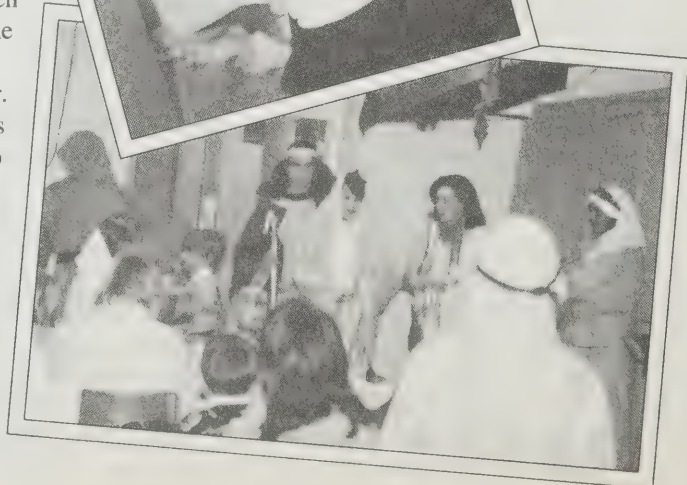
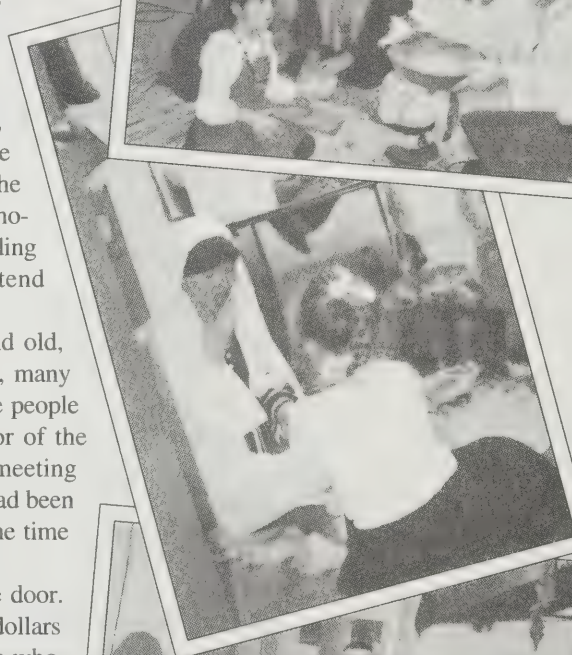
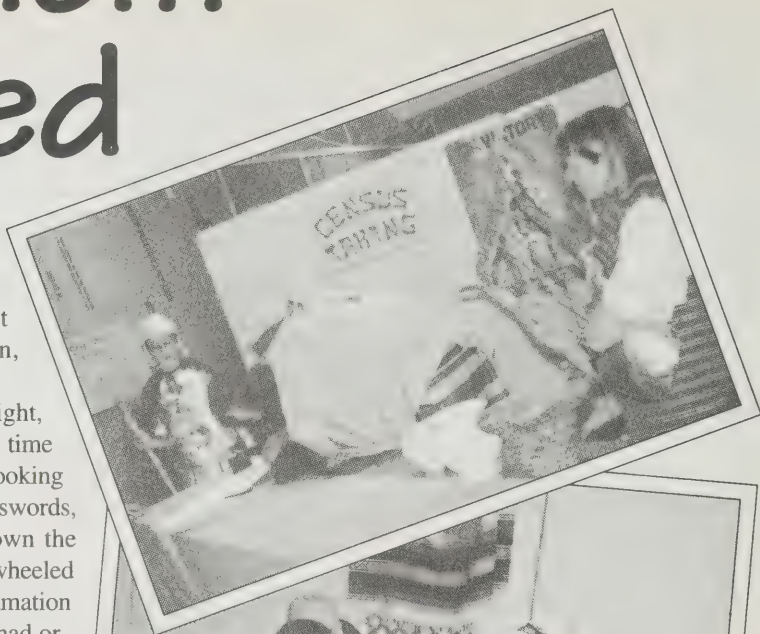
A census taker recorded our names at the door. A money changer converted our Canadian dollars into old-time shekels. A sceptical reporter who

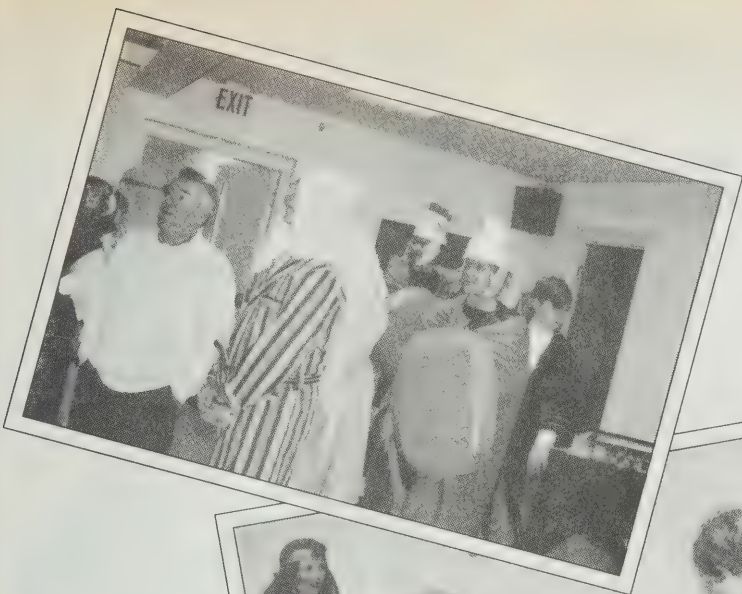
Top: Duane Vann (left) watches as Shawn Burgess takes the census with Ross Chapin and Cathy Chapin in line.

Second from top: Debbie Bell (left) and Sue Tanner with children in the bake shop.

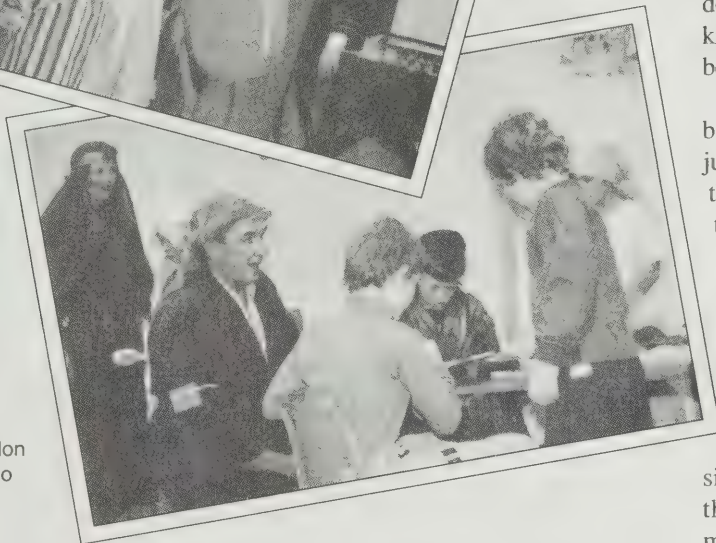
Second from bottom: Sheri Coutts (left) and Kaitlin Shields spinning wool.

Bottom: Mary and Joseph (Geoff Lutz and Meaghan Riedl) arrive at the inn.





Top: (Left to right) Hugh Murray, Jim Aitken, Glenn Bowley and Ken Fodor on the street in Bethlehem.



Right: (Left to right) Yvonne Summerfield, Jonathon Long, Sheldon Cameron, Marcus Salo and Kent Miller in the carpentry shop.

quibbled over the exchange rate was advised that he could trust the broker by the honesty of her face.

A map of the town given to new arrivals showed the location of a variety of the town's shops — jewellery, bakery, baskets, weaving, carpentry and pottery. The Bethlehem Hebrew School proved to be exceptionally well-equipped. There was a menorah and prayer shawl as well as informative loose-leaf booklets on Hanukkah, the Sabbath, the Torah and a number of other subjects for older students. Youngsters could play with an old-fashioned dreidel — a kind of spinning top — during recess. Posters depicted some Hebrew words, in Hebrew script together with English translations, raising an interesting question: was Jesus literate? The Hebrew school evidently took the view he probably was, given his wide knowledge of Scripture.

There were plenty of other thought-provoking exhibits for young and old scattered throughout Bethlehem. It's amazing how so many tools have hardly changed over the past 2,000 years. For example, the carpentry shop contained a wooden clamp, calipers, an adze, chisel, draw knife and mitre-box. People could make a spinning top out of a spindle and a circular piece of wood. Responsible older boys used an extremely sharp knife to carve out a wooden spoon, just as the young boy Jesus might have done under the supervision of Joseph.

A rare modern touch at the exhibit was a slide presentation by a member of the congregation who had recently visited the Holy Land. One slide pictured a large flock of sheep on a rugged Judean hillside, watched over by a bedouin shepherd. How would this scene have differed 2,000 years ago?

While mulling these thoughts over, we wandered down a canopy-covered aisle of the soukh (market-place) to the town inn, where an array of authentic foods was on sale: humus, olives, grapes and a variety of pita sandwiches and pastries. One of the best combination fillings included goats cheese, dates, figs and raisins. For the thirsty, there were several beverage pitchers: some filled with water, others with a dark red Presbyterian wine. Managers of the inn had done a remarkable job of providing the kind of food and drink that might have been served to Mary and Joseph.

Suddenly, there was another trumpet blast. Roman soldiers called for silence just as Joseph and Mary entered asking the innkeeper for a room. Alas, he had to direct them to a nearby stable.

There was a brief break in the proceedings while we all filed upstairs to a nearby field (the church sanctuary). A heavenly host and a choir of shepherds hailed the newborn king. Sitting under the cross were Joseph and Mary with a real baby. Three singing kings, in full costume, brought their gifts of gold, frankincense and myrrh. A choir of 15 little angels came forward to sing their praises to the baby Jesus. From time to time, the joyful noise was overwhelmed by the delighted screams of an even younger angel in the congregation.

That was one of the beauties of this pageant. It was prepared by young and old, and everyone took part, from the youngest to the oldest. There was something for everyone, from the most innocent to the most sophisticated.

Finally, Terry Ingram came forward. "We have experienced things Jesus grew up seeing so long ago. Some things never change. Jesus is still God's way of saying 'I love you.' Jesus is God's gift to us at Christmas. The message of Christmas is always the same: God loves us."

With these words, and the benediction resonating in our hearts, we all returned home. It was, as I said at the beginning, the best Christmas pageant ever. **R**

Rory Leishman is a member of Oakridge Presbyterian Church in London, Ont., and a columnist for the *London Free Press*.

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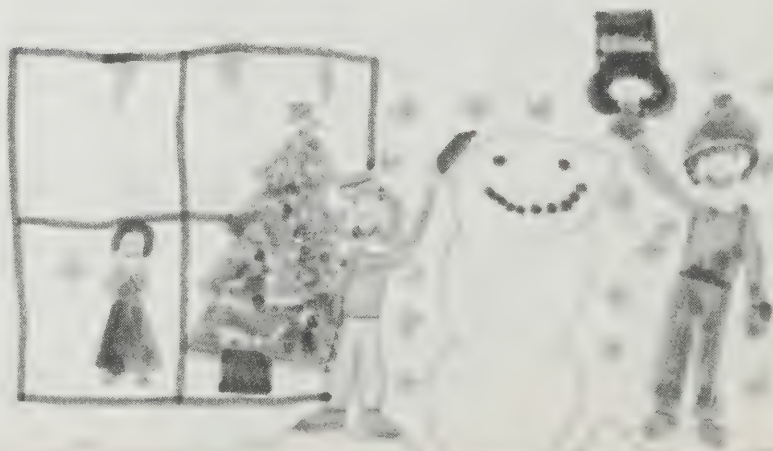
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Christmas Poem

Christmas lights shine so bright
on this wonderful Christmas night.
Children play outside making a snowman.
People sing nice Christmas carols
and are feeling just fine.
Babies are wrapped up tight
on a beautiful snowy night.
Snowflakes falling,
drifting through the night,
sparkling crystals —
oh, the ground is white.
A happy sight on Christmas night!
We hear the sound of jingling
Christmas bells.
But Christmas isn't just pretty lights.
It is the birth of Jesus Christ.
It's about giving, loving, sharing,
celebrating LIFE.

— Allison Bechtel, age 7





How Far is Waco from Bethlehem?



Claudio Ghirardo

by Wes Denyer

Iwonder what those in the Branch Davidian compound were thinking and feeling as the flames crept closer and closer to them and to their children? In those last moments, did David Koresh have any comprehension of what he had done? I almost hope they hung on to their twisted faith so, for them, their deaths might seem to have meaning and purpose.

It took Jonestown, with Jim Jones leading his 908 followers into mass suicide by drinking cyanide-laced Kool-Aid, for us to realize fully the terrible destructiveness of cults.

On a Toronto talk-show, the host asked the question we all want answered: "How is it people fall prey to cults? How can people be so stupid and gullible as to fall into their clutches?"

There are times in all our lives when we're confused and anxious about the future. One of the most difficult times occurs between the ages of 18 and 25. During that period, we have little experience to cope with the upheaval in our lives and the issues that confront us. "Joining a cult," one person said, "is a matter of being in the wrong place at the wrong time." In the midst of the chaos of trying to discover oneself, a cult recruiter

offers friendship, purpose and self-discovery. The true aims, goals and beliefs of the cult are not revealed.

Once the invitation is accepted, the process of brainwashing and indoctrination begins. The leader's views are accepted without question. Tactics such as sleep deprivation, lack of food and proper nutrition, long sessions of meditation and chanting break down the defences and critical thought processes of the prospective member. Young people, struggling through a normal period of uncertainty and inner turmoil, are transformed into docile, obedient and submissive disciples and slaves of the cult leader.

I wonder how different Jesus and his disciples would have appeared from David Koresh and his followers? They both used Scripture and interpreted it in new ways. Both were charismatic leaders. Neither one feared death. They both threatened the outside world and orthodox, mainline religion. But the similarities are superficial. The followers of Jesus are as far from a cult and Waco, Texas, as one can possibly get.

The goal of a cult is to be narrow and exclusive: "We are the only ones who will be saved. Everyone outside our little group is evil, demonic and destined for

the wrath of God and the fires of Hell." Permissible patterns of thought are limited. Honest questions are suppressed in an all-encompassing duty to become simple clones of the leader. Normal family patterns and relationships are seen to be subversive, endangering the single-minded loyalty to the group.

The FBI believed, in the face of certain death, mothers would grab their children and run for freedom. But the mothers were unable, perhaps unwilling, to break the spell which held them enthralled. Their world had become so narrow and shrunken, they saw no hope for life or meaningful existence outside the compound.

In contrast, at its best, Christianity broadens and expands the individual — it opens minds to the wonder and beauty of our world and to the human diversity it contains. It calls us to reach out to others in Christian love, understanding and compassion; to question the church when it becomes too self-absorbed or oppressive; to search for the truth in every corner of the universe.

I admit the church sometimes preaches an exclusive message, a gospel of élitism and segregation: "Only within these walls is the gospel rightly under-

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stood and preached. Only within these walls is there any glimmer of truth. Only within this little fellowship of believers is there any hope for salvation." When that happens, it becomes little more than a cult.

Issues of power and control occupy cults. Children are "disciplined" dozens of times a day — their spirits broken. Members automatically and instantly obey the word of the leader. Firearms and weapons big enough to blow away tanks are sometimes stockpiled.

We confess, again, the church has fallen prey at times to the same temptations: the Crusades, the Spanish Inquisition, some of the events leading to the Reformation. Jesus, on the other hand, had no desire to gather or horde power. Power was something he gave away. Jesus "empowered" his followers. His mother, Mary, sings to God in anticipation of his birth: "He has scattered the proud ... he has put down the mighty from their thrones and exalted those of low degree." To those who are oppressed by the misuse of power, Jesus gives a sense of worth, encouraging them to grasp their inheritance as valued children of God.

Cults rely on fear. They nurture and feed on it. They tell frightening stories. They terrorize people with cruel and shocking beliefs and behaviours. They call up images of demons and hell, fire and death, to destroy the mind and the will in a cauldron of fear. Paranoia and apprehension are cultivated and promoted among the "believers." Only the cult leader can deliver them from their fears.

In contrast, the gospel of Jesus Christ is based upon the drawing power of God's love. Jesus, the central image of Christianity, loves people so much, no sacrifice is too great to demonstrate his love and loyalty toward them.

David Koresh is as far away from Jesus of Nazareth as the images they call to mind: as far away as the blazing inferno of death in Waco is from the stable in Bethlehem, where angels sang, and stars danced, and a little baby cried in weakness and love to be the Saviour of the world. 

Wes Denyer is minister of the Presbyterian church in Unionville, Ont.

mission UPDATE

In this issue...

The ABC's of Global Economics

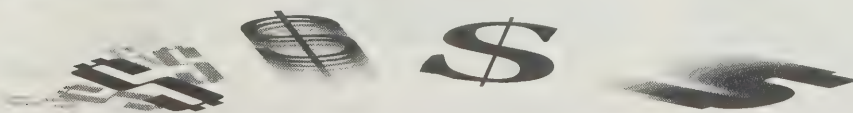
- 2** "B" is for Bretton
Woods
- 3** "C" is for Canada:
The Great Trade
Boondoggle
- 4** "C" is for Caribbean:
Transfer of Power
- 6** The Ecumenical
Task Force on the
Feminine Face of
Poverty
- 6** "A" is for Africa:
In the New World
Order

Editorial: The ABC's of Global Economics

I'm not embarrassed to admit that I needed help to prepare this issue of Mission Update. I've never been very interested in Global Economics. I have had the typical involvement with banks and bank statements: opening a bank account when I was thirteen; keeping the books for my parents' small business when I was in college; being the treasurer for my Guide Company when I was a leader; paying the bills when I was first married. I was taught how to manage money through the allowance my parents gave me. They taught me to save until I had enough to buy what I wanted. But when we wanted to buy a house, we had to take out a mortgage — our first loan. Our parents could think of a time when the mortgage would be paid. Our children will probably never be able to pay theirs off.

But what does all this have to do with mission? Global Economics was chosen as this year's general mission study theme because "The global society falls far short of reflecting God's order. Patterns of economic relationships permit accumulation of wealth by some while maintaining exploitation, environmental devastation, and domination of other people and creation. The challenge of world poverty and hunger calls Christians to action from our biblical and theological heritage, and requires careful analysis of possible actions which are being debated and/or attempted to insure that they will promote economic justice and ecological sustainability."

If this issue of Mission Update inspires you to advance from the ABC's to the Beginners' level, **Global Economics: Seeking a Christian Ethic (A Workbook for beginners)** is available from the WMS Bookroom for \$9.15 plus applicable taxes, of course. Or purchase the animated (cartoon) video, **A Matter of Interest** for \$19.95. Your youth group may enjoy playing the simulation game, **Caribbean Money Go Round**, also available for \$19.95. The articles that follow offer some basic insights into the problems posed by our current economic situation and offer a challenge to church people who, like me, have perhaps never taken an interest in these issues before. Why should it matter? Because if we're not willing to be part of the solution — we're part of the problem.



"B" is for Bretton Woods

Comings

ASSALY, The Rev. Robert Assaly (Jerusalem) arrives May, 1994 for furlough.

McINTOSH, The Rev. Dr. Jack and Dr. Beth (Japan) arrive Spring 1994 for one year furlough.

REED, Joe (Nicaragua) arrived at the beginning of November to attend PWS&D consultation with deputation in western Canada.

TALBOT, The Rev. Rodger and Donna (Mauritius) arrive February 1994 for meetings, limited deputation and vacation. They will be available for deputation between February 9 and March 18th.

VANDERZWEERDE, Margaret & Jake (India) return to Canada March, 1994 for six months.

Goings

ASSALY, Rev. Robert (Jerusalem) departed in October after a month's deputation in the west.

MAcKAY, The Rev. Donald (Nigeria) departed at the beginning of November after two month's vacation and limited deputation.

VANDERZWEERDE, Margaret & Jake (India) departed at the beginning of November for six months.

In 1960, the richest 20% of the world's population had incomes 30 times greater than the poorer 20%. By 1990, the richest 20% had doubled this rate to 60 times or more. And this comparison is based on the distribution between rich and poor countries. If the unequal distribution within countries is also taken into account, the rate triples again — the richest 29% of the world's people get at least 150 times more than the poorest 20%.

United Nation Development Program, 1992 Overview, 1

This year is the 50th Anniversary of the Bretton Woods Conference. What is Bretton Woods and what has it to do with Global Economics? In an attempt to deal with the economic problems that had plagued the preceding decades, in 1944, economic ministers and financial experts from the Allied powers, including 15 developing countries, met in Bretton Woods, New Hampshire.

As a result, three interlocking multinational institutions were created: the International Monetary Fund or IMF, the World Bank or WB at Bretton Woods. GATT or the General Agreement on Tariffs and Trade was formed when the US Congress vetoed the International Trade Organization, a proposed UN agency. The IMF was created to "safeguard" the world monetary order, the World Bank to provide long term capital loans to countries for their rehabilitation and development, and the GATT to promote and to manage mutual reduction of the tariff barriers between countries to allow world trade to lead to world economic growth.

When people interested in Global Economics speak of reforming Bretton Woods, they usually mean the IMF and the WB. Proposals for the reform of GATT are most often separate discussions.

The IMF today is made up of representatives from approximately 140 member nations who deposit in the Fund a quota of US dollars that is proportionate to their Gross National Product or GNP. Member nations have voice and vote through their representatives, but rather than one nation / one vote participation, votes are weighted according to the amount of the country's contribution. For example, the 23 industrialized nations of the North account for almost two thirds of the total votes. Since a loan requires 75% of the vote and important policy decisions require 85%, power resides with the wealthy nations.

The role of the IMF originally was to enforce a system of stable exchange rates and to provide bridge financing for countries which need to buy materials to aid in production before they have sold their exports. Over the years, as a country's debt increased, the IMF began to dictate more stringent conditions for repayment; even though, at the high rates of interest during the early eighties, the capital had been repaid several times over.

Austerity conditions that the IMF may attach to loans include

- eliminating subsidies on basic goods like food

... is for
Canada

The Great Trade Boondoggle

- cutting expenditures on basic services like health care and housing
- freezing wages
- devaluing the country's currency.

These conditions can be imposed on any country which is in debt, including Canada.

The WB (along with other bilateral development assistance agencies like CIDA) is primarily concerned with promoting development. The WB is committed to providing resources in ways suitable to reducing absolute poverty and to raising the production, incomes and access to public services of poor people. The introduction underlines how ineffective the WB has been.

Currently, there is great debate internationally on the need for reform of the IMF and the WB. There is an abundance of proposals for reform. Most assume that the system of so-called free trade and free flow of capital is in the interests of both the creditor and debtor nations. Most of these proposals also assume the legitimacy of the IMF. In fact many would strengthen and expand its role as "global police officer" enforcing austerity measures for debtor countries. Some proposals call for reform of the IMF and WB and changes in the kinds of conditions imposed. But only a very few suggest that the IMF and the WB be dissolved and replaced with more representative institutions.

One group calling for reform is the Bretton Woods Reform Organization (BWRO). Its overall goal is to make the IMF more accountable to those whose lives are most directly affected by its actions. In the short term, it would implement concrete reforms carried out within the present structure of the IMF.

Through the Bretton Woods Reform Organization there is a tie between this year's mission themes of "Global Economics" and "The Caribbean". The founding members of the BWRO include the Caribbean Churches spearheaded by CEPAC, which stands for Collaboration for Ecumenical Planning and Action in the Caribbean, the Caribbean Trade Union Movement, People's Institute for Development and Training (New Delhi), Swedish Church Aid, and Norwegian Church Aid. Longer term goals include

- the design and implementation of meaningful reform of the IMF and the WB from the perspective of the poor and the economically disadvantaged peoples of the South and
- seeking alternative models for development and an alternative management system for aid and aid disbursement.

For further information, contact the Ecumenical Coalition for Economic Justice (ECEJ) and Ten Days for World Development.

by Dr. Raymond Hodgson

Associate Secretary:
Justice Ministries

Canada is a trading nation. Ever since Europeans came to these shores we have been busy selling everything we found to somebody else. It started with fish, then furs, timber, wheat, minerals, oil and, who knows, water may be next.

Since the end of the Second World War Canada has been an active participant in reducing trade barriers. The principal forum for this activity has been GATT, the General Agreement on Tariffs and Trade, in which successive rounds of negotiation have whittled away at tariffs. The most recent round, the Uruguay, has been running into heavy weather over agricultural policy, but the negotiators are still trying. While the media have concentrated on the argument between Americans and Europeans over subsidies to farmers, the negotiators have been working at extending GATT to cover services, things like banking and transport, as well as goods, that is food, cars, VCRs and so forth. They have also begun to look at international rules for patent protection, including patenting life forms, something that has become possible with recent developments in genetic engineering.

Meanwhile, back in the Americas, we have had the Free Trade Agreement between Canada and the United States, and its extension NAFTA, the North American Free Trade Agreement, which includes Mexico, and is designed to include other countries in the Americas if they wish to join. NAFTA has been adopted by the Canadian parliament but the implementing legislation is on hold until American and Mexican approval is complete.

The Canadian passion for trade is part of our colonial inheritance. The people who came here thought of themselves as Europeans, and were therefore quite comfortable with the idea that a colony should produce a few things to sell in the "home market" in return for those things which the colony was not able, or not yet able, to produce for itself. This sensible, pragmatic approach has been around so long that it has become an

"C" is for Canada
continued from page 3

"C" is for Caribbean

article of faith among us. We don't just use trade, we believe in it; what we make for ourselves is small potatoes; the real stuff is what we make for export.

Trade in itself is neither good nor bad. Trade can only be judged by the impact it has on the lives of ordinary people. Here the record is not encouraging. The countries of the Caribbean have been encouraged to concentrate on trade in sugar, or bananas, or bauxite, or tourism, for over three hundred years, and they are not much better off than they were when the Spanish arrived. Closer to home, the devastation of the Atlantic fishery should make us sceptical of those who preach the virtues of Free Trade.

For over twenty years we in the Canadian churches have been hammering away at the conventional wisdom which would have us bet our lives, and the lives of ordinary people around the world, on the blessings of international commerce. This project was first called GATTFLY, but more recently ECEJ, the Ecumenical Coalition for Economic Justice. This coalition has been asking the questions conventional wisdom ignores. It has also been developing answers, a vision of a future which is no less difficult but much more promising than the one our leaders offer us.

If we could predict the future we could avoid problems rather than try to solve them when they arrive. Given the complexity of a global economy, economic projections that use computers are not much more reliable than those that used the entrails of chickens. But as a general rule we should be sceptical of powerful people, whether in business or in government. We are all sinners, but powerful people are more dangerous. Jesus could tell us not to worry about what we should eat or drink or put on because he knew God was reliable. We would be ill advised to place the same confidence in men.

by Dr. Geoffrey Johnston

The Presbyterian College, Montreal, PQ.

The USA premised its values on European models of development and became the foremost colonial power of the 19th and 20th centuries. In spite of its origins in a victory over British colonialism, it resorted to colonial domination and subjugation.

In 1823 President Monroe articulated what was to be the continuing role of the USA in its global involvement: "the American continents, by the free and independent condition which they have assumed and maintain are hence forth not to be considered subjects for future colonisation by European powers". Although still a young nation and engaged in assimilating the huge tracts of occupied Indian territory together with Florida and Louisiana, the USA was ensuring that its aim of expansion was clearly defined.

Simon Bolivar rejected this exchange of the Mother Country for Big Brother and encouraged his fellow liberators to reject the overtures of the USA. By the 1890s, when its economic base was solidified, the US launched its challenge to the European powers and the struggling liberated republics of the Caribbean and South America. The deceit with which the US assisted Cubans to expel the Spaniards was clearly interpreted by Senator Albert Beveridge on 27th April 1898:

"American factories are making more than the American people can use. American soil is producing more than they can consume.

Fate has written our policy for us; the trade of the world must and shall be ours. And we shall get it as our mother, England, has told us how. We will establish trading posts throughout the world as distributing points for American products. We will cover the ocean with our merchant marine. We will build a navy to the measure of our greatness. Great colonies, governing themselves, flying our flag and trading with us will grow about our posts of trade. Our institutions will follow our trade on the wings of our commerce. And American law, American civilisation and the American flag will plant themselves on shores hitherto bloody and benighted, by those agencies of God henceforth made beautiful and bright".

Cuba remains the classic example of this US expansionism and brute force which characterises 20th century colonialism.

Commercial capitalism is the key to colonialism. Using its military and economic might the USA straddled the Caribbean, in many instances choking the infant republics and European colonies into submission. It purchased St. Thomas and St. Croix in 1917 from Denmark. Dollars were substituted for bullets as the US machine rolled into high gear during the First World War. Intervention in the independent states and control of the colonies was argued on the basis of Manifest Destiny. The means — whether the Big

Transfer of Power

Stick strategy, the Big Brother relationship or the Good Neighbour policy — were intended to give the USA the right to intervene in the internal affairs of Caribbean countries.

The next phase of expansionism entailed securing the Panama Canal during World War II from the German Navy. The British obtained warships from the United States in exchange for special trading rights in the British colonies. This allowed the US to construct a string of military bases along the archipelago. This military occupation complemented the puppet dictatorships which the USA installed in the Central American republics to ensure their "lake" remained untroubled by German expansionism or Japanese or later Russian aggression. From the 1950s onward the training of leaders in the military and political spheres occupied the attention of the US as it reached into the future to establish its hegemony.

The relationships of colonial culture and the commodity of power, although having changed hands, are firmly held by those from outside the region. This has given rise to today's reality which points to hopelessness and despair. Throughout the five hundred years of conflict the God of Abraham, Isaac, Sarah and Hagar has been presented to the oppressed people of the Caribbean as a benign white foreigner not unlike the white European and North American. The Church of Our Lord Jesus Christ has been the Church of the rich and pow-

erful, often silent in the face of gross brutality. It encouraged the denigration of other regions and cultures with its projection of European theology and culture as the only legitimate salvation and civilisation. Generations of our people were subjected to psychological brutality — an imperialism against the spirit. Las Casas, Montesino, Oscar Romero, the Jesuit priests of El Salvador, murdered by

right wing forces in an effort to stem protest, are all memories — their voices silenced by the forces of evil which are entrenched in the landscape of the Caribbean.

by Michael Ramcharan

Co-ordinating Secretary of CEPAC,
*Collaboration for Ecumenical Planning
and Action in the Caribbean*

Personal Reflections

of Michael Ramcharan shared at Crieff Hills, June 1993.

Mine is not a pro-capitalist or pro-communist position. The US has subverted many of our territories politically, economically and culturally. The IMF/WB is present everywhere and you must deal with them. If your focus changes to Africa next year — the grim situation will again face you, or Asia, South America, wherever. I am not here to accuse you or antagonise or condemn. I am here to make you angry, yes, but angry enough to act on behalf of the people of God who are undergoing the present trauma. You cannot continue to sit on the fence, to turn away. I want to remind you of the Good Samaritan, and ask how many of you in the North generally turn your faces? How many of you are creatively contributing to the liberation of God's people in the South? Are you doing all you can? These are questions which are Gospel related. If that is our motivation then we must confront the principalities and powers which today dominate our planet. What really is our Christian mission, calling, and purpose?

I feel helpless, caught between the victimhood of the Caribbean and the South generally and the affluence and insensitivity of the North. My brothers and sisters in the struggle and resistance against the principalities and powers share a growing disappointment that the North still interprets the Gospel from that position of power, domination, and arrogance and neglects the call to humility, compassion and wisdom.... Is that the problem then? Are you taking the Holy Scriptures and the Holy Spirit for granted?

I am a student of history, a theologian by experience and a scientist by training. For me, the call to be the salt of the Earth is a call to action, a call to be alert, to be aware, to be a steward to the best of my ability and to break the bondage of the poor and remove the yokes from their necks. These I urge you are the necessary and meaningful actions which we must engage in. The God of Abraham, Sarah, Hagar, Isaac and Ishmael, the God of Hannah, Barbara, Rhoda, Ray and Joe is my God, the God of our Cuban people, Guyanese people, Taiwanese people and the God who calls all of us to destroy evil.

The Ecumenical Task Force on the Feminine Face of Poverty

"A" is for

A national consultation held in January at Fort Qu'Appelle, Saskatchewan brought together fifty-five women from Newfoundland to British Columbia, and from Kenya, the Philippines and Guatemala to look at new ways to address the issue of women's poverty. Participants met under the theme "Women ON the Line, Women BELOW the Line". They came from diverse economic, educational and cultural backgrounds, and from both church-related and secular fields of activity.

Task Force members made a commitment to participants to share the recommendations and learning from the consultation with the churches.

These participants want the churches to

- **listen to** and be in dialogue with those who are most impacted by poverty.
- **speak out** more often in the public arena on economic justice issues. The churches need to be seen to be visibly in support of those in our society who are poor and disadvantaged.
- **include** issues of classism and racism in the work for social and economic justice.
- **build** awareness and educate church members on root causes of poverty, the impact of poverty on women and children, and local-global economic connections.
- **strengthen** and make more effective the churches' work on economic justice issues both denominationally and ecumenically.
- **work for** the transformation of church and societal structures that exclude or diminish the voices and participation of women.

The Task Force has been involved in education and advocacy for economic justice for women since 1987. They are working towards August 1994 as the time when they will draw their work to a close. Since its inception, the Task Force has seen its work being carried on by the churches. Ideas, concerns or other input from our church is welcomed. They offer this report as a window into the experiences, perspectives and economic analysis of the participants. It identifies key issues which must be addressed in order to bring an end to women and children's poverty. Through it, the participants invite us to hear their voices and to identify ways in which we can respond to the issues and recommendations. They ask how our church is responding to women's poverty, and what more it can do.

Report available from The Task Force on the Feminine Face of Poverty, c/o The Women's Inter-Church Council of Canada, 815 Danforth Ave., Ste. 402, Toronto, ON, M4J 1L2.

The Ongoing International Debt Crisis

For most of Sub-Saharan Africa debt is a barrier to providing for citizens as well as to dreams of economic recovery. Despite various strategies to provide relief, overall debt has climbed inexorably.

- Of the twenty-seven countries identified by the World Bank as severely indebted low income countries, twenty-one are in Africa.
- As of 1992 the total debt of Africa stood at \$281 billion. For sub-Saharan Africa it was \$183 billion, a tripling of the region's debt since 1980.
- Sub-Saharan Africa's total debt as a percentage of GNP rose from 29.2% in 1980 to 108.8% in 1992. Debt service as a percentage of exports for 1991 for all of Africa was 32.6%.

Less than one-third of Africa's debt service bill would fund the key goals set by the World Summit for Children in 1990. Debt servicing is diverting resources from local needs on a huge scale, depriving Africans of their right to adequate nutrition, health and education.

Education and Health

Nowhere has the negative impact of the Structural Adjustment Programmes or SAPs been more graphic than on education and health in sub-Saharan Africa. In response to the demand from the World Bank and IMF as well as Northern donors, governments have been required to

Africa: In the New World Order

reduce their deficits. The cut of choice for many has been health and education.

In education, the trends of the past decade of decline in educational standards and quality of education is now matched with startling evidence of school closures and a devastated educational infrastructure.

- Primary school enrolment rates fell from an average of 78% to 68% in the 1980s; **less than a third of children now attend secondary school.**
- It is estimated that during the 1980s more than 30,000 professionals have left Africa as a direct result of the abandonment of state support for basic research and teaching.

On the health front, endemic diseases such as cholera, tuberculosis, sleeping sickness, meningitis and malaria have been on the increase and even reappeared in zones that had become epidemic-free.

- **Africa is the only region of the world where the absolute numbers of all death and deaths of children under five years of age are projected to continue to increase into the next century.**

Impact on Women

Family poverty, heavy domestic workloads, distance to school, early marriage and pregnancy all contribute to the fact that **boys are 60 times more likely than girls to enjoy access to education.** This is what UNICEF has described as "an apartheid of gender," which accords low status to women, and systematically deprives

them of access to the resources needed to realize their potential.

Women are expected to make up for the loss of government services in health and education through increased care of sick family members and increased responsibility for children unable to attend school. At the same time, women face greater difficulties in their role as household managers, since available time to earn income diminishes, causing daily crises of consumption.

Exporting Food Security

Trade strategies adopted by most African countries in the 1980s were driven by SAPs and debt-servicing.

Evidence suggests that attempts to boost commodity production directly contributed to the continuing decline in commodity prices by emphasizing production in African countries of a limited range of commodities for already saturated markets.

More importantly, the majority of Third World producers of agricultural commodities are small rural farmers. In many cases, producing commodities for exports means forgoing food production. The decline in commodity prices, caused by the world market or government controls, leads to increased poverty for millions.

Reversing the Flow — The Challenge to Churches

Canadians care very deeply about helping the poor and advocating policies that promote social and economic justice. Christians uphold them as

the core values of their faith. The present global economic order challenges us to call for a vision of the global economy which upholds these values for all of the planet's citizens.

It is time for Canadians to state clearly that we are opposed to policies which drain Africa of its wealth and increase poverty. The following recommendations could form the basis of letters to M.P.'s:

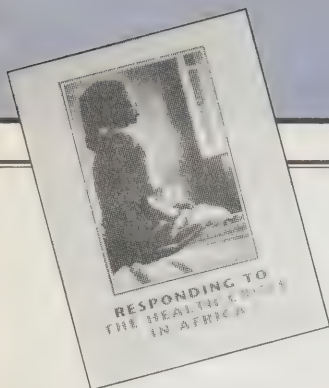
- 1) The cancellation of substantial reform of the SAPs in Africa and their replacement with programmes targeted at peoples' basic needs.
- 2) African countries have repaid their debt many times over. Cancelling outstanding debt is one effective way to increase financial resources for human development in Africa.
- 3) A rising proportion of Africa's debt is owed to multilateral institutions. Ask the Canadian government to call on the World Bank and IMF to change their Articles of Agreement to permit the cancellation of debts owed to these institutions.
- 4) Feeding people should be the objective of production. Resources must not be exported to service debts while people starve. The Canadian government should promote food security as the basis of agricultural production and trade. Food dumping and inappropriate food aid undermine efforts of Africans to feed themselves.

by John Mihevc

I.C.C.A.F.

The Inter-Church Coalition on Africa

Questions for Discussion



Beyond Adjustment: Responding to the Health Crisis in Africa

The economic crisis which developing countries, particularly those in Africa, have faced since the late 1970s and throughout the 1980s has culminated in growing poverty and reduced quality of life for the majority of the people. The debt crisis and the subsequent adoption of World Bank-prescribed structural adjustment programmes have dealt a devastating blow to the social infrastructure of African countries in general and to health services in particular. This booklet discusses the need for policies that aid the development of African states, enhancing their capacity to ensure food security, a more equitable distribution of income, and an adequate system of health care for all their citizens. Each section concludes with a set of reflection questions as suggested topic areas for discussion.

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1. Describe ways in which you as a citizen are affected by Global Economics. How does it affect your taxes, your recreation, your ability to look after your family?
2. Review the definitions of the IMF, WB and GATT that Dr. Raymond Hodgson included in his article. How might the IMF change life in Canada if we continue to be a debtor nation? Pretend that you are representing Canada on the BWRO. What one suggestion would you make to reform Bretton Woods' organizations?
3. Dr. Johnston reminds us that Canada was colonized by Europe. In what ways do you think we are still a colony? What countries affect us in this way and how does this make a difference in our trading practices?
4. "Consider the lilies..." (Matt. 6:25-34). Reflect on this passage from Matthew's gospel. Dr. Johnston reminds us that "God is reliable". Suggest ways in which churches might work together to "strive first for the kingdom of God and God's righteousness...."
5. Michael Ramcharan illustrates the way in which the goals of early US commerce were linked with a perception of God's mission. How did the Caribbean region benefit from that linkage; in what ways was the linkage detrimental?
6. Michael reflected at Crieff Hills that he was "not here to accuse" us but "to make you...angry enough to act on behalf of the people of God..." He asks, "What really is our Christian mission, calling and purpose?" Which of the "meaningful actions" could you engage in and call others to?
7. How do these "actions" compare with the list of actions that the participants of the conference "Women ON the Line, Women BELOW the Line" are asking for?
8. Describe ways in which citizens of African countries are affected by Global Economics. How does it affect their taxes, their recreation, their ability to look after their families?
9. Economically, what do you think is more significant: that African children be educated and healthy or that debts owed to the World Bank be reimbursed by the debtor country? Refer to John Mihevc's article for illustrations to support your argument.

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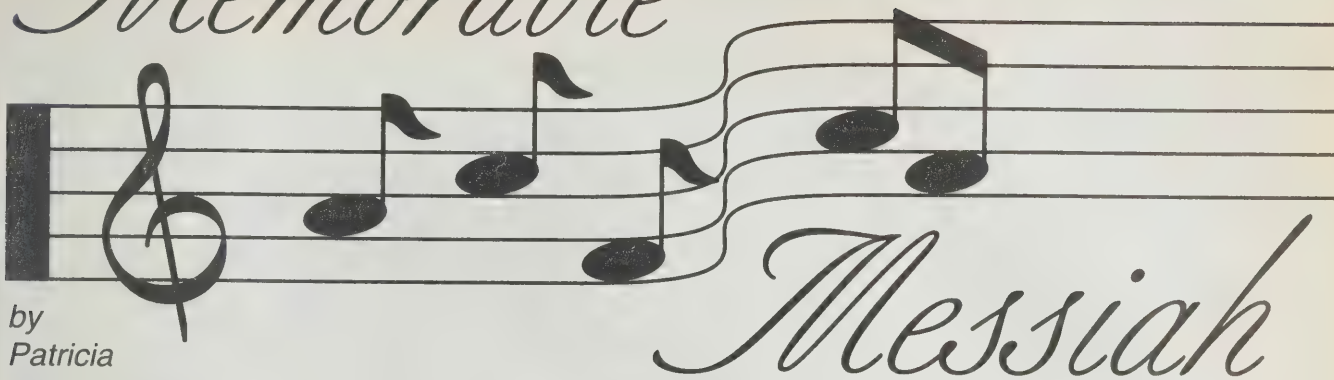
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Memorable



by
Patricia
Schneider

Messiah

I stand, trembling. The last note fades away. Silence. Then thunderous applause fills the auditorium. We have just finished singing Handel's *Messiah*.

Some months earlier, a friend had asked, "Would you be interested in singing in *Messiah* with the College Community Chorus?" I wasn't sure if they would accept that I can't read music and I have a few years on most of the college students ...

When I arrive at the first practice, I notice several women of my vintage and gravitate toward them. We assemble in our various sections and begin with 15 minutes of breathing exercises and scales. Then, the real thing begins.

I miss the initial entry and catch up a bar later. I hit every third note. It's obvious there is more to this score than what I had been casually humming the past few years.

Two hours later, the practice ends. I stand with sides aching and I'm wet with perspiration. That was hard work!

Rehearsals continue. I've come to know the singers on each side of me. They have obviously sung this before and patiently help me when I get lost. My *Messiah* copy is now strewn with pencil marks.

Finally, one evening, we try a few choruses with the orchestra. I'm amazed our voices are audible. I was sure the orchestra would drown us out.

Dress rehearsal! I find myself seated between the soprano and alto soloists. They kindly insist that where I am is fine. So much for anonymity!

We move from one aria to another, then swing into the "Hallelujah Chorus." I glance up to the man managing the lighting. Is our music lifting his soul as it is lifting mine? Quickly, my eyes shift back to the conductor. Luckily, I haven't missed a beat.

Sleep later evades me as phrases and melody go around in my mind. It is 3:43 a.m. and I'm still singing "Behold! the Lamb of God." Finally, exhausted, I doze off.

I feel shivers running up my arms — excitement or fever?

I awake with a sore throat which I choose to ignore. It would take a major medical emergency to keep me away tonight.

Dressed in white blouse and dark skirt, I gently ease myself into my last pair of black pantyhose — this is no time for a run. I feel little shivers running up my arms — excitement or fever, I'm not sure which.

My ride arrives at the door and I fly across the driveway to the car. My shoes hardly touch the pavement. I sit sedately; but, inside, I am screaming: "This is it — Opening Night!"

There is an air of anticipation as we wait in the music room. After a brief warm-up, and with a "Good luck, gang,"

our conductor waves us onto the stage.

It's a sell-out crowd. I scan the first few rows for a familiar face. I feel infinitesimally small before all these people. The lights dim and the orchestra begins.

Gently, Handel's beautiful music flows out beyond the stage. A soloist begins the performance; then, as one, the choir stands.

"And the glory, the glory of the Lord ... " Our music surges through the auditorium and I feel the audience respond. Like a ship's captain, the conductor steers us through the difficult passages. We fill the air with the power of words like "Wonderful," "Counsellor," "The Prince of Peace." The oratorio continues. Then, the well-loved "Hallelujah Chorus" pulls people to their feet. We are no longer a choir and an audience; we are now one voice lifted up — reaching out in a moment of spiritual communion.

We finish the evening with "Worthy is the Lamb." The last "Amen" fades away. Silence, not a whisper. Then thunderous applause erupts throughout the auditorium, momentarily startling us for we have forgotten the audience. Finally, the lights dim and we file out slowly.

... The choir photograph taken later that night now sits on my bedroom dresser. To some, just a group of faces; but to me, it recalls the magic of a special evening when I sang Handel's memorable *Messiah*. ■

Patricia Schneider is an elder in Forbes Church, Grand Prairie, Alta.

The Wobegon Preacher:

An Interview With Garrison Keillor



Photo: Carmen Quesada

During the '70s and '80s, many of us became hooked on the stories and humour of Garrison Keillor. When possible, we tuned in to his live variety show, *A Prairie Home Companion*, on public radio from the United States. The highlight, a 10-minute monologue at the end of the program, brought listeners the weekly news from Lake Wobegon. Keillor always began with the words "It's been a quiet week in Lake Wobegon." He always concluded with what became like a threefold benediction: "Well, that's the news from Lake Wobegon, where all the men are strong, all the women beautiful and all the children above average."

The program attracted us, in part, because the mythical town of Lake Wobegon in Minnesota bore striking similarities to many of the small towns we grew up in. We envisaged Ralph's Pretty Good Grocery, the Chatterbox Café and Bunsen Motors under different names. The two churches in Lake Wobegon, Our Lady of Perpetual Responsibility and Lake Wobegon Lutheran, were familiar to us.

But readers and listeners to Keillor soon learned that besides being a wonderful story-teller Garrison Keillor was no mean theologian. That, despite the fact, in his own words, he grew up in a church that was so small only he and God knew it existed.

A Prairie Home Companion debuted on Minnesota's National Public Radio affiliate in 1974 and was discontinued in 1987. Since 1989, Keillor has been host and has told stories for *The American Radio Company* on New York public radio. His Lake Wobegon tales have been published in four volumes (many are also available on audio cassettes). His fifth and most recent book is also his first novel: *WLT*, subtitled *A Radio Romance*.

In the Fall '91 issue of *Leadership*, editor Marshall Shelley and New York pastor Gordon MacDonald interviewed Keillor about his spiritual pilgrimage. What follows is part of that interview.

LEADERSHIP: In your stories, you clearly identify with the values that came out of your religious background. You seem careful not to renounce or to ridicule your strict Plymouth Brethren upbringing. And yet, you apparently felt the need to step away from it to embrace a larger circle.

KEILLOR: My people were Scottish; they sort of came by their Calvinism naturally. There was something in them that suited that temperament, that intellectual passion for a perfect and ordered world. And I basically grew up in one. But it's hard to stay in that world and still keep one's curiosity.

LEADERSHIP: As an artist, you found it unfriendly?

KEILLOR: It was unfriendly, and I couldn't understand why. I only felt it as hostility from individuals. I didn't feel it as a judgement that had the weight of Scripture or divine authority behind it.

So I walked away from the Plymouth Brethren, and I've had 30 years now to think about it, and I still don't know what I think. I have the same faith I had as a child.

I don't use the word *values* to describe this. I believe it's *true*. It's not that I've placed a value on the gospel or believe it leads us toward a particular life. It's true; it's not a value.

LEADERSHIP: If it's true, why did you leave the Brethren?

KEILLOR: The Brethren take one aspect of the gospel — the principle of separation — to the exclusion of most of the other things Jesus taught. And this can lead so easily to the very sort of legalism Christ was continuously rebuking in the Pharisees who were following him around, looking for a chance to trip him up in inconsistencies and in not following the letter of the law.

In the same spirit, the Brethren seemed to find ample reason to separate themselves from almost everybody, even to separate themselves from each other. That track, if followed to its natural conclusion, would lead to churches made up of individuals breaking bread alone in their living rooms across the country.

At the same time, there's so much I would want to say in favour of the Brethren and of other fundamentalists. They were powerful scholars, and they

were devoted to the Word. When it comes down to a choice between Scripture and our own imaginations and our own charm as individuals, one does well to choose Scripture.

LEADERSHIP: You come from a background where there was a high premium put upon teaching and preaching. You have chosen a more oblique way to communicate: story-telling. And you have helped revive story-telling in our country to a level it had lost.

KEILLOR: No, I think it's always been present.

LEADERSHIP: Perhaps with children in the back country. But in New York City?

KEILLOR: Oh, yes. Stories are how people bring up their children, and stories

The institution of the church and the theology are not so crucial to the people in the pews as that feeling of union at Communion

are how people survive in surroundings that are inhospitable.

New Yorkers are terrific story-tellers and have great stories of suffering and duress and how they have managed to survive these indignities. New York stories are about survival; they're not about triumph. There is no triumph in the city. Maybe that makes them more Christian. Out in the West, hyperbole and bragging and exaggeration are part of so much of our stories.

LEADERSHIP: You once said that, for over a year, you stopped attending church. You felt conspicuous, felt you were under pressure to make an impression, and you felt it was better for you and the congregation that you were not there. Have you changed your perception?

KEILLOR: Oh, yes. It's different living

in New York where a person can be anonymous. I tried for about a year and a half to be an Episcopalian; but, in a way, the congregation was just too good for me. They have that sort of maddening high-mindedness that makes liberals sort of easy to despise. I speak as one.

This church had an exemplary record. It's a wonderful church. They have a mission to gay people; they were involved in Nicaragua, South Africa and everything else; on top of it all, this tiny congregation supported a vast, ambitious soup-kitchen.

But after a while, I felt that if I, a middle-aged, white, affluent male, felt real bad one week, thought about coming around to the church and talking about it, I mean, where do I stand in relation to gay people and homeless people and Nicaragua and the Third World and the environment ... I mean, I'm rather far down on the hierarchy of worthy causes.

No, in the Gospels, Christ takes people as they come along. He didn't determine, for instance, that adulterous women were the leading social problem in Judaea at that time. But when he met one, he dealt with her.

So since then, I've relapsed and become a Lutheran. I mean I go every Sunday. And that I find very ... good. I was going to say comfortable, and it is comfortable, but I know I shouldn't say comfortable, so I don't want to say comfortable, but it is comfortable.

I feel, when I walk through the door, I am among people who are pretty much like me. It's kind of an ethnic church.

LEADERSHIP: When you walk into church for Sunday worship, what do you hope happens?

KEILLOR: You hope the leaders who have worked up the exercise don't get too much in the way of the congregation, and don't try to put on too much of a performance. That's my bias because, you know, as a performer I'm intolerant of other performers.

The sort of minister who sets my teeth on edge is one who is trying a little bit too hard, has just a little too much heartiness coming from up front. And the sermon is too stylized by about half.

You don't go to church for an essay. The art of the essay is a great art; but you don't go to church for that. And I think

that's what a lot of ministers, in my limited experience, try to provide. They offer this work of the sermon art. And it's usually not what's needed.

LEADERSHIP: What kinds of preaching do you appreciate?

KEILLOR: The best sermons I've heard, the ones that left me shaken afterward, always were based on simple story-telling. The preacher has told us a story from the Bible in such a way that we really can feel its reality. The story of Job is a story everyone imagines they know.

But, I tell you, we don't know that story. You don't know that story until you are able to look people in the eye and tell them that story; and I couldn't sit here really and tell you the story of Job so that it would have the full impact.

But I can remember once, in a Baptist church in Louisville, Kentucky, where the preacher did just that. He simply told the story of Job, and he read some, and he summarized some. He extrapolated it into modern analogies and modern terms, a little bit but not too much. He just tried to tell a story. And it was a story that left you dazed at the end of it.

LEADERSHIP: We started out with a very orderly, stable, predictable world of the farm. We end up in a world like New York where the story is about survival, chaos, 15-minute buffers between appointments, unpredictability. That's quite a journey ...

KEILLOR: Yes. But the church is the common thread that works the same in New York as it did in Minnesota. Idyllic as the 160-acre farm may seem to us, it was not idyllic to my grandfather. Everything was unpredictable. And life was cruel. And when he came together with the other Brethren every Sunday morning for Communion, that was the redeeming moment of his week.

LEADERSHIP: What's the parallel between that and your experience in church today?

KEILLOR: That the institution of the church and the theology are not so crucial to the people in the pews as that feeling of union at Communion, which is a powerful moment bringing tears to a person's eyes; and when it doesn't, it should.

To me it's the heart of everything. Flannery O'Connor, a Catholic, wrote

about going to church in Georgia. A friend of hers told her she didn't go anymore because she didn't care for the homily.

Flannery O'Connor looked at her in disbelief; she couldn't believe somebody would be so foolish as to think the homily was what anyone went to church for. The priest's performance was immaterial.

LEADERSHIP: Has the centre of gravity in the gospel shifted dramatically for you over the years, or is it still the same gospel?

KEILLOR: We're talking about a considerable passage, about a difference between a child and a man almost 50.

The God of my childhood was primarily omniscient: one who sees all and is always looking. A child is used to being watched by invisible beings, God the highest, most powerful among them.

The best sermons I've heard, the ones that left me shaken afterward, always were based on simple story-telling

But your dead relatives are also out there watching. Eventually you realize even your thoughts can be seen by your old Scottish grandpa who is up there watching.

Increasingly, as you get older, your thoughts are shameful, or what you've been brought up to imagine as shameful. And these people were death on everything erotic.

As you get older, you cannot endure the gaze of that kind of God and live. It's unbearable. You have to put that merciless gaze out of your mind or you would become a nut living in a mobile home at the end of a long dirt road with his cats and sitting out there eating acorns.

Against that pitiless gaze is the vision of Christ the Good Shepherd which we also grew up with as children. Part of

that vision is the miraculousness of the gospel, grace, the good news, which one learns more and more about as you get older.

After a long lapse, a long absence, I came back. And the pitiless gaze is gone somehow. The apocalyptic visions of Brethren don't have as much power for me as they had when I was eight and 10 and 11, when they had absolute power.

We lived our lives in anticipation of the Second Coming, which I think is fine; that is, to see the world truthfully. If you look at the world with some anticipation of the Lord's coming, you will have a different scale of values, a better scale. But, when it becomes your obsession, it's impossible to live that way.

LEADERSHIP: One of your stories is about the prophecy teacher who came to town every year, put his elaborate chart up on the wall, and explained the end times in great detail. And one year, he goes out into the fields with the men and has a sunstroke. They strip his shirt and are shocked to see his tattoo.

KEILLOR: That was his past. Yes. That was his mark.

LEADERSHIP: That story summarizes the shock of the meeting between the eternal and the earthy, between the man with his finger on the ages and the man with the tattoo.

KEILLOR: That chart was a powerful thing. It was called "The Course of Time from Eternity to Eternity." I still have it in my bedroom. My wife is Danish and doesn't understand it a bit. (*Laughter*) But it depicts everything — the world in chaos on the far left to the eternal hereafter on the right.

When I was a kid, I could look at that chart and feel I understood all of human history. There on the chart it was perfectly explained and simplified. This wasn't anything I could have explained to anybody else. It was simply a feeling of utter certainty.

LEADERSHIP: But what happens to the value of the chart when you see the tattoo?

KEILLOR: Then you start to realize that prophecy can explain only so much. Story-telling is required for the rest. **R**

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How the Gospels Came to Be Written

by J. A. Davidson

H.G. Wells, in a book he wrote in his crotchety old age, *The Conquest of Time*, put forth this complaint about the New Testament Gospels: "The real Jesus ... appears dimly but confusingly through these tattered, worn, and maltreated documents." He described these four documents as "this naïve jumble of muddle-witted stuff," and, with heavy irony, he wondered why "Almighty Providence should have imparted the good news of man's salvation in this slovenly fashion."

A careful reading of the Gospels does raise many questions about their inconsistencies and ambiguities. If you have read the Gospels without such questions rising in your mind, you simply haven't read them attentively.

The first generation of Christians had no written Gospels. The good news about Jesus Christ — about his life and his teaching, about the redeeming significance of his crucifixion and his resurrection — was spread by word of mouth.

Christianity did not begin with a statement of general truths, but with the proclamation that God had uniquely and decisively come into history in the person of Jesus Christ for the salvation of all people. Christianity is not established in philosophical concept or in an ideology; Christianity is established in event.

The message was proclaimed by Christians as they went through the Mediterranean world in the years immediately following the crucifixion. Some who had known him in his human life told of his work and his teaching and his death, and testified to their awareness of him in their hearts and in their community of faith. Others passed on what had been told them by eyewitnesses, and attested to their own experiences of him as the living, resurrected Lord of their lives. By gossip — the good kind of gossip —

the message about Jesus was broadcast.

But with the passing of the years, it was inevitable there should rise a strongly felt need for written accounts. Out of this need, the literature of the Early Church emerged. The New Testament is a product of the Early Church, a precipitate, so to speak, of the faith of the earliest Christians. Life comes before literature: we must not forget that when we consider the New Testament.

Around the year AD 65, about 35 years after the crucifixion, a man named

Church gradually came to accept as authoritative only the four we have in the New Testament.

John Mark was a native of Jerusalem, and his mother's house had been a gathering place for the leaders of the Jerusalem church in its earliest days. Mark may have known Jesus, at least in the week before the crucifixion. Later, he worked with Paul and, subsequently, with Peter.

When Mark came to write his account of the life and ministry of Jesus, he undoubtedly made much use of what he had learned about Jesus from Peter — Peter who had been as close to Jesus as any of the disciples and who was their leader after the resurrection. One modern scholar has suggested Mark's Gospel can be properly described as "Reminiscences of Jesus as told by Simon Peter to his friend John Mark." And, of course, as he wrote his Gospel, Mark would have firmly fixed in his mind the message of the word-of-mouth tradition.

During the following 20 or so years, two other Gospels appeared, those attributed to Matthew and Luke. These two, with Mark's, are known as the Synoptic Gospels because they give a synopsis, or common outline, of the story of Jesus. Remarkable parallels exist among them. The general position in scholarship today — a position undergoing constant refinement and even facing serious challenge — is that both Matthew and Luke were dependent on Mark to an appreciable extent when they compiled their Gospels. Of Mark's 661 verses, 606 are represented in Matthew, and more than half of them in Luke. Many scholars have held that both Matthew and Luke had access to a document, now lost, which presented much of the teaching of Jesus: they have more than 200 verses in common, often in identical language, and most of



Gospel of St. Matthew



Gospel of St. Mark



Gospel of St. Luke



Gospel of St. John

John Mark, responding to the growing need for a written account of the life and ministry of Jesus, wrote a simple pamphlet. He began it with these words: "Here begins the Gospel of Jesus Christ the Son of God." We know this pamphlet as *The Gospel According to Mark*.

In the Graeco-Roman world, the word we translate as "gospel" meant the proclamation of a ruler. In Christian usage, it came to mean the proclamation of the special reign of God in Christ; and then it was applied as a convenient label for the four special documents in which that proclamation is put forth and explained. A number of other so-called "gospels" were written in this early period, but the

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these are sayings of Jesus. This lost document apparently was a manual of instruction for converts. And in each of Matthew and Luke, there is some distinctive material which suggests each had a special source of information about Jesus.

The fourth Gospel, John's, came some decades after the others, and it differs from them. It is predominantly poetic in approach and diction, in contrast to the other three which are basically prose compositions. It is not so much a record of the life and ministry of Jesus as a devotional meditation on his life and mission.

But we do not have four distinct messages about Jesus; we have one message presented from four differing perspectives. Mark sees Jesus as the Son of God whose power and glory shine through his weakness and his humiliation. Here is special encouragement for the Early Church as it faces hostility and persecution. For Matthew, Jesus is the new law-giver who would recast the old law of Israel. He would also replace the old Israel by the new Israel, the new community of faith that is the Church. Luke pictures Jesus as the universal redeemer who is to be proclaimed to all peoples. These are the special emphases of the first three Gospels.

John's is primarily a poetic meditation on Jesus the Christ, on his life and his teaching, on his suffering and his death and his resurrection, and on what he means for those who accept him as Lord and Saviour and commit themselves to him.

The Gospel writers were not merely editors of a tradition and commentators on it, they were also concerned to interpret the story of Jesus and show its commanding relevance to the needs of his followers. The Gospels were not written to tell a winsome story about the charismatic carpenter of Nazareth; they were written to proclaim the Church's Lord and Saviour.

Wells complained that Jesus appears "dimly but confusingly" in the Gospels. There is some truth in that. We do not find detailed portraits of Jesus in the Gospels; at best, we find impressionistic sketches done in broad strokes. As simple biographies, the Gospels are inadequate,

although they do present much biographical material: they tell us remarkably little about the life of Jesus, except for his final two or three years.

The Gospels were not written with historical or biographical purpose; they were written with missionary and evangelistic and devotional purpose. James Moffatt, a distinguished scholar and Bible translator, said of the whole New Testament, it is "the literature of the Early Church, written out of faith and for faith." And he warned that "no study of it is intelligent unless this aim is kept in mind. It is literature written for a religious purpose."

Yes, the Gospels were written "out of faith and for faith." And we must never forget that it was the faith of men and women who were united not in admiration of the teachings of a dead master, but who were aware, in their community of worship and service, of him as the risen, living Lord.

The key to understanding the "why" of the Gospels is in what may be called the "resurrection experience" of the earliest Christians. It is a principle in literary criticism that one should always probe into the presuppositions and unstated assumptions of an author. When we do this with the Gospel writers, we discern that they all wrote out of the conviction that Jesus had been raised from the tomb and is living Presence, living Spirit, the living Lord, for those who take his way of faith.

When you read the Gospels *in* faith and *for* faith, the dimness and the confusion about which H. G. Wells complained are resolved. You are then open to being overwhelmed by Jesus the Saviour, by him whom the Church proclaims as the power and grace and peace of God in our lives, by him who promises us that we may have life "in all its fullness."

I finish with these words from the First Letter of Peter, words which express and reflect the faith of the earliest Christians: "Praise be to the God and Father of our Lord Jesus Christ, who in his great mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead." ■

J. A. Davidson, a retired United Church minister, lives in Victoria where he has preached occasionally in St. Andrew's Presbyterian Church.

The Message: The New Testament in Contemporary English by Eugene H. Peterson. (NavPress, 1993. \$20). Reviewed by John Congram.

Do we need yet another translation of the New Testament? Aren't there enough of them already? Well, maybe. But perhaps you will

change your mind when you read Eugene Peterson's translation/paraphrase of the New Testament. He has translated from the original Greek but then paraphrased the translation into current, everyday English. "Remind the people to respect the government and be law-abiding, always ready to lend a helping hand. No insults, no fights. God's people should be bighearted and courteous" (Titus 3:1).

Each book of the New Testament has a brief introduction informing readers about the essential message and purpose of what they are about to read.

The Message is intended as a reading Bible which will bring the message into the here and now. I remember the excitement created by J. B. Phillips' paraphrase of the New Testament in the '50s and '60s, especially among the youth. I believe Peterson's translation/paraphrase has a chance to do the same thing for the present generation. It probably will not be a translation that lasts, but that should not detract from its importance in communicating the gospel for today. It would make an excellent gift, especially for some young friend or member of the family.

Frederick Buechner, gifted person with words, says *The Message* struck him "as wonderfully alive ... full of surprise and excitement and the ring of authentic human speech and feeling." What more can one say?

THE NEW TESTAMENT IN
CONTEMPORARY ENGLISH

The
MESSAGE

Eugene Peterson is a popular writer and lecturer, and professor of spiritual theology at Regent College in Vancouver. For 29 years, he served as minister of Christ Our King Presbyterian Church in Bel Air, Maryland.

Invitation to Pray by Ben Campbell Johnson (CTS Press, 1992, \$2). Reviewed by Kevin Livingston.

Sometimes good things come in small packages. Such is the case with a new booklet by Ben Johnson, professor of evangelism and church growth at Columbia (Presbyterian) Theological Seminary in Georgia. In 36 pages, Johnson calls ministers, elders and laypeople to recover prayer as a central reality of our personal and corporate life.

Johnson maintains the current malaise in the Presbyterian Church cannot be blamed on church offices or seminaries or ineffective preachers or "hidebound congregations." This kind of name-calling only hastens more division and decline. Rather, he senses a God-given yearning across the church for a deeper experience of God, and a greater sense of God's presence in our personal lives and vocations. These yearnings will be met when individuals and congregations recover a disciplined life of prayer.

He sketches four forms of prayer which have been central to the Reformed tradition — corporate, personal, life-centred and contemplative. A brief study guide makes the booklet ideal for sessions, Bible classes and small groups. Although the intended audience is the Presbyterian Church (U.S.A.), Johnson's message is readily transferable to the Canadian Presby-

terian context. I plan to give away numerous copies to folk in my congregation with the prayer that the Spirit of God will transform us.

Kevin Livingston is minister of First Church, New Westminster, B.C.

The Living by Annie Dillard (Harper-Perennial, 1993, \$30). Reviewed by Bert Vancook.

You have to understand that Annie Dillard is one of my favourite writers — and that's after reading only one of her books, *Pilgrim at Tinker Creek*. Dillard managed to look at a short stretch of creek bottom and spin a whole book out of her observations. She gave wonderful insights into the creatures and plants that live and die in a small ecosystem.

The Living has the same feeling to it, although this time Dillard's microscope focuses on the U.S. Pacific northwest during the early years of white settlement. I'm still not sure if the dominant species in the novel are the trees or the people. The cedars and firs are so large each one takes a week to cut down and it is possible for a person to live in a stump quite comfortably. The people come from all over to clear the land, fish the seas and rivers, and build towns. One thing is certain: the settling of the area took the living and the dying of what seems like an equal number of trees and humans. The men, women and children died in every way imaginable, mostly suddenly; but, then again, so did the trees.

The use of the microscopic view allows for exquisite character descriptions and a deep understanding of frontier life with all its hardships and satisfactions. However, do not expect a clear plot to this story. After all, when you use a microscope, while molecules swimming past the lens are magnified, it is not always easy to sense the

Books

CONTINUED FROM PAGE 33

impact of the rest of the world.

If you are in a bookstore, at least look at this book. The cover has a gorgeous, haunting picture of a pioneer family and the home they have hacked out of the wilderness. The novel is also gorgeous and haunting, but it is not recommended for those who like a plot to move strongly along to the end of a book. It is for those who love descriptions of the sometimes awkward beauty of God's people and the creation in which they have lived and died.

Bert Vancook is minister of the Presbyterian Church in Summerside, P.E.I.

Wrestling The Light: Ache and Awe in the Human-Divine Struggle by Ted Loder (*Lura-media*, 1991, \$19.95). Reviewed by Don Donaghey.

This book of short stories and prayer/poems focuses on the ways in which we experience grace in the intersection of the ache and the awe in the human-divine struggle. *Wrestling The Light*, the author says, "is a book of stories and prayers in which I try to express something of the way I discern grace operating in the common, unreligious but, to me, quite amazing and

wondrous ways to restore people to God, even though the characters in the stories might not put it that way themselves." If, he says, this book helps the reader to discern not only the "what" and the "why" of grace but the "how" of grace, he will have succeeded in what he set out to do.

Those who are exploring narrative preaching will benefit from reading his stories. For, in a different form, these stories were "sermons" before they took their present shape.

I enjoyed the stories; but I especially benefited from reflecting my way through his fresh and enlightening prayer/poems. If, when you pray, you find yourself using the same old images over and over again, these prayer/poems will help you to re-imagine your life with God. His prayers, Loder says, are ways of "wrestling to find meaning, to discern grace operating in life."

To sum up: this is an original and moving piece of work well worth a slow and prayerful reading.

Don Donaghey is minister of Knox Church in Dundas, Ont.

Prophets, Pastors and Public Choices: Canadian Churches and the Mackenzie Valley Pipeline Debate by Roger Hutchinson (*Wilfred*

Laurier Press, 1992, \$17.95). Reviewed by Mark Tremblay.

This book is the third in a series sponsored by the Canadian Corporation for Studies in Religion. The author uses the Mackenzie Valley Pipeline debate as a case study in comparative ethics, focusing on the role the churches played in the debate. The book demonstrates a model for discussion between opposing sides on any dispute.

The introduction provides the motivation and bias of the author within the field of comparative ethics. The first two chapters show how the varied and complex issues converged or collided to produce the debate. Chapters three through five reconstruct the different parts of the debate and illustrate how we draw conclusions on what must be done through the way in which the story is told. It was interesting to reflect on the position of the Presbyterian Church to a modern issue such as the Mackenzie Pipeline debate. Chapter six examines the role of religious convictions in the debate.

This book provides a solid basis for reflection on practical ethics in the church. It should appeal to both prophetic and pastoral voices.

Mark Tremblay is minister of St. Andrew's, Hamilton, Bermuda.

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The Body: Being Light in Darkness by Charles Colson with Ellen Santilli Vaughn (Word, 1992, \$26.95). Reviewed by Kenneth McMillan.

I read with great benefit this recent book about the Church by Charles Colson, whom I consider a modern-day prophet. He writes brilliantly and with great care about how God is working today to build his Church.

Colson describes the weaknesses of so much of American church life and religion, both evangelical and liberal. He sets forth a high view of the Church and laments the lack of emphasis on the importance of the Church in evangelical churches. He deplores the way Christians see their faith only as a personal relationship to Christ with no appreciation for the need of being part of the Church or for Church commitment. He says: "Yet membership in a confessing body is fundamental to the faithful Christian life." And he quotes Luther: "Apart from the church, salvation is impossible."

This book is worth reading and studying.

Kenneth McMillan is minister-at-large for World Vision Canada.

A Time to Gather by Robert A. Wallace (United Church, 1993, \$14.95). Reviewed by Kenneth Stright.

I've heaped enough praise on Robert Wallace in the past, especially for his excellent devotional *Fire in the Bones* (which probably is his best). But I'm forced to do it again.

Wallace continues to produce usable devotional material — excellent for daily devotionals, yet formatted for more formal functions such as small group meetings, meetings of church courts, or worship whenever and wherever God's people find "time to gather."

Some of the pluses of Wallace's work: many illustrations are Canadian; usable by anyone, anywhere, for virtu-

ally every time of gathering; adaptable; excellent biblical and subject index; sensitive to special needs and occasions. And Presbyterians will be pleased the hymn references are no longer tied to the United Church hymn-book.

Add this powerful little book to your growing collection of resources from Robert Wallace.

Kenneth Stright is minister of St. Andrew's, Pictou, N.S.

Children's Books from Tundra Books, Montreal, reviewed by Andrew Jensen.

The Snow Cat by Dayal Kaur Khalsa (1992, \$16.95) is the story of a lonely girl named Elsie, who lives by herself in a snow-bound cottage near the woods. Since she has little food, but wants a pet, she prays and asks for "an unhungry cat." God answers her prayer by creating the Snow Cat. The cat is the size of a cow but, otherwise, is a perfect companion for Elsie.

Sadly, Elsie breaks the one rule God gave her for the care of this cat: she lets it in by the fire. The cat melts, runs down the hill and forms a cat-shaped frozen pond. Elsie is heart-broken, but eventually learns to enjoy what remains of her pet — the pond.

The creation of the cat echoes the creation of Adam and Eve. The relationship between God and Elsie reflects reality: we must face the consequences if we do something foolish. Even so, God helps us through the trouble we get ourselves into.

Khalsa's talent for writing is matched by her artistic talent. Her illustrations are deliberately simple, and beautiful. Children will love this book.

This book, published posthumously, was written while Khalsa was near the end of her struggle with cancer. Canadian children's literature is richer for this book, and poorer for having lost Dayal Kaur Khalsa.

Recommended for children four years and older.

Little Water and the Gift of the Animals by C. J. Taylor (1992, \$13.95) is the third book in which the author has retold and illustrated a Native legend for modern audiences. She brings us into the world of the Seneca legend about Little Water who has a personal relationship with the animals of the forest. Through the events of the legend, his relationship becomes the basis for the relationship of the Seneca people with the forest: one of mutual care, dependence and respect. "[Little Water] never took more than he needed and he always gave thanks."

European society's approach to creation has long been one of struggle and, where possible, conquest. Talented people like C. J. Taylor help us and our children learn to respect nature and enjoy ourselves while we do it.

Recommended for children eight years and older.

Houses of Wood: Native Dwellings of the Northwest Coast by Bonnie Shemie (1992, \$13.95) is fascinating. It describes the traditional wood houses of Natives who live on the Pacific coast of North America, from Alaska to Oregon. The illustrations perfectly match the text and, together, they provide a clear picture of the culture surrounding these houses.

We learn how the houses were built and how they were decorated. The significance of totem poles, integral to this culture, is discussed.

Bonnie Shemie, an architect, always keeps in mind that her audience is children. Without boring minutiae, she manages to include fascinating details that encourage children to read more.

If you don't want to buy the book, borrow it from your local library. If your library doesn't have it, buy a copy and donate it! *Houses of Wood* deserves to be available to children and should be in school libraries as well.

Recommended for children eight years and older.

Simon and His Boxes by Gilles Tibo (1992, \$10.95) tells the story of Simon, an irrepressible child who has

BOOKS

CONTINUED FROM PAGE 35

appeared in four other books so far. This time, he has what all children want: a seemingly endless supply of cardboard boxes. He plans to make them into houses for all the animals, birds and fish he loves. He is disappointed to discover they don't want his homes because they already have their own. However, he quickly overcomes his disappointment by finding another use for his boxes: he and the animals

use them to pick up the trash that people have dumped in their woods.

This book does two things: it entertains both children and adults, and it gently teaches an important lesson about our relationship to nature. It teaches that lesson well. Recommend for children three to five.

Gilgamesh the King by Ludmila Zeman (1992, \$19.95) is the first of three books in which the author presents *The Epic of Gilgamesh* to modern children. *The Epic* is an ancient legend that has

survived to this day on stone tablets. It was old when Abraham was growing up in Ur and was set in the city Uruk, not many miles away from his home town. He certainly heard it as a child, and we still find echoes of it in portions of Genesis.

This is a wonderful book with glorious illustrations which capture the flavour of the original *Epic* extremely well. The inside covers of the book are maps, showing the areas of Mesopotamia where the action of the story takes place. I eagerly await the publication of the other two books in this series.

Recommended for children eight years and older.

Andrew Jensen is minister of Hamilton Road Church in London, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.



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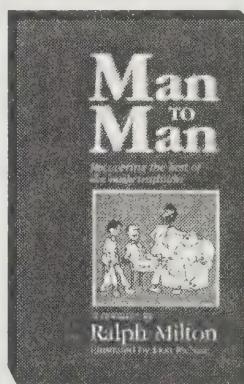
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Ralph Milton is one of Canada's best-known religious communicators. He is the author of numerous books and articles, many of them containing doses of good humor.

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YOU WERE ASKING?

Tony Plomp

The Universal Church

Why do we Presbyterians recite during the Apostles' Creed: " ... I believe in the ... Holy Catholic Church ... "? To many people, the Catholic Church is the Church of Rome with the Pope as head. Could we not say the Holy Universal Church? That would be clear for everybody.

The word "catholic" is a good English word meaning "including all, universal, all-embracing." Notice, it is spelled with a small "c." If it were capitalized, I might agree with you. Then it might mean "pertaining to the Christian Church governed by the Pope."

At my chaplaincy at a local correctional centre, I sometimes ask the inmates, when the circumstances warrant it, if they are Protestant or Roman Catholic. Then, I often spend time explaining the difference! It is hard for some to grasp that we are all Christians. When they ask me what church I represent, many will respond with, "Oh, you are with those people who speak in tongues" — confusing Presbyterian with Pentecostal!

Our new *Book of Common Worship* puts the phrase "holy catholic Church" in the lower case, not capitalized as in your question. So I have no problem saying I believe in and am part of "the holy catholic Church." The Church of Jesus Christ is indeed universal and includes and embraces all who seek to follow him.

On Your Mark, Get Set ...

When they are about to lead in prayer during the service of worship, why do many of our ministers say something to this effect: "Let us join together in prayer" followed by the words

"Let us pray." Isn't it redundant? I have noticed this occurring more frequently in the past 10 years or so.

I, too, wonder why. It is a strange mannerism, isn't it? I admit to having to resist mightily from indulging in it myself. I suppose one could argue that by announcing "Let us join together in prayer," we are sort of saying, "O.K., let's all calm down now and concentrate." The "Let us pray" would then be the signal that "Now, we can *really* begin." You're not convinced? Neither am I. Indulge us.

Who's in Charge Here?

If a minister is away, on holidays or for other reasons, and has left no instructions to the congregation as to who should be contacted if a minister is required, to whom should a person go — the clerk of session or the assistant? Who has the priority?

In the absence of the minister, I believe the assistant, if a clergyperson, takes her or his place in the day-to-day operations of the congregation's work. It would seem obvious to me that he or she should be contacted in cases of emergency. If the assistant is not ordained, then he or she should immediately consult with the clerk of session as to whom to contact for pastoral services. It would seem reasonable to me that the assistant is always the first one to be contacted simply because of his or her involvement in the daily administration of the congregation. In any case, the minister should not neglect to leave instructions about such matters prior to leaving the congregation for any length of time. ■

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

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PEOPLE AND PLACES



LES FRASER WAS HONOURED at a "Caleigh" on the occasion of his retirement after 26 years as clerk of session of St. Andrew's Church, Brandon, Man.



THE RAINBOW CONNECTION, a group for 10- to 13-year-olds at Lenore Church, Lenore, Man., enjoyed an overnight camp-out on the farm of Robert and Dianne Alexander. Some of the campers are pictured around the breakfast table.



PICTURED IS Sandra Estabrooks, with her housemates, at an evening celebration held at Erskine Church, Ottawa, in honour of her 20 years as director of Christian Community House, a former mission project of the Presbytery of Ottawa.



PICTURED, CRAIG TAYLOR presents a cheque for 30,000 rupees to the prime minister of Nepal, on behalf of the students and staff of the Kathmandu International Study Centre. The money is to be used for flood relief work in Nepal, where record monsoon rainfall has caused severe flooding and the loss of more than 5,000 lives. Craig and Maxine Taylor are overseas workers with the Life and Mission Agency, PCC, seconded to the United Mission to Nepal.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



SIX MEMBERS OF THE CHOIR of St. Andrew's Church, Huntingdon, Que., were honoured at a surprise presentation held during a recent worship service. Organist and choir director Joanne Lambert presented engraved plaques to (left to right): Gordon Tannahill (over 40 years of service), Ella Ruddock (50 years), Norah O'Hare (60 years), Lorraine Tannahill (over 40 years), Florence Godin (over 40 years), and Stanley Ruddock (70 years — he joined the choir at age 15).



THE BUSY BEES OF Appin Church, Appin, Ont., organized and performed a dinner theatre which played to three sold-out audiences earlier this year. Cast members of the play *See How They Run* included (seated, left to right): Amy May, Rev. Kenneth MacRae and Greg Simpson. Standing are: director Jane May, Gwen May, Jim May, Lorna Martin, Hugh Fletcher, Mirah Simpson and Rob Simpson.



FOURTEEN MEMBERS OF the Youth Group of Doon Church, Kitchener, Ont., and three leaders spent a weekend of fun and fellowship at Camp Iona, Bala, Ont., Sept. 17-19. Activities included Bible study, games, canoeing, hiking, a campfire and a Sunday service on Chapel Rock.



PICTURED AT THE 144th anniversary celebration of St. Andrew's Church, Barrie, Ont., are Dr. Donald McKillican, guest speaker (who was also celebrating the 40th anniversary of his ordination) and his wife, Gladys.



THE CONGREGATION OF Fraser Church, Tottenham, Ont., presented Rev. Jim McLenaghan with a book on the history of Tottenham and a painting of the local steam engine on the occasion of his fifth anniversary as minister of Fraser Church. Pictured making the presentation is session clerk Malcolm Cleghorn.



A MUSIC CAMP offering both vocal and instrumental music was held during the summer at Camp Kintail, located on the shores of Lake Huron near Kintail, Ont. Pictured with instrumental music instructor Geoff Gander of St. Giles Church, Sarnia, are Erin MacKenzie (left) of Ashfield Church, Ashfield, and Laura Weir of Lucknow Church, Lucknow.



PICTURED AT A RECEPTION held in her honour at Mimico Church, Etobicoke, Ont., is Dorothy Evans, who recently retired after 45 years as organist and choir director. Among the many gifts presented to Dorothy by the congregation was a new television, complete with cable service.



PICTURED AT THE DEDICATION of an addition to South Nissouri Church, South Nissouri, Ont., are: Don Sawyer (left), convener of the building committee; Nancy Fedyk, convener of the board of managers; Rev. Mervyn E. Tubb. The addition provides more church school and kitchen space, plus a large meeting room.



DURING A RECENT worship service at St. Andrew's Church, New Liskeard, Ont., Stan Maddock was presented with a Certificate of Appreciation by the Presbytery of Temiskaming recognizing his many years of service as a representative elder. Stan is pictured with Mac Hamilton (left), the new representative elder, and Rev. Don Muir, minister of St. Andrew's.



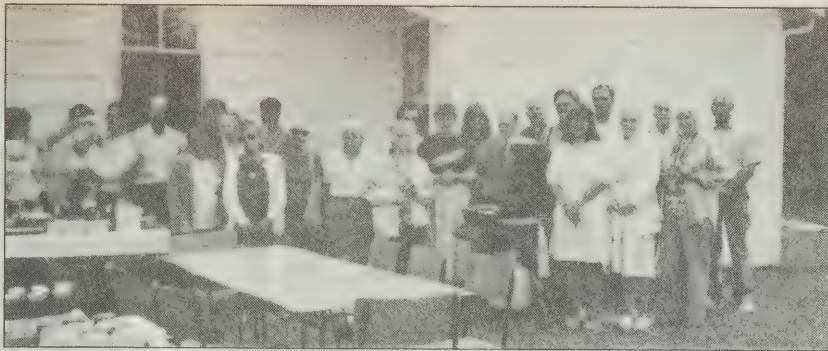
MORE THAN 600 PEOPLE were on hand for a retirement celebration honouring Rev. John D. Yoos, held at the Community Centre in Sylvan Lake, Alta. John served in the Sylvan Lake area for all of his more than 37 years as an ordained minister — beginning at the former Sylvan Lake, Evarts and Markerville charge; then the Sylvan Lake-Benalto charge; and finally, after those two congregations merged, Memorial Church, Sylvan Lake. Presentations were made to John and his wife, Harla, from both the congregation and community. They are pictured receiving a gift of money from elder G. N. Fisher (left). Doug Fee, MP for Red Deer, made a surprise presentation to John of the Canada 125 Medal.



THE CONGREGATION OF Maisonneuve-St. Cuthbert's Church, Montreal, honoured Danny Black on his 60th anniversary as an elder of the church. Danny was presented with a Letter of Appreciation from the Presbytery of Montreal and a Certificate of Recognition from the session of Maisonneuve-St. Cuthbert's. He is pictured with: David Lambert (left), clerk of session; Moira Barclay-Fernie, clerk of presbytery; Rev. David Smith. A reception was held after the morning service.



PICTURED ARE Rev. Thomas Eng, minister of the (English speaking) Chinese Presbyterian Church, Toronto, with Rev. Larry Brice, who conducted an evangelistic service at the church.



THE CONGREGATION OF First Church, Massey, Ont., celebrated its 100th anniversary throughout 1993. Special events included: pot-luck barbecues; the installation of new plumbing; the dedication of a Bible stand; baptisms and the reception of new members. Guest speaker for the anniversary service held Oct. 4 was Rev. William Elliot, who served as a student minister at First Church during the summer of 1977. He and his wife, Marie Remple, are currently overseas workers in Mauritius. A dinner was held in the local Legion Hall.



A WAYSIDE PULPIT, presented to Knox Church, St. Catharines, Ont., by Bill, Margaret and Peggy Boyle in memory of their son and brother Kenneth Boyle, was dedicated on Sept. 12. Ken was an usher and member of the board of managers at Knox and was active in the Brock University community. He died in a car accident earlier in the year. Pictured at the dedication are: Rev. William McElwain, interim-moderator for Knox Church; parents Bill and Margaret Boyle; sister Peggy and other family members.



A 13-SEAT MATADOR VAN with a Mercedes-Benz engine was purchased for the H.M.M. School in Jhansi, India, with funds raised (and delivered) by Jake Vanderzweerde of Stamford Church, Niagara Falls, from groups and individuals in the Niagara peninsula area. Two of the school's teachers are pictured with the van.



A STAINED GLASS WINDOW was dedicated recently at First Church, New Westminster, B.C., on behalf of Wilma Morrison in memory of her husband, Alex, a longtime member and elder of the church. Pictured (from left) are: Rev. Kevin Livingston; Wilma Morrison and daughter Sandra Zieroth; Jean Zarharko, sister of Alex Morrison; Wm. Steward, clerk of session.



THE CONGREGATION OF St. Andrew's Church, Arthur, Ont., honoured Violet Martin on her 40th anniversary as organist and choir director. Rev. Bruce Cairnie and clerk of session Lynn Stack presented Violet with a Certificate of Appreciation, a *Life Application Bible* and a sum of money. The senior choir presented her with a bouquet of roses. A barbecue, including anniversary cake, was held on the church lawn.

Synod of Manitoba and Northwestern Ontario

Julian of Norwich, Anne Donne and St. Augustine's mistress were special guests at the meeting of the Synod and Synodical of Manitoba and Northwestern Ontario which was held in St. Andrew's Church, Thunder Bay, Ont., October 15 and 16.

Roberta Nobleman, a British actress and story-teller transplanted to New Jersey, performed two one-person, full-length plays as part of the synod meeting. The first play, *Julian*, presented the 14th-century spiritual guide and mystic Dame Julian (as she wished to be called). It provided a reminder of God's love — a love with both a masculine and a feminine side. The second play, *All That I Am*, presented five women of church history whose lives were affected by the male

bias of the church. By the effective use of masks, Nobleman challenged the audience to examine the ways women in the church have been forced to wear masks which limit others from seeing them as they really are. Both plays were well received and led to interesting discussion.

In the business of the synod, Rev. Ian Shaw of Westwood Church, Winnipeg, was elected moderator of the 109th Synod of Manitoba and Northwestern Ontario. The synod also approved a new model for regional staffing which would add Saskatchewan to Manitoba and Northwestern Ontario for staffing purposes. The model includes the Life and Mission Agency, the WMS (WD) and the two synods and synodicals as equal part-

ners in the hiring, evaluation and direction of the regional staff. Four staff members are to be strategically located throughout the two and a half provinces to provide pastoral care and other specialized assistance to local congregations and clergy.

Among special guests at the synod were Ian Morrison of Canada Ministries, Life and Mission Agency, and Art Van Seters, principal of Knox College and guest speaker at the synod banquet. All who attended the synod found it to be a worthwhile event, including the eight-hour ride in the chartered bus from Winnipeg to Thunder Bay. (Rev. Peter Bush, St. Andrew's Church, Flin Flon, Man.)

Synod of Toronto and Kingston

Rev. Wilfred Moncrieff of Westminster Church, Sault Ste. Marie, was elected moderator of the Synod of Toronto and Kingston at its annual meeting held October 19 and 20 at Knox Church, Sudbury. Because of his melodic outbursts and enthusiastic song-leading, he became known as "The Singing Moderator."

The keynote address was given by Glen Davis, general secretary of the Life and Mission Agency, who spoke on "The Changing Face of Mission." He outlined his five-fold vision for the church: 1) that our church be humble enough to receive missionaries from churches in countries to which we have sent missionaries; 2) that we take seriously the cultural context in which we work and experiment with new forms of mission; 3) that congregations take responsibility for global mission and use tours, print and video

to promote involvement in mission; 4) that the church integrate evangelism and social justice, and eliminate the polarization that exists between these two areas of mission and between conservative and liberal Christians; 5) that the church exorcise negativity and distrust, so we can learn to appreciate and trust one another.

Marjorie Ross, Ian Morrison and Paulette Brown formed a panel to respond to Davis's remarks.

When it got down to business, the synod worked its way through several reports. It responded to an overture from the Presbytery of Waterloo-Wellington that the synod disband by referring the matter to the executive committee and sending the overture to all the presbyteries within its bounds for study and report in time for the next synod meeting.

The synod decided neither to ap-

prove nor to disapprove the proposed Mission Statement of The Presbyterian Church in Canada. Many concerns were expressed about the proposed statement, but neither the synod mission committee nor the synod itself had time to deal with the issue.

It was unanimously agreed to ask the Life and Mission Agency to establish a special fund for new church development in Canada in memory of Cal Elder.

The synod ministry committee reported it had been asked to "begin work on setting terms, standards and guidelines for the dismissal and termination of all church workers." Some people expressed chagrin that a committee was working to dismiss and terminate all church workers — even before the synod could be abolished. (Rev. Zander Dunn, Knox Church, Guelph, Ont.)

Synod of the Atlantic Provinces

The 120th Synod of the Atlantic Provinces, which met in St. Andrew's Church, Dartmouth, N.S., October 4 to 6, agreed to a change of date for the annual meeting, restructured its committees and revised some of its procedures. It also elected Rev. L. George Macdonald, minister of Knox Church, Halifax, moderator.

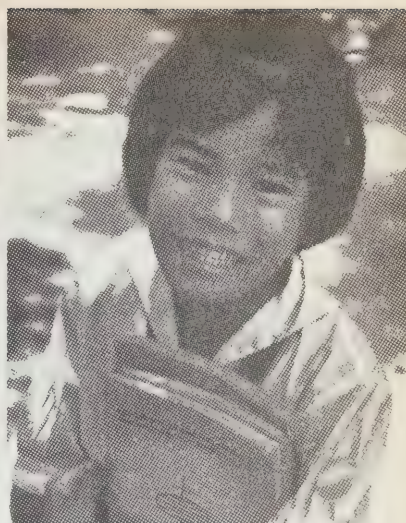
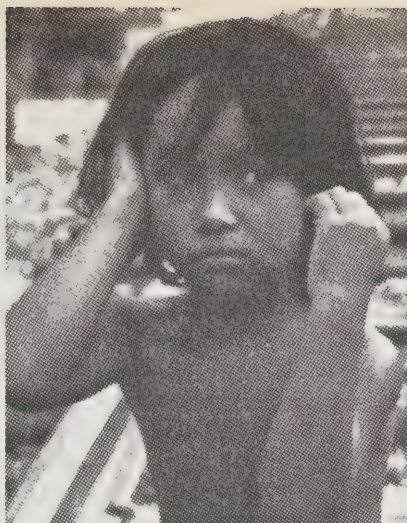
The synod reduced the number of its standing committees from five to four and also reduced the size of the committees. The new synod council has been given the power to issue in the appointment of special committees to perform specific responsibilities during the meeting of synod.

The clerk was instructed to write to all congregations within the synod, calling on Atlantic Presbyterians "to remember in prayer, pastoral care and practical help those persons affected by unprecedented changes in the fishing industry."

Guest speaker for the synod was Rev. John Bannerman, Education for Discipleship, Life and Mission Agency. He made three presentations on evangelism, youth and stewardship.

Other guests included: Kim Arnold, archivist and records administrator for the national church, who gave an informative presentation on our national church archives; Rev. Jean Armstrong, associate secretary for Ministry and Church Vocations, who provided background information on the General Assembly's newly adopted guidelines concerning the sexual misconduct of church leaders; and Rev. Earle F. Roberts, Moderator of the 119th General Assembly.

The synod also heard from Kathleen Jannex on the work of the Cloverdale Foundation with female offenders before the courts in the Halifax-Dartmouth area, and from Jerome Herauf, executive director of the Institute of Pastoral Theology. (Rev. John Cameron, *The Kirk of St. James, Charlottetown*)



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Chinese government officials study religion in the U.S.

Members of China's Bureau of Religious Affairs visited the United States recently to observe religious activity in the country and how it affects society. They also studied the relationship between the U.S. government and Christian churches.

The nine-person delegation, led by Zhang Sheng-zuo, director of the Religious Affairs Bureau, were the guests of East Gates Ministries, a Seattle-based group established to help meet the "unique needs" of the church in China. The group visited eight cities in the United States and attended several church services, including one at Mount Zion Baptist Church in south-central Los Angeles which has been involved in rebuilding the area after the recent riots. They also met with former presidents Richard Nixon and George Bush.

Last year, a similar delegation visited government and church representatives in Germany, Switzerland and Finland, as well as the World Council of Churches. (EPS)

African synod observes AIDS Day

The Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), as part of its campaign to educate Africans on the prevention of AIDS, observed July 25 as AIDS Day.

Church services throughout the synod's nine presbyteries stressed that good habits, which adhere to Christian tenets, are the most lasting preventative measure against AIDS.

The synod carried out its campaign in collaboration with the Southern Regional AIDS Control office in Blantyre and the Malawi Broadcasting Corporation which aired a variety of programs during the week of July 19 - 25.

The week's activities also emphasized that comfort must be given to those afflicted with AIDS so that their belief in a loving God is strengthened and they do not feel isolated.

Art Van Seters installed as Knox College principal

Dr. Arthur Van Seters was inducted and installed as the 11th principal of Knox College in a ceremony held October 1 in Convocation Hall, University of Toronto.

The ceremony, conducted with a mixture of academic pomp and Presbyterian simplicity, symbolized the various connections within which Knox College lives. The new principal was first inducted by the Presbytery of East Toronto, whose current moderator happens to be the college's senior professor, Iain Nicol. David Wishart, chair of the Knox search committee, outlined the arduous and careful process by which Van Seters was chosen. Bill Fraser, vice-convener of the college senate, then administered the oath of office and robed the new principal in his official gown.

Official greetings were extended by: Adel Sedra, vice-president and provost of the University of Toronto;

Father Jean-Marc Laporte of the Toronto School of Theology; Douglas Kendall, president of the Knox College Missionary and Theological Society; Calvin Pater, representing the staff and faculty; and Earle Roberts, Moderator of the 119th General Assembly. (Source: *Knox News*)



Dr. Art Van Seters receives help putting on his official gown from Bill Fraser, vice-convener of the Knox College senate.

Photo: W. N. Stevenson

United Church general secretary dies

Rev. Howard Mills, general secretary of the United Church of Canada, died suddenly of a heart attack while at his family's Muskoka cottage on October 9, 11 days prior to his 58th birthday.

Mills was elected general secretary in 1986 and assumed office in July 1987 after completing his term as president of the Union Theological Seminary of the Twin Cities in Minnesota. He had also served as the United Church's general secretary of the General Council Division of Ministry Personnel and Education from 1974 to 1982.

During his time in office, Mills sometimes found himself in the middle of controversy, such as when the United Church decided to allow the ordination of homosexuals.

Speaking of his colleague, Rev. Randy Naylor, general secretary of the Division of Communications, said: "Howie was a dedicated and faithful servant of the church. With his death, the United Church has lost a bright, articulate and passionate leader."

Howard Mills is survived by his wife, Virginia Lee, three daughters, two sons and a grandchild.

Movie *Man Without a Face* helps church help "faceless"

Rev. G. Cameron Brett, minister of St. Andrew's Church, Toronto, and his wife, Marg, were among several hundred guests invited to a special première screening of the movie *Man Without a Face*, directed by and starring Mel Gibson.

The Bretts' connection to the movie was its screenplay writer, Malcom MacRury, who with his wife,

Julia, worships at St. Andrew's. The MacRurys were active in the church's "Out of the Cold" project last winter, helping to provide hot meals for many of the city's homeless. As a result of their involvement, they decided the money from the first showing of *Man Without a Face* should go to a project seeking to serve some of the faceless people of Toronto.

Baseball and religion: signs of the times

A man well known to baseball fans recently received a \$6,000 (US) settlement in his suit against the Cincinnati Reds, the city of Cincinnati and Burns International Security Services over the display of a religious banner during a major league baseball game. The settlement followed a ruling that the Reds' policy barring religious banners was unconstitutional.

Said the winner, Guy Aubrey: "This victory will encourage Christians nationwide to go into stadiums without fear, proclaiming God's love."

Three years ago, Aubrey attempted to display a "John 3:16" banner during the second game of the 1990 World Series between the Reds and the Oakland Athletics at Riverfront Stadium in Cincinnati. Security officers told Aubrey that the policy of the Reds and of major league baseball prohibited the display of such a sign.

Following the initial district court ruling handed down in February, and a separate lawsuit filed by Aubrey in April, the Reds instituted a policy banning all noncommercial signs and banners during home games. (*The Christian Century*)

Women making small gains in South American churches

Rev. Maria Luiza Rückert became the first woman to be elected to the main office of a Protestant denomination in Brazil when she was elected Moderator of the United Presbyterian Church of Brazil this year. She is also the first Presbyterian woman in Brazil to be ordained to the ministry.

Meanwhile, Mónica Pérez has become the first woman to be ordained in the Reformed Churches in Argentina. She works in one of the communities in La Plata, 50 kilometres south of Buenos Aires. (*WARC Update*)

Leaders of lay centres hold first world convention

The first World Convention of Christian Lay Centres and Movements was held September 5-9 at the Montreat (North Carolina) Conference Centre of the Presbyterian Church (U.S.A.).

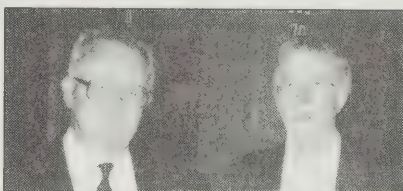
More than 250 leaders from 72 countries gathered in Montreat under sponsorship of the World Collaboration Committee of Christian Lay Centres, Academies and Movements for Special Concern which planned the meeting in co-operation with the World Council of Churches (WCC). Among those attending was Robert Spencer, director of Crieff Hills Community, Puslinch, Ontario.

The event's theme was "Weaving

Communities of Hope." Keynote speaker Konrad Raiser, WCC general secretary, emphasized the importance of the laity for the ecumenical movement. Outlining the history of the laity movement, Raiser said a period when laypeople were described as the church's advocates in the world was followed by one that saw them as agents of initiatives for church renewal. Today, he said, the lay movement is conciliar, identifying laypeople as agents of ecumenical learning. The Montreat conference was especially timely, Raiser added, because "the laity have almost disappeared from ecumenical discussion nowadays." (*EPS*)

First lay moderator performs first official duty

Ed Leitch of St. Giles Church, Sarnia, Ont., who earlier this year became the first layperson to be elected a moderator of presbytery in The Presbyterian Church in Canada, performed his first official duty when he presided over the service and induction of his congregation's new minister, Rev. Terry Samuel, at St. Giles Church, September 12.



Ed Leitch (left) with Rev. Terry Samuel.

Buddhist nuns attend Taiwanese minister's installation

The ecumenically minded Rev. Lo Chun-gi, former editor of the *Taiwan Church News*, the weekly news magazine of the Presbyterian Church in Taiwan, surprised many on September 19 by inviting two Buddhist nuns to his installation. The nuns received strong applause when Lo introduced them as "two of my most respected friends." The two women are activists in human rights and environmental fields. (*Occasional Bulletin*)

The fastest-growing church

African-American churches do not receive the attention they deserve, considering several are among the largest churches in the United States. So says editor Kenneth B. Bedell of the 1993 *Yearbook of American & Canadian Churches*.

According to Bedell, the fastest-growing church in the United States is an African-American church. Two African-American denominations rank in the country's seven largest denominations, and six of the country's 14 largest religious groups have a predominantly African-American membership.

Yet, much smaller, predominantly white churches, such as the Presbyterian Church (U.S.A.) and the Episcopal Church, have higher media profiles.

This year's yearbook includes information on 224 American and 100 Canadian denominations. Singled out for attention is the predominantly black Pentecostal Church of God in Christ, a Memphis, Tennessee-based church with an estimated membership of 6.3 million. Since 1982, the Church of God in Christ has averaged yearly gains of nearly 200,000 members and 600 congregations, making it the fastest-growing major U.S. denomination in the 1980s and the fifth-largest denomination in the country. (*RNS*)

FROM THE PAST RECORD

December 1968 (25 years)

Nigeria-Biafra

From across Canada come stories of the ways in which relief money is being raised by Presbyterians.

At Chauvin, Alberta, some 100 young people walked 20 miles on an October Saturday. The Rev. Robert Wilson of Westminster Church and Father Villeneuve of Sacred Heart Church walked the entire distance, and conducted their respective church services the next morning!

Through this community effort the young people raised more than \$2,400 for food and medical supplies.

The total for Nigeria-Biafra relief from Presbyterians in Canada on November 6 was \$141,426.

December 1943 (50 years)

New Venture in China

It is significant that we should move to continue mission work among the Chinese. In many ways China is the greatest country on earth. With a population estimated at 450,000,000 it has more people than any other country. One out of every four people in the world is Chinese. China is unique among nations in its history. It has had a continued cultural and political existence of almost 4,000 years. While the great empires of antiquity

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Assyria, Babylon, Egypt, Greece and Rome were rising to power and sinking to decay China was already a great empire. A nation of such size sustained by a culture with such proved survival value is bound to play an important part in world affairs. During six and a half years of bitter war the spirit of China has been tested and found strong. During these years a China politically broken and disunited after the breakdown of the Manchu dynasty has been unified under the strong hand of the Generalissimo Chiang Kai Shek. During these years China has been learning the industrial and military techniques which enabled western nations to dominate for a century the multitudes of the East.

With its great manpower, its vigorous culture, its growing mastery of powerful techniques — can one exaggerate the part China is destined to play in world affairs?

December 1918 (75 years)

The Dawn of Peace

On the eleventh hour of the eleventh day of the eleventh month of the year was signed an armistice for thirty six days, and its terms of absolute surrender by Germany are such as to make impossible her renewal of strife.

Thank God for peace once more and the lifting of the awful cloud after four years and one hundred days of war; a war never before equalled, — in the number of its armies, the power of its armaments, its cost in property and money, and its toll of human life.

December 1893 (100 years)

Prohibition

Ontario's and P. E. Island's Plebiscite

Ontario's Government is a paternal one, not only in providing for the safety and comfort of her people, but for their entertainment as well. Moreover, it provides on a grand scale. It has arranged for a New Year's entertainment, called a "Plebiscite," for the whole Province, which simply means that an election is to be held in Ontario at the beginning of the New Year to show whether or not the people wish the drink traffic forbidden. "To be, or not to be" prohibited, that's the question, which, being interpreted, means, to be prohibited or authorized, in some way or measure. By his ballot, as one of the "sovereign people," each voter gives his decree as to whether he will prohibit or authorize the traffic.

P. E. Island has a similar vote, Dec. 7th.

[There follows an article listing both the pros and cons of prohibition.] R



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DEATHS

AMOS, MILLER JAMES, 80, longtime member, elder, St. Andrew's, Barrie, Ont., Oct. 15.

BARR, WILLIAM J. "BILL," 86, member 78 years, active elder 61 years, representative elder, Sunday school superintendent, unofficial greeter, "the candy man" to a generation of children, St. Andrew's, New Liskeard, Ont., Oct. 15.

BELL, JOHN, faithful longtime member, elder 45 years, Knox, Milton, Ont., March 25.

BIRRELL, HAROLD, 77, longtime member, clerk of session 31 years, trustee, Explorer and youth group leader, choir member, board of managers, Westminster, Paisley, Ont., Aug. 9.

BROWNE, DONALD, MBE, lifelong Presbyterian, faithful elder 35 years, late of St. Paul's, Vaughan, Ont., May 12.

CARR, CATHERINE MAE, 101, longtime member, St. Andrew's, New Liskeard, Ont., Sept. 13.

CHAN, ARTHUR, 78, elder, faithful member, St. John's, Cornwall, Ont., Oct. 28.

CHEESMAN, WILLIAM, 87, faithful member, St. John's, Cornwall, Ont., Sept. 30.

COOKE, MARY JANE, elder 24 years, member 41 years, Knox, St. Thomas, Ont., Sept. 28.

COWAN, ROBERT BRUCE, 66, clerk of session, faithful elder 21 years, trustee, treasurer, teacher, board and choir member, Stroud Church, Stroud, Ont., April 20.

CUTTRESS, AUBREY, 80, longtime member, elder, St. Andrew's, Huntsville, Ont., Oct. 14.

DONALDSON, JOHN, 81, senior elder, clerk of session 30 years, longtime choir member, St. Andrew's, Wingham, Ont., Oct. 18.

ENTWISLE, KIRK, 64, donated cornerstone for church offices building on Wynford Drive, died in Newtonville, Ont., Oct. 24.

FACEY, EDNA PEARL, 79, longtime member, First, New Glasgow, N.S., Oct. 14.

FLOYD, MYRTLE, faithful member, Knox, Victoria; former member First-Regina, Knox-Calgary, Strathcona-Edmonton; active worker Camp Kannawin, Alta., Sept. 20.

FOSTER, BRUCE B., 85, longtime active member, faithful elder 23 years, former choir member, convener memorial fund, Mount Zion, Ridgetown, Ont., Feb. 6/92.

FRASER, MARY BELLE, active WMS and WA member, first woman elder, representative elder, lifelong member, Kenyon

Church, Dunvegan, Ont.

GOURLAY, SADIE, active charter member of Sunday school, watched church being built, faithful worker, Hamilton Road, London, Ont., Sept. 5.

GRANT, COLEMAN, 73, faithful member, St. John's, Cornwall, Ont., Aug. 27.

HOLBROOK, WESLEY, elder, board of managers, St. James, Dauphin, Man., Sept. 2.

HUNTER, W.C. "LYLE," 95, longtime faithful elder, clerk of session, choir member, strong supporter of Sunday school, Morewood Church, Morewood, Ont., July 18.

JOHNSTON, ISOBEL, 86, longtime member, WMS life member, St. John's, Cornwall, Ont., Oct. 10.

KING, CHARLES ALBERT "BERT," 88, longtime active member, elder, First, Regina, Oct. 15.

MACDONALD, J.A. ROSS, 68, longtime active member, faithful elder 24 years, former church school teacher, church treasurer, member board of managers, treasurer memorial fund, Mount Zion,

Ridgetown, Ont., April 25.

MACKENZIE, ALLAN GRANT, 64, longtime member, active elder, former member board of managers, convener special projects committee, St. Andrew's, St. Lambert, Que., Oct. 14.

MARTIN, DR. WILLIAM KENNETH, 73, longtime member, First, Regina, Sept. 30.

NEILL, JOHN, 39, St. John's, Cornwall, Ont., July 26.

PERRY, WILLIAM ALBERT, longtime elder, Westminster, Scarborough, Ont., Aug. 28.

ROBERTS, JOHN GRIFFITH, 78, elder, Bible study and Kerygma course leader, Trinity, Victoria.

STEGGLES, GLADYS, longtime member, Knox Preston, Cambridge, Ont., Oct. 14.

WILSON, CECIL MATTHEW, 96, longtime member, elder over 40 years, clerk of session, Cadmus, Nestleton, Ont.; recent member, St. John's, Port Perry, Ont., Aug. 30.

WOOD, RUTH, 96, WMS life member, St. John's, Cornwall, Ont., Sept. 4.

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Anderson, Rev. Priscilla, Queen St. East, Toronto, Sept.
Gordon, Rev. James, St. John's, Kappuskasing, Ont., Nov. 19.

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kleek Hill, Ont. K0B 1R0.
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Synod of Alberta

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie,

TRANSITIONS

CONTINUED FROM PAGE 48

Alta. T8V 5B3.
Edmonton, Calvin (Hungarian). Rev. Dr. John Carr, 9668-77 St., Edmonton, Alta. T6C 2M7. Fax: 403-465-7313.
Edmonton, Eastminster. Rev. Lloyd Fournay, 10025-105 St., Edmonton, Alta. T5J 1C8.
Lloydminster, Knox; Ganton. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.
Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

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Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.
Creston, St. Stephen's. Rev. Dr. Ron Foubister, 204-12th St. S., Cranbrook, B.C. V1C 1V9.
Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.
Prince George, St. Giles. Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.
Vancouver North, St. Andrew's and St. Stephen's (effective Jan. 1/94). Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.
Vancouver, St. Columba. Rev. Robert J.P. Foulis, #506, 620-7th Ave., New Westminster, B.C. V3M 5T6.
Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.
Victoria, Chinese. Rev. Lance Weisser, RR 3, 1340 Prillaman Ave., Victoria, B.C. V8X 3X1

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Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, CP 86, Richmond, Que. J0B 2H0.

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Help me find my brother MICHAEL.

Born January 15, 1971. Adoption finalized in 1977. Adoptive mother 42 then, 59 now. Adoptive father 32 then, 49 now. Mother was a secretary, father was an inspector for the government. Mother is Irish, father is Irish-Scottish. Both Protestants, very involved in the church. Father enjoys music and playing the organ. MICHAEL will be 23 on January 15, 1994, and is of ITALIAN descent. Any information would be helpful. Please call Diane collect at (519) 864-1174.

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Journey to Christmas

Read: 1 John 1:1-5

Most people have strong memories of Christmas. Some are happy and some are not; others are vague, undefined.

My early memories of the religious meaning of this feast are of the latter type. My parents, born in Hungary, were not believers. My father was a Protestant and my mother a Jew, but both rejected what religious teaching they received in their families. Contributing to this situation was the general absence of spiritual feeling, fashionable in Europe in the early part of this century. This did not mean, of course, that my parents' lives were not moral, upright and honest. On the contrary, they were people of great integrity; but this did not rest on a religious background.

However, we did have a sort of Christmas celebration every year. This consisted of a holiday meal with friends, a *Réveillon*, on the 24th of December as is traditional in most of Europe. We also decorated a tree and exchanged gifts, but without any reference to the source of the celebration. Of course, we did attend a religious service. We even had a crèche, a custom our family began during the war years when I was quite young and we lived in Barcelona, Spain. A huge, open-air market was held every December in front of the Sagrada Familia Cathedral. All manner of figurines and supplies were sold there to create what in some homes were large and lavish nativity scenes. My sister and I insisted on having a crèche too.

I did not question the absence of religious meaning in our celebrations although, as I grew up, I could not miss being aware of it. However, since religion was derided in my family, what was the point of saying something? Nevertheless, I did go to church several times, alone or with the maid we employed. The cathedral was close to where we lived. I was impressed and moved by the fervor of the people I saw there. I must have wished to be part of those mysterious goings-on.


So my search for the meaning which belonged to the Christmas feast went forward on my own. It was only years later that the nativity began to have significance for me. It was through a need for comfort and hope in times of great distress that an understanding of the meaning of the birth of Jesus grew slowly over many years, and still continues as my faith strengthens.

Today, as I wrap gifts for my sons and friends, and prepare for the festive family meal, the meaning of the birth of Christ is on my mind. I am always a little sad, though, to think back on how much joy our family missed in not relating our celebrations to the true meaning of Christmas. For the birth of Christ is a joyous event, the manifested proof of God's love for us all.

As we move closer to December 25th, the old hymns come to my mind repeatedly. First, I usually recall the old Hungarian carol my mother taught me, one she learned while briefly attending a Catholic convent school around the beginning of the First World War: *Menyöl az Angyal* ("Angels from Heaven"). Then, some of the well-known and beloved French carols I learned while growing up in France, very rhythmic and joyful: *Ca, bergers assemblons-nous*. As well, the powerful and happy English carols learned in my new country, Canada: "Deck the Halls with Boughs of Holly." I am thankful for the rich tapestry these many cultures represent in my background and through daily living.

Have a merry, blessed Christmas — *Joyeux Noël*.

Prayer:

Loving God, you came to us to bring love and give meaning to our lives. Be with us in our gift-wrapping, cookie baking and carol singing. Give us imagination and courage to share your joyful light with those around us. Amen. 


Monique Landa is a member of Église Presbytérienne Saint-Luc in Montreal.



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Jean Hunter Cockburn:

She Never Gave Up!

by Isabelle Bailey

Jean Hunter Cockburn of Prince Albert, Saskatchewan, was one of four women to receive the "Women of Distinction Award" for 1993 from the YWCA. She was honoured in the category of Health, Sport and Fitness for her contribution of over 40 years in the health field.

Jean was born in Saskatoon. With the exception of three years in Vancouver, and some time in the Northwest Territories, her life has been spent in Saskatchewan.

After high school, Jean entered nurses training in the Victoria Hospital School of Nursing, Prince Albert, graduating in 1942. She has worked in various hospitals and in public health nursing, nursed in an isolated settlement in northern Saskatchewan, taken charge of a nursing station on the Mistawasis Indian Reserve and served as a field nurse on White Bear Indian Reserve near Carlyle. The last 22 years in her profession were spent in nursing education in paediatrics. In 1985, the Saskatchewan Registered Nurses' Association honoured her with a life membership "in recognition of outstanding service to nursing in Saskatchewan."

Two years after graduating, Jean married. She nursed in the Northwest Territories and northern Saskatchewan. She worked for a time as a nurse-stewardess on a Hudson's Bay Company stern-wheeler in the far north.

In 1952, while nursing on the Mistawasis Indian Reserve, she contracted polio, resulting in complete paralysis. After several weeks in an iron lung, and with perseverance and determination, Jean eventually walked again with the aid of crutches. Undaunted by her disability, and the untimely death of her husband in a car accident, Jean turned again to nursing to support herself and two small sons.



Jean Hunter Cockburn with her great-granddaughter Shelby

A member of St. Paul's Presbyterian Church, Prince Albert, Jean is also active in the Women's Missionary Society (WD). She attributes her interest in missions to her maternal grandfather, Rev. Charles William Bryden, a pioneer Presbyterian minister. Bryden, a native of Nova Scotia, laboured faithfully for the Presbyterian Church in Western Canada until his retirement in 1914. Family illness meant Jean spent much of her childhood with her grandparents. As well as being a missionary and a teacher, Bryden was an author and a poet. Jean spent many happy hours at her grandfather's side, "helping" him as he wrote. And as he wrote, he taught her about the Bible, the Church, missions, history, literature, poetry, family history, astronomy, nature and life in general.

Her retirement from nursing in 1984 has allowed Jean more time for charitable and personal pursuits. She is historian for the Women's Missionary Society at the local and presbyterial levels, and for the Victoria Union Hospital Nurses' Alumnae. She is also director of the Prince Albert Historical Society.

Jean is secretary of the Prince Albert Chapter, Saskatchewan Voice of the Handicapped, and a member of the Saskatchewan Awareness of Post Polio organization. She assists with the annual United Way campaign and is a volunteer for the Multiple Sclerosis Society. In 1986, she received a "Certificate of Appreciation" from the Saskatchewan Voice of the Handicapped and also the Shelly Grunerud Memorial Award recognizing

women with disabilities determining their own fate.

Jean also enjoys writing. Two autobiographical manuscripts, one an account of her life on a sternwheeler, are complete. She has also written historical sketches of several well-known people.

But despite all of her achievements, Jean feels her biggest accomplishment has been raising her two boys to become mature, successful adults.

Jean's deep and unwavering faith and trust in God has helped sustain her during the bad times in her life. Her father's gallant struggle with multiple sclerosis, and her mother's strong Christian faith and dedicated life of service to others, provide a continuing source of inspiration.

Jean's philosophy reflects her life: "Set worthwhile goals and, irrespective of what life brings, never give up. Persevere, care for others and maintain a sense of humour. Always remember, you're forever on the road; you never arrive." **R**

Isabelle Bailey is an elder in St. Paul's Church, Prince Albert, Sask.

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